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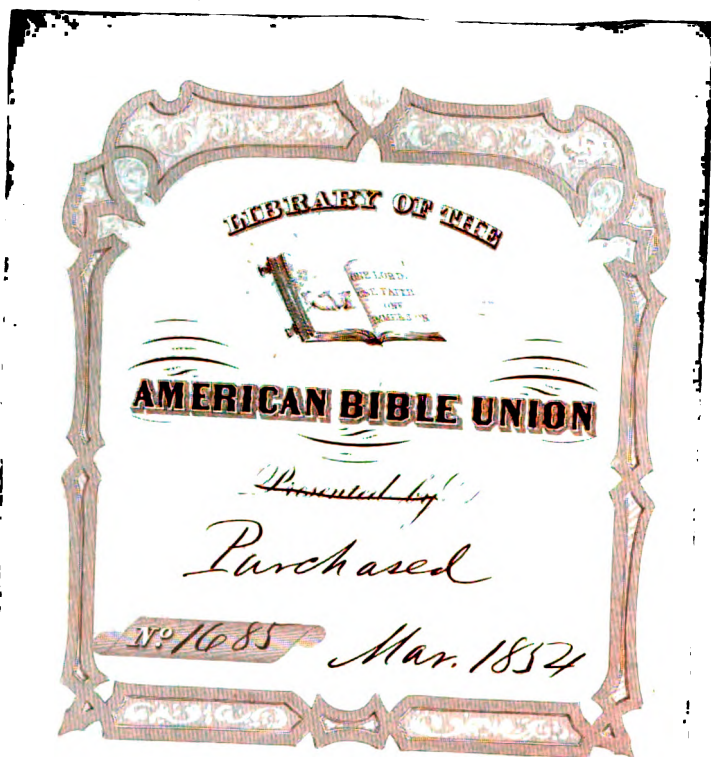
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SYNOPSIS OF CRITICISMS.

A

SYNOPSIS OF CRITICISMS

UPON THOSE

PASSAGES OF THE OLD TESTAMENT,

IN WHICH

MODERN COMMENTATORS HAVE DIFFERED

FROM THE

AUTHORIZED VERSION;

TOGETHER WITH AN EXPLANATION OF VARIOUS DIFFICULTIES IN
THE HEBREW AND ENGLISH TEXTS.

BY THE REV. RICHARD A. F. BARRETT, M.A.,
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All flesh is as grass,
And all the glory of man as the flower of grass.
The grass withereth,
And the flower thereof falleth away ;
But the word of the LORD endureth for ever.—1 PETER i. 24, 25.

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matter in his *More Nevoch.*, par. iii., cap. 41, where, expounding these words, *which he took violently*, of an open robber, he gives these reasons why he was not punished so much as a thief, but restored only the principal, with a fifth part; because rapine happens seldom, but theft often; for it cannot be committed so easily as theft; and is done openly and manifestly, whereas theft is committed more secretly: so that a man may be aware (he imagines) of a robber, and defend his goods against him, better than a secret thief.

Au. Ver.—*The thing which he has deceitfully gotten.*

Others.—Which he has gotten by oppression. See notes on verse 3.

Heb., V. 25; *Au. Ver.*, VI. 6.

וְאֶת־אֲשָׁמוֹ יָבִיא לַיהוָה אֵיל תְּמִים
מִזֶּה־בָּצָרָהּ לְאֲשָׁם אֱלִי־הַפֶּהֶן
καὶ τῆς πλημμελείας αὐτοῦ οὔσει τῷ κυρίῳ
κρὼν ἀπὸ τῶν προβάτων ἁμωμον, τιμῆς, εἰς ὃ
ἐπλημμέλησε.

Au. Ver.—6 And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:

Trespass offering. See notes on iii. 1.

With thy estimation. See notes on v. 15.

Ged.—And for his guilt-offering to the Lord, he shall bring to the priest a ram without blemish from the flock (to be valued according to the guilt).

Heb., V. 26; *Au. Ver.*, VI. 7.

וְנָסַח לּוֹ עַל־אֲחַת מִכָּל אֲשֶׁר־
יַעֲשֶׂה לְאֲשָׁמָה קָדָה :

— καὶ ἀφεθήσεται αὐτῷ περὶ ἑνὸς ἀπὸ πάντων ὧν ἐποίησε καὶ ἐπλημμέλησεν ἐν αὐτῷ.

Au. Ver.—7 And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

And it, &c., therein.

Ged.—And he shall be forgiven; whichever of these things it be, by which he had incurred guilt.

Booth.—And it shall be forgiven him, in respect to any of the things which he hath done, and thereby become guilty.

Ver. 9.

Au. Ver.—And.

Ged., Booth.—Again.

Heb., Ver. 2; *Au. Ver.*, 9.

צוֹ אֶת־אֲהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת
תֹּזְרֶת הַעֲלֶה הָיָה הָעֲלֶה עַל־קֹהֶלֶת
עַל־הַמִּזְבֵּחַ קֶלֶה־לֵילָה עַד־הַבֹּקֶר וְאֵשׁ
הַמִּזְבֵּחַ תִּהְיֶה בָּו :

מִדְּבָרֵי v. 2.

ἐντεῖλαι τῷ Ἀαρὼν καὶ τοῖς υἱοῖς αὐτοῦ, λέγων. οὗτος ὁ νόμος τῆς δλοκαυτώσεως. αὐτῇ ἢ δλοκαύτως ἐπὶ τῆς καύσεως αὐτῆς ἐπὶ τοῦ θυσιαστηρίου ὅλην τὴν νύκτα ἕως τοσπρωί, καὶ τὸ πῦρ τοῦ θυσιαστηρίου καυθήσεται ἐπ' αὐτοῦ, οὐ σβεσθήσεται.

Au. Ver.—9 Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning [or, for the burning] upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

Bp. Patrick.—*It is the burnt offering.*] He explains what *burnt offering* he chiefly means, viz., the daily sacrifice; which was the principal burnt offering, according to which all other offerings of that kind were to be regulated.

Because of the burning upon the altar all night unto the morning.] Or, *for the burning upon the altar, &c.* This was the reason of its name, because it was burning on the altar from the evening (at which the Jews began their day) till the morning. For which purpose the priests watched all night, and put the sacrifice upon the altar piece by piece, that it might be consumed by a slow and gentle fire. As for the *morning sacrifice*, it is not here mentioned, because it was consumed by a quicker fire; that there might be room for other sacrifices that were commonly offered after it (as appears from ver. 12), and were only offered in the morning, not at night. But if there were no other sacrifices to succeed it in the morning, then, it is very likely, that it was also kept burning till the evening sacrifice; that God's altar might always have meat upon it.

And the fire of the altar shall be burning in it.] Or, *For the fire of the altar, &c.* So it should be translated: unless we translate the last word *not in it*, but *by it*. *And the fire of the altar shall be burning* (i.e., be fed or maintained) *by it*.

Bp. Horsley.—(*It is the burnt-offering, &c.*) Rather, "The burnt-offering must remain upon the burning fuel upon the altar all night, unto the morning, and the

shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

With unleavened bread shall it be eaten.

Pool, Patrick, Ged., Booth.—Unleavened shall it be eaten.

Pool.—*With unleavened bread*; or rather, *unleavened*, for *with* is not in the Hebrew, and it disturbs the sense; for since the meat-offering itself was fine flour, Lev. ii. 1, it is not likely that they eat it with unleavened bread.

Ver. 17.

Au. Ver.—My offerings made by fire.

Ged., Booth.—Jehovah's [Sam., and three MSS.] burnt offerings.

Heb., Ver. 11; *Au. Ver.*, 18.

כָּל אֲשֶׁר יִגַּע בָּהֶם יִקְדָּשׁ —

— *nās os èan áψηται αὐτῶν, ἀγιασθήσεται.*

Au. Ver.—18 All the males among the children of Aaron shall eat of it. *It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.*

Pool.—It may be understood either, 1. Of persons, that none should touch or eat them but consecrated persons, to wit, priests. Or this may be an additional caution, that they who eat them should be not only priests, or their male children, but also *holy*, i.e., having no uncleanness upon them, for in that case even the priests themselves might not touch them. Or rather, 2. Of things, as may be gathered by comparing this with ver. 27, 28. Whatsoever toucheth them, as suppose the dish that receives them, the knife, or spoon, &c., which is used about them, those shall be taken for holy, and not employed for common uses. See Exod. xxix. 37.

Bp. Patrick.—*Every one that toucheth them shall be holy.* According to this translation of these words, the meaning is, that it was not sufficient to be descended of priests, and to be males, but they were also to be free from any legal defilement, who were admitted to eat of this offering (xxii. 6). But these very words, which we here translate *every one*, in the twenty-seventh verse we translate *whatsoever*: and then the meaning is, "Everything that toucheth them shall be made holy by them." That

is, the very *dishes* into which such holy things were put, or the *spoons*, or *knives*, wherewith they were eaten, were never to be employed to any other use (see Exod. xxix. 37).

Ged.—But every one, &c.

Booth.—For every one, &c.

Ver. 19.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 20.

Au. Ver.—In the day when he is anointed.

Ged., Booth.—In the day when he or they shall be anointed.

Heb., Ver. 13; *Au. Ver.*, 20.

זֶה קָרְבָּן אֲהִרֹן וּבָנָיו אֲשֶׁר יִקְרִיבוּ
לַיהוָה בַּיּוֹם הַמִּשְׁחָה אֹתוֹ עֲשִׂי־
תָּה חֲמִשָּׁה סֵלֹת מִנֶּחֱחַ תָּמִיד מִבְּצִיתָהּ
בַּבֹּקֶר וּמִבְּצִיתָהּ בָּעֶרֶב :

τοῦτο τὸ δῶρον Ἀαρὼν καὶ τῶν υἱῶν αὐτοῦ,
ὃ προσοίσουσιν κυρίῳ ἐν τῇ ἡμέρᾳ, ἣ ἂν χρί-
σῃς αὐτόν, τὸ δέκατον τοῦ οἴφι σεμιδάλεως εἰς
θυσίαν διαπαντός, τὸ ἥμισυ αὐτῆς τοπρῶι, καὶ
τὸ ἥμισυ αὐτῆς τοδειλινόν.

Au. Ver.—20 This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

In the day when he is anointed.

Ged., Booth.—In the day when he or they shall be anointed.

At night.

Ged., Booth.—In the evening. Sam., בֵּן הָעֶרֶב, for which see notes on Exod. xii. 6.

Heb., Ver. 14; LXX and *Au. Ver.*, 21.

עַל-מִחְבֹּת בִּשְׁמֶן תַּעֲשֶׂה מִרְבֶּבֶת
הַבִּינָאָה הַפִּינִי מִנֶּחֱחַ פָּתִים תִּקְרִיב
רִיח־נִיחֹחַ לַיהוָה :

ἐπὶ τηγάνου ἐν ἐλαίῳ ποιηθήσεται, πεφυ-
ραμένην οἷσει αὐτὴν ἐλικτὰ, θυσίαν ἐκ κλασ-
μάτων, θυσίαν εἰς ὁσμὴν εὐωδίας κυρίῳ.

Au. Ver.—21 In a pan it shall be made with oil; and when it is baked, thou shalt bring it in: and the baked pieces of the meat-offering shalt thou offer for a sweet savour unto the LORD.

Ged.—14 In the frying pan it shall be done, with oil: and when it has been fried and cut in pieces, it shall be brought, and offered as a sweet-savoured donative to the Lord.

Booth.—21 In the frying pan it shall be made with oil; and when it hath been baked, and cut in pieces, it shall be brought and offered as a wheaten-offering, of a sweet savour to Jehovah.

Au. Ver.—*And when it is baken.*

Gesen.—בָּקָה (Arab. رُبَّكَ), to intermix, to mingle with a liquid, only in the participle *Hoph.* Levit. vi. 14; vii. 12; 1 Chron. xxiii. 29.

Prof. Lee.—בָּקָה, Saturated, with oil. Synon. רֹבַד, רֹבַד, Lev. vi. 14; vii. 11; 1 Chron. xxiii. 29, only.

Rosen.—בָּקָה explicandum est ex Arab. رُبَّكَ, commiscuit, bene paravit juscule confectum intritumque panem. Hinc bene Michaelis בָּקָה reddidit: hinlänglich in Oel umgekehrt.

Au. Ver.—*And the baken pieces.*

Gesen.—בָּקָה, m. plur. only in Levit. vi. 14 (21). Probably *small pieces, fragments, crumbs.* It is then derived from בָּקָה, i.q., Arab. افى, diminuit, perhaps *commi-*

minuit. The LXX, according to several MSS., ἐπικρά, bruised, and the following words בָּקָה (as) a *meat-offering in pieces*, appear to explain it. Others, from בָּקָה, to bake, but of which it is difficult to produce an analogical form. So the LXX, in the common text ἐλατά.

Prof. Lee.—בָּקָה, according to Gesenius, from בָּקָה. *Bakings, baked, or fried pieces.* LXX, ἐλατά, ἐπικρά. *Pancakes, or the like, from their resemblance in form to the בָּקָה.*

Rosen.—Verba בָּקָה, vulgo coctiones muneris frustorum vertunt. Vide licet בָּקָה referunt ad בָּקָה, coxit. Hinc Jarchi exponit: ooctum multis coctionibus; nam post frictionem coquebat sacerdos in furno, dein iterum fringebat illam in sartagine. Id sequutus Moses Mendelii fil. sic vertit: *Zwieback und in Stücken zerbrochen.* Verum בָּקָה ad בָּקָה referre, non admittit ratio, qua nomina a verbis formare Hebræi solent. Videtur pro בָּקָה esse ad בָּקָה, Arab. بَكَ, diminuit, ut verba ita sint verenda: *comminuta, frustulatim concisa muneris frustorum, i.e., eodem modum offerri debet quo fertum supra ii. 6. בָּקָה offerri*

præscribitur. LXX recte ἐπικρά, frustra reddiderunt.

Ver. 23.

Meat-offering. See notes on ii. 1.

Au. Ver.—For the priest.

Patrick, Ged., Booth.—Of the priest.

Ver. 25.

Au. Ver.—And the Lord.

Ged., Booth.—Again the Lord [Heb., Booth., Jehovah].

Ver. 27.

Au. Ver.—Whatsoever shall touch the flesh thereof shall be holy:

Ged.—Whosoever toucheth its flesh must be holy.

See notes on verse 18.

Ver. 28.

Au. Ver.—Brazen.

Ged.—Copper. See notes on Exod. xxv. 3.

Ver. 29.

Au. Ver.—Shall eat.

Ged., Booth.—May eat.

Heb., Ver. 23; LXX and Au. Ver., 30.

וְכָל-חֵטְאֵת אֲשֶׁר יִבְרָא מִדָּמָה אֶל-
אֹהֶל מוֹעֵד לִכְבֹּד בְּהָרֹשׁ לֹא תֵאָכֵל
בָּשָׂר הַשֹּׁמֵר :

καὶ πάντα τὰ περὶ τῆς ἀμαρτίας, ὧν ἐὰν εἰσενεχθῇ ἀπὸ τοῦ αἵματος αὐτῶν εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἐξωλόασθαι ἐν τῷ ἁγίῳ, οὐ βρωθήσεται, ἐν πυρὶ κατακαυθήσεται.

Au. Ver.—30 And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

Ged., Booth.—And no sin-offering, of which a part of the blood is brought into the congregation-tabernacle [*Ged.*, convention tent; see notes on Exod. xxvii. 21] for an atonement, shall be eaten, even in the holy place: it shall be burnt in the fire.

CHAP. VII. 1.

Trespass-offering. See notes on v. 6.

Ver. 2.

Au. Ver.—Shall he sprinkle.

Ged., Booth.—Shall be sprinkled.

Ver. 3.

וְיָאֵת כֶּלִי-לִבְנֵי יִהְיֶה מִמֶּנִּי אֶת-
הַחֶלֶב וְאֶת-הַחֶלֶב הַמִּכְסָּה אֶת-הַהֹרֶב :

καὶ πᾶν τὸ στέαρ αὐτοῦ προσοίσει ἀπ' αὐτοῦ, καὶ τὴν ὀσφύν καὶ πᾶν τὸ στέαρ τὸ κατακαλύπτει τὰ ἐνδόσια, καὶ πᾶν τὸ στέαρ τὸ ἐπὶ τῶν ἐνδοσθίων.

Au. Ver.—3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards.

Ged., Booth.—All its fat shall then be taken off [so the Arab., and the parallel places]; the large fat tail [see notes on Exod. xxix. 22], and the fat that covereth the intestines, and the fat that is on the intestines [Sam., LXX].

Ver. 4.

Au. Ver.—The caul that is above the liver. See notes on Exod. xxix. 13.

Au. Ver.—Shall he take away.

Ged., Booth.—Shall be removed.

Ver. 6.

Au. Ver.—6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

Ged., Booth.—Every male among the priests may eat of it; but it shall be eaten in the holy place, as it is most holy.

Ver. 9.

וְכָל־נֶעְשָׂה בַּפִּיחָאֵשׁ וְעַל־מִחְבֵּית

— καὶ πᾶσα ἡρως ποιηθήσεται ἐν' ἐσχάρας, ἥ ἐστὶν τηγάνου.

Au. Ver.—And all that is dressed in the frying-pan, and in the pan [or, on the flat plate, or slice].

Ged., Booth.—In the frying pan on the fire plate.

Gesen.—פִּיחָאֵשׁ fem. (from פָּחַשׁ to boil, swell up), a vessel, in which something is boiled, baked, Lev. ii. 7; vii. 9.

Professor Lee.—פִּיחָאֵשׁ, r. מחש, Arab. رخشة, motus, agitatio; ترخش, motus fuit. VIII. Commotus fuit, vacillavit;

رخش, lavit; مِرْحَضَة, vas, in quo lavatur. A pot for boiling, Lev. ii. 7; vii. 9.

Gesen.—פִּיחָאֵשׁ fem. (contr. from פִּיחָאֵשׁ, as פִּיחָאֵשׁ of פִּיחָאֵשׁ), a pan, for frying or baking, Lev. ii. 5; Ezek. iv. 3. (See פִּיחָאֵשׁ).

Prof. Lee.—A frying-pan.

Ver. 10.

Au. Ver.—10 And every meat-offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

Ged.—And every donative [see notes on ii. 1] whether tempered with oil or dry, shall belong to, &c.

Mingled. See notes on Exod. xxix. 2.

Ver. 11.

Au. Ver.—11 And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

Peace offerings. See notes on iii. 1.

Which he shall offer.

Ged., Booth.—Which one may offer.

Ver. 12.

וְאִם עַל־תּוֹדָה יִקְרֹב וְיִקְרֹב וְיִקְרֹב
עַל־זֶבַח הַתּוֹדָה חֲלֹת מִצּוֹת בְּלֹאֵל
בִּשְׁמֶן וְיִקְרֹב מִצּוֹת מִשְׁחִים בִּשְׁמֶן
וְכָל־חֲלֹת מִרְבֶּכֶת חֲלֹת בְּלֹאֵל בִּשְׁמֶן :

ἐὰν μὲν περὶ αἰνέσεως προσφέρῃ αὐτήν, καὶ προσοίσει ἐπὶ τῆς θυσίας τῆς αἰνέσεως ἄρτους ἐκ σμιμῶδλεως ἀναπεποιημένους ἐν ἐλαίῳ, καὶ λάγανα ἄζυμα διακεχρισμένα ἐν ἐλαίῳ, καὶ σμιμῶδαν πεφυραμένην ἐν ἐλαίῳ.

Au. Ver.—12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

If he offer it for a thanksgiving.

Rosen.—If he offer a sacrifice of thanksgiving. Subaudi וְיִקְרֹב.

Unleavened cakes mingled with oil, and unleavened wafers anointed with oil. See notes on Exod. xxix. 2.

And cakes mingled with oil, of fine flour, fried.

Ged.—And cakes of fine fried flour tempered with oil.

Rosen., Gesen., Lee.—מִרְבֶּכֶת. See notes on רֶבֶךְ, vi. 21.

Ver. 13.

עַל־חֲלֹת לֶחֶם חֲמֵץ וְיִקְרֹב וְיִקְרֹב
עַל־זֶבַח הַתּוֹדָה שְׁלֵמִי :

ἐπ' ἄρτους ζυμῆταις προσοίσει τὰ δῶρα αὐτοῦ ἐπὶ θυσίᾳ αἰνέσεως σωτηρίου.

Au. Ver.—13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

Pool.—With the sacrifice of thanksgiving of his peace-offerings, or, with the sacrifice of thanksgiving for his peace or prosperity.

Booth.—With the cakes he shall bring as his oblation, leavened bread, with his feast-sacrifice of thanksgiving.

Ver. 14.

וְהִקְרִיב מִקְלֵהֶרֶץ
תְּרוּמָה לַיהוָה לֶחֶן הַזֶּבֶחַ אֲתִידָם
הַשְּׁלָמִים לַיהוָה :

καὶ προσάξει ἐν ἀπὸ πάντων τῶν δώρων αὐτοῦ, ἀφαιρέμα κυρίου. τῷ ἱερεὶ τῷ προσ-
χέοντι τὸ αἷμα τοῦ σωτηρίου, αὐτῷ ἔσται.

Au. Ver.—14 And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace offerings.

Pool.—Of it, i.e., either of the loaves of leavened bread mentioned ver. 13, or of the offering one of each part of the whole oblation, as it follows; it being most probable, and agreeable to the rules and laws laid down before and afterward, that the priest should have a share in the unleavened cakes and wafers, as well as in the leavened bread.

Ged., Booth.—And one of every sort he shall offer of the whole oblation, as a heave offering [*Ged.*, portion] to Jehovah, and it shall belong to the priest who sprinkleth the blood of the feast-sacrifice.

Heave offering.

Ged.—Portion.

Rosen.—See notes on Exod. xxv. 2.

Gesen.—תְּרוּמָה, fem. (from תָּרַם). 1. *A present, gift*, Prov. xxix. 4: וְשֵׁן תְּרוּמָהוּ, *one that takes presents, bribes*. 2. Especially *a gift made to the temple*, or to the *priesthood*; hence, applied to the contributions to the tabernacle, Exod. xxv. 2, 3; xxx. 13, 14. Of the dues of the priests, Lev. vii. 32; xxii. 12; of the tribute of the half shekel, Exod. xxx. 14; of the offering of the first fruits, Numb. xv. 12, &c.; 2 Chron. xxxi. 10. Hence תְּרוּמָהוּ, *fields of the first-fruits*, i.e., on which the first-fruits are growing, 2 Sam. i. 21. Synonymous with תְּרוּמָהוּ, Deut. xii. 11, 17, and תְּרוּמָהוּ, Exod. xxx. 14, 15. See תָּרַם, No. 4, *to present, bring tributes, gifts to the temple and priests*. 3. Especially *the heave-offering* (in relation to a certain rite of elevation, comp. תְּנוּשָׁה, *wave-offering*). Exod. xxix. 27: וְתְרוּמָהוּ, *the shoulder of the heave-offering*, Lev. vii. 34, &c. Comp. תָּרַם, No. 5.

Rosen.—14 תְּרוּמָהוּ, *Oblatio*, cf. ad Ex.

xxv. 2. Sensus hujus vs. est: unam ex illis placentis Jovæ esse consecrandum, eandemque placentam deinde cedere in cibum sacerdotis ejus, qui sanguinem sacrificii eucharistici sparserit. Reliqui panes redibant ad offerentes.

Peace offerings. See notes on iii. 1.

Ver. 19.

וְהַבֶּשֶׂת אֲשֶׁר יִגַּע בְּכָל-טָמֵא לֹא יֵאָכֵל בָּאֵשׁ יִשְׂרָאֵל וְהַבֶּשֶׂת כָּל-טָהוֹר יֵאָכֵל בְּקֹדֶשׁ :

καὶ κρέα ὅσα ἐὰν ἀψηγῇ παρὸς ἀκαθάρτου, οὐ βρωθήσεται, ἐν πυρὶ κατακαυθήσεται. πᾶς καθαρὸς φάγεται κρέα.

Au. Ver.—19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

Bp. Patrick.—*As for the flesh.*] That is, all the flesh which was not defiled by touching any unclean thing.

All that be clean shall eat thereof.] Whether the priest, or other persons. For the priest had the right shoulder and the breast (as we read expressly, ver. 33, 34), and he that brought the sacrifice had the rest.

Ged.—And if the flesh have touched anything unclean, it shall not be eaten; but shall be burned with fire: nor shall any person eat of the flesh, who is not clean.

19 *Nor shall any person eat of the flesh who is not clean.* There is here an apparent obscurity in the original. Instead of "thereof" (as in the *Au. Ver.*), the original repeats *flesh* thus—"And the flesh, every clean person shall eat flesh:" or, if the reader like better Montanus's Latin, *et carnem, omnis mundus comedet carnem*. Sept. more briefly, *πᾶς καθαρὸς φάγεται κρέα*. Did they read בָּשָׂר only once? or did they suppress one? Both are in the Heb. and Sam. texts, with very little variety of lection; and indeed, in some shape or other in all the antient versions, save Sept. The Greek of Venice is as literal as Montanus himself: *καὶ τὸ κρέας, πᾶς καθαρὸς ἐδεῖται κρέας*. But what *flesh* is here meant? Not surely the same flesh that was just before ordered to be burned! Yet Jerom seems to have thought so, if his text have not been corrupted, as he renders the whole verse thus: "*Caro, quæ aliquā tetigerit immundum, non comedetur sed comburetur igni: qui fuerit mundus, vescetur ex ea.*" rendered by

the Douay translators—"The flesh that hath touched any unclean thing shall not be eaten, but shall be burnt with fire: he that is clean shall eat thereof." This last word Dr. Chaloner changed into "of it," with the following note; "that is, of the flesh of the thanksgiving." This is indeed the explanation which is given by Onkelos and the Thargumists, and almost all commentators; but this idea is very badly expressed in the Latin Vulg.; and, even in the original, it is far from being clearly conveyed. It was this that led Michaelis to think that the order has been altered, and that we should thus restore it: *בשר ישרי הבשר* ver. 20: *הבשר אשר*. The letters are all the same, only two copulatives have changed their places, and ver. 19 is supposed to end with *הבשר*. On this idea Michaelis has formed his German version thus: Wenn opferfleisch von etwas unreinem berührt wurde, so soll es nicht gegessen, sondern verbrannt werden. Jeder reine kann vom fleisch des *opfers* essen: wer aber, &c. This emendation of the text is ingenious without being violent; yet to me it appears, in some degree, exceptionable; for, first, it will be allowed, I think, that *שרי* is here more idiomatical than *שר* especially as *אכלו* not *אכלו* immediately precedes: secondly, if we point after *הבשר* and refer it to the *flesh* that was to be burned, it is a very uncommon construction. We should, in that supposition, have expected to find *זהו* after it. I am, therefore, prone to think that *בשר* at the end of ver. 19 is an early interpolation; and that the 19th verse should end with *שרי הבשר*. will then be naturally referred to the *בשר וזהו* of ver. 18, and as naturally connected with ver. 20. At any rate, either the *הבשר* or the *בשר* of ver. 19 must necessarily be referred to the flesh of the sacrifice itself, and not to that part of it which, from being defiled, was to be burned.

Rosen.—19 *הבשר-ספיא*, *Caro*, sc. victimarum, *quæ aliquid immundum attigerit*. *הבשר בל קדוהו*, *הבשר בל קדוהו*, *Alioquin ad illam carnem quod attinet, cuique, si modo mundus sit, ea vesci licet*. Repetitio nominis *בשר* (bene observante Seb. Ravio in *Exercit.*, p. 57) h. l. necessaria fuit. Nemp lex de carne sacrificiorum a puris hominibus comedenda, est generalis, coll. xxii. 4—9, neque solum carnes sacrificiorum salutarium spectat, de quibus hic agitur, sed carnes quorumcumque aliorum sacrificiorum, quæ come-

debantur. Quodsi enim legislator pro *אכלו בשר* dixisset *אכלו ספיא*, intelligi potuisset de solis carnibus sacrificiorum salutarium loqui velle, non de aliis, per quas comedentes communionem haberent cum altari, nec canonem generalem voluisse tradere. Nunc autem apparet manifestissime legem generalem esse, quæ fertur, ansam dante carne sacrificii salutaris, et carnem, cujus hic mentio fit, non de solo hoc sacrificio intelligendam, sed etiam de sacrificiis aliis.

Ver. 21.

בְּכָל-יְצִוְךָ מִטָּה —

— *παντός βδελύγματος ἀκαθάρτου.*

Au. Ver.—21 Moreover the soul that shall touch any unclean *thing*, as the uncleanness of man, or any unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people.

Any abominable unclean thing.

Bp. Horsley, Ged., Booth.—Any unclean reptile [*Sam.*, *Syr.*, *Onk.*, both Arabs, seven MSS., *שֶׁרָפָה*].

Ver. 22.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 29.

Au. Ver.—29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

Peace-offerings. See notes on iii. 1.

His oblation, &c. So the Heb.

Ged., Booth.—An oblation of the sacrifice, &c.

Bp. Patrick.—29 *He that offereth the sacrifice of his peace-offerings.* The meaning may be no more than this, that before he and his friends feasted together, as is directed, ver. 15, &c., he was to take care to bring his oblation unto the LORD, that is, to see that God had his part of the *peace-offering*; for till that was offered, none could meddle with the rest. But if the import of the Hebrew words be well observed, they seem to have a further meaning: which is, that whensoever any man brought the *sacrifice* (which in the Hebrew is here called *zebach*) of his peace-offerings, he should also bring his *oblation* (which, in distinction from the other, is called *korban*), that is, a

mincha, or *meat-offering* together with it; that the feast which was to be made, might be completely furnished with bread and wine, as well as the flesh of the sacrifice.

Ver. 30.

יָדָיו תְּבִיאִינָה אֶת אֲשֵׁי יְהוָה אֶת-
חֶחֱלֵב עַל-הַחֹזֶה יְבִיאֵנּוּ אֶת הַחֹזֶה
לְחִנִּיף אֹתוֹ תִּנְגַּפָּה לִפְנֵי יְהוָה :

αἱ χεῖρες αὐτοῦ προσοίσουσιν τὰ καρπώματα κυρίου. τὸ στέαρ τὸ ἐπὶ τοῦ στηθύνιου, καὶ τὸν λοβὸν τοῦ ἥπατος προσοίσει αὐτὰ, ὥστε ἐπιτιθέναι δόμα ἔναντι κυρίου.

Au. Ver.—30 His own hands shall bring the offerings of the Lord made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the Lord.

Bp. Patrick.—Maimonides describes the order of it in this manner: first, the priest put into the man's hands the fat; and then laid upon it the breast and the shoulder; and after that, one of the pieces of the cakes for the meat-offering upon them; all which he waved about.

Ged.—His own hand shall bring the fat for a burnt-offering to the Lord; and the breast he shall bring to be waved, before the Lord, as a wave-offering.

Booth.—His own hands shall bring the fat for a burnt-offering to Jehovah; and also the breast shall he bring, that the breast may be waved before Jehovah for a wave-offering.

Ver. 32.

Au. Ver.—32 And the right shoulder shall he give unto the priest for an heave-offering of the sacrifices of your peace-offerings.

Ged., Booth.—And the right shoulder of your feast-sacrifices [see iii. 1] shall ye give to the priest for an heave-offering.

Ver. 35.

זֹאת מִשְׁחַת אֹהֶלֶן וּמִשְׁחַת בָּזֵי
מִאֲשֵׁי יְהוָה בְּיוֹם הַקִּרְבִּיב אֹתָם לְכַהֵן
לְיְהוָה :

αὕτη ἡ χρίσις Ἀαρὼν, καὶ ἡ χρίσις τῶν υἱῶν αὐτοῦ ἀπὸ τῶν καρπωμάτων κυρίου, ἐν ἡμέρᾳ προσηγάγετο αὐτοὺς τοῦ ἱερατεύειν τῷ κυρίῳ.

Au. Ver.—35 This is the portion of the anointing of Aaron, and of the anointing of

his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest's office;

36 Which the Lord commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations.

Bp. Patrick.—35 This is the portion of the anointing.] In the Hebrew the words are, This is the anointing of Aaron, &c., that is, this they have in right of their unction to the priest's office; which entitles them to all before mentioned.

In the day.] The Hebrew word *bejom* may, both here and in the next verse, be translated (as I observed before, vi. 20) from the day, and ever after.

When he presented them.] Made them draw near to attend upon him at his altar.

The portion of the anointing.

Bp. Horsley.—Rather, "the perquisite of office." (See Houbigant.)

Rosen., Ged., Booth., Gesen., Lee.—Portion.

Gesen.—1 מִשְׁחָה fem. (from מָשַׁח), the act of anointing, &c. 2 מִשְׁחָה, part, portion, share, portio, dimensio. Levit. vii. 35: זֹאת מִשְׁחַת אֹהֶלֶן וּמִשְׁחַת בָּזֵי יְהוָה, this is the portion of Aaron, and the portion of his sons out of the sacrifices of Jehovah. Root מָשַׁח, Syr. مَسَح , Arab. مَسَح , mensus est.

Rosen.—35 מִשְׁחַת אֹהֶלֶן, LXX, αὕτη ἡ χρίσις Ἀαρὼν. Vulgat., Hæc est unctio Aaronis. Quam versionem et plures recentioribus sequuntur, et interpretantur præmium s. mercedem unctionis, sive id, quod sacerdotibus solvebatur eo, quod uncti essent. Sed huic interpretationi vocis מִשְׁחָה obstat locus Num. xviii. 8, ubi dicitur, Deum sacerdotibus dedisse oblationes sibi consecratas מִשְׁחָה, ubi nullus est sensus, si vertitur, ad unguendum. Igitur h. l. procul dubio est adiscenda significatio dimetiendi, quam verbum מָשַׁח in lingua Arab. et Syr. habet, unde מִשְׁחָה dimensio, portio, quæ posterior significatio huic nostro loco est apta.

Booth.—This is the portion of Aaron, and the portion of his sons, assigned out of the burnt-offerings of Jehovah, on the day they were presented to minister to Jehovah in the priest's office.

Ged.—35, 36 Such was the portion, out of the eucharistic sacrifices assigned to

Aaron and his sons; which the Lord (in the day in which they were anointed and presented to him to officiate as priests) commanded to be given to them, from the children of Israel; by a perpetual statute throughout their generations. *Such was the portion*, &c. I consider this as a part of the historical narrative, and not of the foregoing injunction. For the rest, the word which I render *portion*, מַסָּה, is by Sept. rendered *χρῖσις*, by Vulg., *unctio*; and so equivalently by all the ancients, save Saadiah, who, from his intimate acquaintance with the Arabic dialect, saw that such a rendering was here unsuitable, and has very properly translated מַסָּה חֶזֶק דְּרִיכָה. In fact, not only in Arab., but in Syr., Chald., and Sam., the word signifies a *measure*, or *portion*; and, perhaps, even in Heb., *unction* is but a secondary meaning of מַסָּה. However this be, it is here an improper meaning; as is clear from Num. xviii. 8, where the Lord says to Aaron: "To thee also I give the charge of mine heave-offerings, out of all the hallowed offerings of the children of Israel: as an honorary portion, לְמַסָּה I give them to thee;" where the Septuagint themselves render לְמַסָּה by *γέρας*. Here indeed Saadiah has מַסָּה, but, I am persuaded, in the same sense with חֶזֶק, which he uses in Exodus, although his Latin translator has *ad unctionem*. In both places we might render *prerogative*; or, as Houbigant, *right*, *jus*. Michaelis has "theil," *share*, *portion*, or *dole*, still used in poetry. Dathe, more etymologically, *pars dimensa*.

CHAP. VIII. 1.

Au. Ver.—And.

Ged.—Again.

Ver. 7, 8.

וַיִּתֵּן עָלָיו אֶת־הַכֶּהֱנֶה וַיַּחְזֵר אֹתוֹ
בְּאַבְנֵי שֵׁי לֵבָשׁ אֹתוֹ אֶת־הַמַּעֲלִיל וַיִּתֵּן
עָלָיו אֶת־הַמִּצְדֵּק וַיַּחְזֵר אֹתוֹ בְּהַשָּׁב
הַמִּצְדֵּק וַיַּחְזֵר לוֹ בּוֹ: 8 וַיִּשָּׂם עָלָיו
אֶת־הַחֹשֶׁן וַיִּתֵּן אֶל־הַחֹשֶׁן אֶת־הָאֲבִיזִים
אֶת־הַתְּקֵמִים:

7. חֶזֶק הַדְרִיכָה בְּמַסָּה.

7 καὶ ἐνέδυσεν αὐτὸν τὸν χιτῶνα, καὶ ἔζωσεν
αὐτὸν τῇ ζώνῃ, καὶ ἐνέδυσεν αὐτὸν τὸν ὑπο-
δύτην, καὶ ἐπέθηκεν ἐπ' αὐτὸν τῇ ἐπωμίδῃ,
καὶ συνέζωσεν αὐτὸν κατὰ τῇ ποιήσῃ τῆς
ἐπωμίδος, καὶ συνέσφιξεν αὐτὸν ἐν αὐτῇ.

8 καὶ ἐπέθηκεν ἐπ' αὐτὴν τὸ λογεῖον, καὶ ἐπέ-
θηκεν ἐπὶ τὸ λογεῖον τὴν δῆλωσιν καὶ τὴν
ἀλήθειαν.

Au. Ver.—7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

8 And he put the breast-plate upon him: also he put in the breast-plate the Urim and the Thummim.

Curious girdle. See notes on Exod. xxviii. 8 and xxix. 5.

Urim and the Thummim. See notes on Exod. xxviii. 30.

Ged.—7 And he put upon him the holy tunic, and begirded him with the girdle, and clothed him with the robe; and over it he put the ephod, and the breastplate, which he fastened to the fancy work of the ephod; (8) and on the breast-plate he put the Urim and Thummim.

The order, I think, has been somewhat deranged. By the aid of three MSS. and parallel passage Exod. xxix. 5, 6, I would thus restore it: וַיִּתֵּן עָלָיו אֶת הַכֶּהֱנֶה וַיַּחְזֵר אֹתוֹ בְּאַבְנֵי שֵׁי לֵבָשׁ אֹתוֹ אֶת הַמַּעֲלִיל וַיִּתֵּן עָלָיו אֶת הַמִּצְדֵּק וַיַּחְזֵר אֹתוֹ בְּהַשָּׁב הַמִּצְדֵּק וַיַּחְזֵר לוֹ בּוֹ אֶת הַחֹשֶׁן וַיִּתֵּן אֶל הַחֹשֶׁן אֶת הָאֲבִיזִים וְאֶת הַתְּקֵמִים. —*Geddes*.

Bp. Horsley.—7, 8 Houbigant proposes a transposition here: וַיִּתֵּן עָלָיו אֶת הַמִּצְדֵּק וַיַּחְזֵר אֹתוֹ בְּהַשָּׁב הַמִּצְדֵּק וַיַּחְזֵר לוֹ בּוֹ וַיִּתֵּן עָלָיו אֶת הַכֶּהֱנֶה וַיַּחְזֵר אֹתוֹ בְּאַבְנֵי שֵׁי לֵבָשׁ אֹתוֹ אֶת הַמַּעֲלִיל וַיִּתֵּן עָלָיו אֶת הַחֹשֶׁן וַיִּתֵּן אֶל הַחֹשֶׁן אֶת הָאֲבִיזִים וְאֶת הַתְּקֵמִים, which he thinks suggested by Exodus, chap. xxix. 5. (But see my note there.)

Ver. 9.

See notes on Exod. xxviii. 36.

Ver. 11.

The laver and its foot. See notes on Exod. xxx. 18.

Ver. 15.

Au. Ver.—15 And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

Ged., Booth.—And it was slaughtered. See notes on iv. 15.

Took the blood.

Ged., Booth.—Took some of the blood.

And poured the blood.

3 H

Ged., Booth.—And poured the rest of the blood.

Reconciliation.

Ged., Booth.—Atonement.

Ver. 16.

Au. Ver.—Caul above the liver. See notes on Exod. xxix. 13.

Ver. 17.

Au. Ver.—He burnt.

Ged., Booth.—Were burnt. See notes on iv. 15.

Ver. 19, 23.

Au. Ver.—And he killed it, and Moses, &c.

Ged., Booth.—And when it was killed, Moses, &c.

Ver. 20.

Au. Ver.—And he cut the ram into pieces.

Ged., Booth.—And the ram was cut into pieces.

Ver. 21.

Au. Ver.—And he washed the inwards, &c.

Ged., Booth.—And the inwards, &c., were washed, &c.

Ver. 24.

Au. Ver.—And he brought Aaron's sons, and Moses, &c.

Ged., Booth.—And the sons of Aaron being brought near, Moses, &c.

Au. Ver.—Sprinkled the blood.

Ged., Booth.—Sprinkled the rest of the blood.

Ver. 25.

Au. Ver.—The rump. See notes on Exod. xxix. 22.

Au. Ver.—The caul above the liver. See notes on Exod. xxix. 13.

Ver. 29.

וַיִּקַּח מֹשֶׁה אֶת־הַחֵזֶה וַיִּנְיֶפְחוּ
תְּנִיפָה לִפְנֵי יְהוָה מֵאֵל הַמִּלְאִים
לְמִשְׁחָה הָיָה לְמִנְחָה פְּאֶשֶׁר צָגָה יְהוָה
אֶת־מִשְׁחָה :

καὶ λαβὼν Μωσὴς τὸ στηθύνιον ἀφείλεν αὐτὸ ἐπίθεμα ἔναντι κυρίου, ἀπὸ τοῦ κριοῦ, τῆς τελειώσεως. καὶ ἐγένετο Μωσῆς ἐν μερίδι, καθὰ ἐνετείλατο κύριος τῷ Μωσῇ.

Au. Ver.—29 And Moses took the breast, and waved it for a wave-offering before the LORD: for of the ram of consecration it was Moses' part; as the LORD commanded Moses.

Houb., Ged., Booth.—But the breast of the consecration-ram, Moses took, and waved it as a wave-offering before Jehovah; this was the portion of Moses; as Jehovah had commanded him.

Legitimus ordo est *מֵאֵל הַחֵזֶה* *Et cepit Moses pectus de ariete consecrationis*, ut post sequatur, *et movit illud*.

Deinde *וַיִּנְיֶפְחוּ* *et fuit* *Mosi in portionem*, addito nexu, *ו*, quod non omittunt Græci interpretes ut neque Arabs. Id enim supplet Syrus ante *מֵאֵל*.—*Houbigant*.

Ver. 31.

וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל־בָּנָיו
בְּשִׁלּוֹ אֶת־הַבָּשָׂר פָּתַח אֹהֶל מוֹעֵד
וְשָׂם הַמִּזְבֵּחַ אֹתוֹ וְאֶת־הַלֶּחֶם הָאֵשֶׁר
בַּסֵּל הַמִּלְאִים פְּאֶשֶׁר צִוִּיתִי לָאֱמֶר
אֶתְּחַן וַיִּבְנוּ וַיִּאֲכָלוּ :

καὶ εἶπε Μωσὴς πρὸς Ἀαρὼν, καὶ τοὺς υἱοὺς αὐτοῦ. ἐψήσατε τὰ κρέα ἐν τῇ αὐλῇ τῆς σκηνῆς τοῦ μαρτυρίου ἐν τόπῳ ἁγίῳ. καὶ ἐκεῖ φάγεσθε αὐτὰ, καὶ τοὺς ἄρτους τοὺς ἐν τῷ κανὼ τῆς τελειώσεως, ὃν τρόπον συντέτακται μοι, λέγων. Ἀαρὼν καὶ οἱ υἱοὶ αὐτοῦ φάγονται αὐτά.

Au. Ver.—31 And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

Ged.—Boil the flesh at the door of the convention-tent, in the holy place [Sam., LXX] and there, &c.

Booth.—Boil the flesh at the door of the congregation-tabernacle, and there eat it in the sanctuary with the bread, &c.

Au. Ver.—As I commanded, saying.

Horsley, Ged., Booth.—As I was commanded by Jehovah, saying.

CHAP. IX. 4.

Peace offerings. See notes on iii. 1.

Meat offering. See notes on ii. 1.

Mingled. See notes on Exod. xxix. 2.

Ver. 6.

וַיֹּאמֶר מֹשֶׁה זֶה הַדָּבָר אֲשֶׁר־צִוָּה
יְהוָה מַעֲשֹׂו וַיִּקַּח אֶלְיָהֶם כְּבֹד יְהוָה :
καὶ εἶπε Μωσῆς. τοῦτο τὸ ῥῆμα, ὃ εἶπε κύριος, ποιήσατε, καὶ ὁφθῆσεται ἐν ὑμῖν ἡ δόξα κυρίου.

Au. Ver.—6 And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

Bp. Horsley.—Rather, "This is the thing which Jehovah hath commanded: Do it, and the glory of Jehovah shall appear unto you."

Ged., Booth.—That the glory of Jehovah may appear to you.

Ver. 8, 9.

Au. Ver.—8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar.

Ged., Booth.—8, 9 Aaron then went to the altar; and the calf which was for his own sin offering, being killed [see notes on iv. 15], the sons of Aaron brought the blood to him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the rest of the blood at the bottom of the altar.

Ver. 10.

Au. Ver.—Caul above the liver. See notes on Exod. xxix. 13.

Ver. 12.

Au. Ver.—12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

Ged., Booth.—And the victim for the burnt offering being killed [see notes on iv. 15], Aaron's sons, &c.

Ver. 14.

Au. Ver.—14 And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

15 And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first.

Ged., Booth.—14 And the intestines and legs being washed [see notes on iv. 15], he also burned them with the burnt offering on the altar.

15 *Au. Ver.*—*And slew it, and, &c.*

Ged., Booth.—And when it was slain, he, &c.

Au. Ver.—For sin.

Booth.—For a sin offering.

Ver. 18.

Au. Ver.—18 He slew also the bullock and the ram for a sacrifice of peace offerings, which *was* for the people : and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

Ged., Booth.—And the steer and the ram for the feast-sacrifice [see iii. 1], which was for the people, being killed [see iv. 15], the sons of Aaron brought to him the blood, &c.

Ver. 19.

19 וְאֶת־הַחֲלָבִים מִדְּהַשְׁוֹר וּמִדְּהָאֵל
הָאֵלֶּיךָ וּמִמִּכְסֹּה וּהַפְלִיֹת וְיִסְרָת
תִּפְקֹד׃ 20 וַיִּשְׁמֹו אֶת־הַחֲלָבִים עַל־
הַחֲזוֹת וַיִּקְרָר הַחֲלָבִים הַמְּצוּבָּח׃

19 καὶ τὸ στέαρ τὸ ἀπὸ τοῦ μόσχου, καὶ τοῦ κριοῦ τὴν ὀσφύν, καὶ τὸ στέαρ τὸ κατακλύπτου ἐπὶ τῆς κοιλίας, καὶ τοὺς δύο νεφροὺς, καὶ τὸ στέαρ τὸ ἐπ' αὐτῶν, καὶ τὸν λοβὸν τοῦ ἐπὶ τοῦ ἥπατος. 20 καὶ ἐπέθηκε τὰ στέατα ἐπὶ τὰ στήθνια. καὶ ἀνήνεγκε τὰ στέατα ἐπὶ τὸ θυσιαστήριον.

Au. Ver.—19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver :

20 And they put the fat upon the breasts,
and he burnt the fat upon the altar.

Ged.—19, 20 But the fat of the steer and of the ram, the large tail [see notes on Exod. xxix. 22] of the latter, the fat that enwrapped their entrails [LXX, Syr.], the kidneys, and the fat that was on them [LXX], and the excrescence of the liver [see notes on Exod. xxix. 13] he *first* placed upon the breasts, and *then* burned upon the altar.

Ver. 21.

— פֿאַנאַר צִיגל מַשָּׂה :

— ὁν τρόπον συνέταξε κύριος τῷ Μωυσῇ.

Au. Ver.—As Moses commanded.

Ken., Ged., Booth.—As Jehovah had commanded Moses [Sam., LXX, Targ., Arab., and thirty MSS.].

Ver. 22.

וַיֵּשֶׁב אֶהָרֹן אֶת־יָדָיו אֶל־הָעֵם וַיְהַרְבֵם
וַיִּדְרֹךְ מִצֵּעָתָם קִרְכָּסָתָם וַהֲלֵלָה
וַהֲשִׁלָּמִים :

22. דין ק

καὶ ἐξάρας Ἀαρὼν τὰς χεῖρας ἐπὶ τὸν λαόν, εὐλόγησεν αὐτούς. καὶ κατέβη ποιήσας τὸ περὶ τῆς ἁμαρτίας, καὶ τὰ ὀλοκαυτώματα, καὶ τὰ τοῦ σωτηρίου.

Au. Ver.—22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

His hand.

Ged.—His hands.

And came down from offering of, &c.

Ged., Booth.—And came down from the altar when he had offered, &c.

CHAP. X. 3.

Au. Ver.—3 Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

I will be sanctified.

Ged., Booth.—I will be accounted holy.

Pool.—*I will be sanctified*: this may note either, 1. Their duty to sanctify God, i.e., to demean themselves with such care, and reverence, and watchfulness, as become the holiness of the God whom they serve, and of the worship in which they are engaged; whence he leaves them to gather the justice of the present judgment for their gross neglect herein. Or, 2. God's purpose to sanctify himself, i.e., to declare and manifest himself to be a holy and righteous God by his severe and impartial punishment of all transgressors, how near soever they are to him. *In them that come nigh me*, i.e., who draw near to me, or to the place where I dwell, and are admitted into the holy place, whence others are shut out. It is a description of the priests. See Exod. xix. 22; Lev. xxi. 17; Ezek. xlii. 13, 14. *Before all the people I will be glorified*: as they have sinned publicly and scandalously, so I will vindicate my honour in a public and exemplary manner, that all men may learn to give me the glory of my sovereignty and holiness by an exact conformity to my laws.

Ver. 6.

וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן וְלִבְנֵי־אֶהֱרָאֵן
וְלִבְנֵי־אֶהֱרָאֵן בְּנֵי־רַחֲמֵיכֶם אֲלֵי־תַפְרֵעוֹ
וְכַבְדֵּיכֶם לֹא־תִפְרֹמֶנּוּ וְלֹא תִתְּנוּ וְעַל
כָּל־הַעֲדָה יוֹצֵא וְנוֹ

καὶ εἶπε Μωυσῆς πρὸς Ἀαρὼν καὶ Ἑλεάζαρ

καὶ Ἰθάμαρ τοὺς υἱοὺς αὐτοῦ τοὺς καταλελειμμένους. τὴν κεφαλὴν ὑμῶν οὐκ ἀποκιδάρωσετε, καὶ τὰ ἱμάτια ὑμῶν οὐ διαρρήξετε, ἵνα μὴ ἀποθάνητε, καὶ ἐπὶ πᾶσαν τὴν συναγωγὴν ἔσται θυμὸς, κ.τ.λ.

Au. Ver.—6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled.

His sons.

Ged., Booth.—His remaining [LXX, Syr.] sons.

Uncover not your heads.

Bp. Patrick.—The Hebrew doctors interpret it quite contrary, *Let not the hair of your head grow*: so long, that is, as to cover their faces: which was the custom of mourners (2 Sam. xv. 30; xix. 4, and many other places). And thus Onkelos, and the Arabic version set forth by Erpenius, and many of the Jewish commentators (such as R. Solomon and Aben Ezra), who give the same account of Lev. xxi. 10, where the same thing is required of the high priest. And the time of their letting their hair grow on such occasions, they determine by the law of the Nazarites, who were not to cut their hair all the time of their vow of separation, which the Jews say was at least thirty days (Numb. vi. 5). Therefore the priests were not to let their hair grow so long: if they did they were incapable of officiating. Only they make this difference between the common priests and the high-priest; that this law did not bind the priests at all times, but only in their course of ministration: but the high-priest (whose presence was always necessary in the sanctuary) might never let his hair grow; but was bound every week to have it cut even, on the eve of the Sabbath (see Selden, lib. ii. de Success. in Pontif., cap. 6).

But the foundation of all this is not very strong; for it relies chiefly on the use of the Hebrew word *עָרַב*, in that place of Numbers vi. 5, where it signifies *hair*: from whence they conclude the verb here may have the same notion, and signify the *growth of hair*. But this is not the usual signification of it in Scripture, where it commonly imports the *rejection of something*: as of good counsel (Prov. i. 25), of reproof or instruction (Prov. xiii. 18; xv. 32). And, being joined with

the *head*, plainly signifies the *uncovering it* (see Numb. v. 18). And, therefore, so the LXX understand it here; as if they were forbidden to *put off their bonnets*. But that they always did, as soon as they had performed their sacred office in the sanctuary: and therefore it may be meant of making their heads *bare* by shaving them, or *bald* by pulling off the hair, as the manner was in mourning (Isa. xv. 2; Jer. xli. 5; xlviii. 37, and many other places). And in this, the priests among the Jews directly opposed those among the Egyptians who shaved their heads; as appears by what Minutius Felix, and Lampridius, in the life of Commodus, say, concerning the priests of Isis. And Herodotus, also, in his Euterpe, whose words are these, οἱ ἱερεῖς τῶν Θεῶν τῇ μὲν ἄλλῃ κομέουσι, ἐν Αἰγύπτῳ δὲ ξυρεῖνται, “in other places the priests of the gods nourish the hair: but in Egypt they are shaved.”

Gezen.—II. 𐤒𐤍, in three conjugations; in *Kal*, 1. *To make bare, to uncover*, e.g., the head, Numb. v. 18, especially by shaving. Levit. x. 6; xxi. 10. Part. 𐤒𐤍, *made bare, uncovered*, Lev. xiii. 45. Also the same in Chald. and Talmud.

Rosen.—**רֹאשׁוֹ אֶתְּחַלֵּץ**, *Capita vestra ne denudetis*. Mos enim erat lugentium, caput denudare, mitramque aut galerum sive tiaram detrahere. **רָמוּעַ**, *removendi, alienandi, a se notionem obtinet*: convenit enim cum Arab. **رَمَى**, *absolvit rem, vacuus est a re*. Eandem nudandi notionem vb. **רָמוּעַ** habet Num. v. 18. Interdicitur itaque sacerdotibus ne in luctu tiaræ ornamentum ex impatientia detraxerent. Eodem modo LXX, τὴν κεφαλὴν ὑμῶν οὐκ ἀποκυδάρσσετε, *caput vestrum cidari non disco operietis*. וְהִסְתִּירְתֶּם אֶת הַבְּגָדִים, *et vestimenta nolite scindere*, ut alias lugentes solerent, Jos. vii. 6; Jud. xi. 35. Sed sacras vestes dilacerare, nefas fuisset. וְאַף לֹא תִקְרַח רֹאשׁוֹ קֹדֶם לַיהוָה, *et que ne effervescat, irascatur Deus, in universum cælum*.

Ver. 15.

Au. Ver.—15 The heave-shoulder and the wave-breast shall they bring with the offerings made by fire of the fat, to wave *it* for a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

Ged.—The shoulder that has been heaved,
and the breast that has been waved with the

burnt offerings of fat, before the Lord shall
be thine, &c.

Booth.—The heave-shoulder and the wave-breast with the burnt-offerings of the fat, which they bring to wave as a wave-offering before Jehovah, shall be thine, &c.

Ver. 18.

Au. Ver.—As I commanded.

Horsley, Ged.—As I was commanded.

СНАР. XI. 1, 2.

1 *Au. Ver.*—And.

Ged., Booth.—Again.

2 *Au. Ver.*—Shall eat.

Ged., Booth.—May eat.

Ver. 3.

כָּל מִפְרָסַת פְּרָסָה וְשִׁמְעַת לְשִׁמַּע
מִפְרָסַת מַעֲלָת גִּדְּהָ פִּיבְהִימָה אֲהִי
הַמֵּכֶלֶת :

πάν κτήνος διχλοῦν ὄπλην καὶ ὀνυχιστῆρας
ὀνυχίζον δύο χηλῶν, καὶ ἀνάγον μηρυκισμόν ἐν
τοῖς κτήνεσι, ταῦτα φάγεσθε.

Au. Ver.—3 Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud, among the beasts, that shall ye eat.

Ged., Booth.—Every one among the beasts whose hoof is divided and cloven into two parts [Sam., LXX, Syr., and nine MSS.], and cheweth, &c.

Rosen.—לֵל מִסְתָּרָה שָׁמַיָּה, *Omnia animalia, quæ habent ungulam divisam.* מִסְתָּרָה שָׁמַיָּה, *Et findens fissionem ungularum, i.e., fissuram ungularum integram habens.* Moses est tantum animalia munda vult haberi, quæ habent ungulas penitus fissas. Vid. vs. seq. Ceterum est notanda lectionis varietas. Cod. Samar. ante שָׁמַיָּה habet שָׁמַיָּה in duas partes. Sic etiam legitur in loco parallelo, Deut. xiv. 6. Eandem lectionem exhibent LXX et Syrus. Negligenter, uti solet, Latinus interpres in Polyglottis ea, quæ præcedunt, et hæc verba reddidit, *omne quod dividit plantas in duas ungulas.* Inter codd. Hebr. lectionem textus Samar. exhibet cod. Cassellanus (vid. Michaelis *Bibl. Orient.*, p. ii., p. 212), sex codd. a Ken- nicotto citati et tres Rossiani.

Ver. 4.

אָדער אַתִּיזָה לֹא האָבן קיין אַרומקומענדיג
וואָס אַרומקומענדיג אַרומקומענדיג
גאָר אַרומקומענדיג אַרומקומענדיג
האָט אַרומקומענדיג :

πλήν ἀπὸ τούτων οὐ φάγεσθε, ἀπὸ τῶν ἀναγόντων μηρυκισμὸν, καὶ ἀπὸ τῶν διχηλούστων τὰς ὀπλὰς, καὶ ὀνυχίζοντων ὀνυχιστῆρας. τὸν κάμηλον, ὅτι ἀνάγει μηρυκισμὸν τοῦτο, ὅπλην δὲ οὐ διχηλεῖ, ἀκάθαρτον τοῦτο ὕμιν.

Au. Ver.—4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

Ged., Booth.—But those which only chew the cud, or have only a cloven hoof, ye shall not eat. The camel, although he cheweth the cud, but yet hath not a cloven hoof, shall be unclean to you.

Rosen.—*וְהַיָּכָרִי*, *Sed ex iis, quæ vel ruminant vel divisam ungulam habent, his non vescimini.*

Ver. 5.

וְאֶת־הַשָּׂפָן כִּרְמֵסֶלֶחַ גִּרְהֶ נְחָא
וְהַיָּכָרִי לֹא יִפְרִיז מִמָּה חָמָא לָבָם :

καὶ τὸν δασύποδα, ὅτι οὐκ ἀνάγει μηρυκισμὸν τοῦτο, καὶ ὅπλην οὐ διχηλεῖ, ἀκάθαρτον τοῦτο ὕμιν.

Au. Ver.—5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

The coney.

Others.—The jerboa.

Ged.—5 *The bear-mouse.* Most modern translators have, after Pagninus and Luther, taken it to be the *rabbit*, or coney. So all our English translators, save those who translated from the Vulgate, namely, Wiclif, and the Douay translators, who retain the Latin word *cherogrifil*. That the *שפן* cannot be the coney is now pretty generally agreed, both because the coney is not a ruminating animal, and because it dwells not in the rocks, as the *שפן* is said to do, Psalm civ. 18, and Prov. xxx. 26, the only other places where the word occurs, except in Deut. xiv. 7, where it must have the same meaning as here. It is now generally believed to be the *mus-jaculus*, *pedibus posticis longissimis, cauda villosa*, thus described by Hasselquist: "This animal is of the size of a large mouse: it supports itself only on its hind legs, and therefore hops or jumps in its progressive motion. When it rests, it closes its feet to its belly, and sits on its knees bent. It holds its victuals with its fore feet or paws, as do the rest of the tribe. It is fond of

sleep; sleeping in the day, and waking at night. It eats wheat, bread, and the seeds of sesamum. Though it is not much afraid of man, yet it is not easily tamed: for this reason it is always kept in a cage; and I have known one of these animals kept for some months, and even a year in this manner, at Cairo. It is met with in Egypt, or between Egypt and Arabia. The Arabians call it *garbuka*, [it should be *jerbua*, *جرى*]; but the French who live in Egypt call it *rat de montagne*." Michaelis renders it, "die bergmaus mit langen hinterfussen," *the mountain mouse with long hinder feet*; Dathe, *mus ursinus*; which I have adopted in my version.

Gesen.—*שפן* m. a quadruped. It is joined, Levit. xi. 5; Deut. xiv. 7, with the hare, and described, as chewing the cud; in Ps. civ. 18, as an inhabitant of mountains and rocks; Prov. xxx. 26, as a gregarious and cunning animal. These descriptions agree best with the different species of the *Jerboa* or *bear mouse*. (Arab. *جرى*, Greek, *χοιρογρύλλιος*,

Mus Jaculus, Linn.) having two long hinder legs, by the help of which it jumps as swiftly as the locust. This animal constructs its habitation in the sand, in the preservation and use of which it displays much ingenuity. Root perhaps *שפן*, *ingenio*

pollens, astutus. The Rabbins render it *rabbit*. See *Bocharti Hieroz.*, t. i., p. 1001, &c. *Edemann's Verm. Sammlungen*, H. iv., S. 48. See also *Shaw's Travels*, p. 348; *Bruce's Travels*, vol. v., p. 121.

Prof. Lee.—*The jerboa*; *dipus jaculus*, Linn. The name is probably derived from the animal's *burrowing*. See *שפן*.

Au. Ver.—Because he cheweth the cud.

Bp. Patrick.—Rather, though [so *Ged.*, *Booth.*] *he cheweth the cud*, yet wanting the other mark, they were to look upon it as unclean.

Ver. 6.

Au. Ver.—Because, but.

Ged., Booth.—Although, yet.

Ver. 13, 14.

וְאֶת־הַלֵּלֶחַ הַשֶּׁקֶצַח כִּרְמֵסֶלֶחַ גִּרְהֶ
יִאָכְלוּ שֶׁחֶזֶק הֵם אֶת־הַנֶּשֶׁךְ וְאֶת־הַפָּרָס
וְאֶת הַעֲזוֹנִיָּה : 14 וְאֶת־הַדְּבָרָה וְאֶת־
הָאִיָּה לְמִיָּה :

καὶ ταῦτα, ἃ βδελύξεσθε ἀπὸ τῶν πετεινῶν

καὶ οὐ βρωθήσεται, βδέλυγμά ἐστι, τὸν ἀετὸν, καὶ τὸν γρύπα, καὶ τὸν ἀλκίαιον, 14 καὶ τὸν γύπα, καὶ τὸν ἱκτιων, καὶ τὰ ὅμοια αὐτῶ.

Au. Ver.—13 And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray.

14 And the vulture, and the kite after his kind.

13 *Ossifrage.*

Ged., Booth.—Vulture.

Gesen.—עָרַב, Levit. xi. 13, a bird of the eagle species, which Bochart (*Hieroz.* ii., p. 185) endeavours to explain by the *sea-eagle*, *ospray*, *ossifraga*. Alex. γρυψ αλ. γύψ, Arab. *melanaetos*.

Prof. Lee.—عَرَصَ, masc. Arab. *فَرَسَ, secuit, fidit, laceravit. Separating, breaking, distributing. A species of eagle*, according to Bochart. *Hieroz.*, tom. i., p. 185: *The ospray*. Linn., *ossifraga*. Buff., *orfraie*. So named from its habit of *breaking* the bones of its prey; which it does, according to Pliny, by letting the prey fall from a considerable height, *Hist. Nat.*, lib. xxx., cap. 7: but according to Buffon it breaks them with its beak, Levit. xi. 13; Deut. xiv. 12.

The ospray.

Bp. Patrick.—*Ospray*.] This is also of the same species as the *ossifrage*; and signifies that sort which the Greeks call *halietus*, the *sea-eagle*. But Bochartus, in the same book, cap. 6, thinks the Hebrew word *oznijah*, rather signifies that which they call *malanietus*, the *black eagle*. Which, though it be the least, yet it is the strongest of all other, and therefore called *valeria* by the Romans: and was so noted for many other qualities, besides its great strength, that it makes it probable Moses did not here omit it.

Gesen.—עָרַב, fem. Levit. xi. 13; Deut. xiv. 12; according to the Alex. and Jerome, *ospray* or *sea-eagle*. Arab. عَرْن, according to the Lexicons, *nomen avis, aut aquila, aut aquila similis*.

Prof. Lee.—עָרַב, f. twice, Lev. xi. 13; Deut. xiv. 12. An unclean bird: according to the LXX, τὸν ἀλκίαιον, the *sea-eagle*. The Vulgate agrees with this; but Bochart insists that it is rather the *black eagle*, *melana-*

valeros, valeria. So named, as in Latin, from its strength. See Hieroz., tom. ii., p. 188.

14 *Au. Ver.*—The vulture.

Ged., Booth.—The falcon.

Bp. Patrick.—14 *Vulture, and the kite.*]

No wonder interpreters differ in their translation of the two Hebrew words, *daa*, and *aja*: the former of which we translate a *vulture*, the latter a *kite* (which others translate quite contrary, taking *daa*, or *raa*, as it is called in Deuteronomy, for a *kite*), because there is no way to find the signification of them, unless it be by the roots, from whence they may be thought to be derived. Which makes Bochart think the first ought to be translated a *kite*, called *daa*, from its very swift flight. Most of the ancient and later interpreters also are of his mind. As for the second word in this verse, *aja*, some take it for a *vulture*: but Bochart, from several observations, judges it to be a kind of *hawk* or *falcon* (see the same book, cap. 8). After this word there follows in Deut. xvi. 13, the name of a bird which is here omitted, called *daja*, which he takes for the *black vulture*; as the reader may find in the next chapter (cap. 9).

Gesen.—עָרַב only, Levit. xi. 14 (for in the parallel passage, Deut. xiv. 13, occurs עָרַב, but perhaps a mere orthographical mistake; the Samaritan has in both places עָרַב. Similar to this is the difference between 2 Sam. xxii. 11, and Psalm xviii. 11). *A (swift flying) bird of prey*. So much is clear from the etymology, and from the other birds amongst which it is placed; a positive determination is impossible. LXX, γύψ, *vulture*, Vulg. *milvus*. Comp. Bocharti *Hieroz.*, t. ii., p. 191.

עָרַב, f. A bird of prey of an uncertain species, *falcon, buzzard, hawk*, Levit. xi. 14; Job xxviii. 7. LXX, ἱκτιων. Vulg., *vultur*.

Prof. Lee.—עָרַב, see עָרַב. An unclean bird, so called, perhaps, on account of its cry, Lev. xi. 14; Deut. xiv. 13; Job xxviii. 7. The Arab. يَرُبُو, according to Bochart.

Hieroz., par. ii., p. 193, &c., *A sort of hawk or vulture*.

Ver. 15, 16.

15 יָת פֿל-עֵרֶב לְמִינוֹ : 16 וְיָת בֵּית הַיַּעֲזָה וְיָת הַחֲחָמִים וְיָת הַשִּׁחָה וְיָת הַגָּאָל לְמִינֵהוּ :

15 καὶ στρουθὸν, καὶ γλαῦκα, καὶ λάρων, καὶ τὰ ὅμοια αὐτῶ. 16 καὶ πάντα κόρακα, καὶ τὰ ὅμοια αὐτῶ. καὶ ἱέρακα, καὶ τὰ ὅμοια αὐτῶ.

Au. Ver.—15 Every raven after his kind; 16 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind.

15 *Bp. Patrick.*—*Every raven.*] Nobody doubts that the Hebrew word *oreb* (which signifies *blackness*), is rightly translated a *raven*; of which the Arabian writers mention four kinds. And some think under this name is comprehended, not only crows and daws, and choughs; but starlings and pies also (see Bochartus, cap. 10, p. 202).

16 *Au. Ver.*—The owl.

Most commentators.—The ostrich.

Bp. Patrick.—*Owl.*] The Hebrew word *bath-jaana*, it appears by many places in the prophets, signifies a bird which inhabits the wildernesses, and desolate places (see Isaiah xiii. 21; xxxiv. 13; Jer. l. 39, &c.). By which the ancient interpreters of Scripture almost unanimously understand the ostrich; though a very learned man of our own nation (Nic. Fuller, in his *Miscellanies*, lib. vi., cap. 7), endeavours by a probable argument to support our translation. But it hath been the constant persuasion of the Jews, that God did not permit them to eat the flesh of an ostrich, which is nowhere forbidden, if not in this word. And therefore Bochartus maintains against our Fuller, and labours to prove that *bath-jaana* signifies the *female ostrich*, par. ii., Hieroz., lib. ii., cap. 14, where he shows the word *bath* (i.e., *daughter*) is prefixed to the name of many birds, without any respect to their age, and doth not signify their *young ones*; but only the *females*.

Gesen.—*oreb*, fem. of *or* only in combination with *ba*, as *oreb ba*, plur. *orebim*, the *ostrich*. Comp. *oreb*, fem. *oreba*. (In the same manner the ostrich is called in Arabic بنت نعامة, and نعامة, except that the latter word is directly applied to the female). See *Bocharti*, p. ii., p. 230; *Michaelis Supplem. sub verbo*, 395. As an unclean bird, mention is made of it, Levit. xi. 16; Deut. xiv. 15, as an inhabitant of the wilderness, Isai. xiii. 21; xxxiv. 13; xliii. 20; Lam. iv. 3 (according to the last passage, cruel to its young), and in Micah i. 8; Job xxx. 29, allusion is made to its lamentable howling. All these correspond

with the ostrich, see *Bochart.* as cited. *Shaw's Travels*, p. 449, and p. 445. "During the lonesome part of the night they often make a doleful and hideous noise. I have often heard them groan, as if they were in the greatest agonies." According to others, it signifies an owl (by a false derivation from *oreb*) against the old versions, 395. The word is probably a primitive, comp. *Aurivillii dissert. de primitivis linguæ Hebraicæ*, § 2.

Prof. Lee.—*oreb*, f. of *or*; always as a compound, *oreb ba*, i.e., *daughter of the female ostrich*, for *female ostrich*, pl. *orebim*, which, according to Gesen., is put for both sexes: opp. to *oreb ba*, the *male ostrich*, Bochart. Hieroz. ii., p. 235; Lev. xi. 16; Deut. xiv. 15.

Au. Ver.—*Night hawk.*

Ged.—The owl.

Booth.—The night-owl.

Bp. Patrick.—Bochart proves, that the Hebrew word *thacmus* (which we here translate the *night-hawk*), signifies *male ostrich*. For there is no general name for this bird in the Hebrew language, to comprehend both sexes (as there is for an eagle and raven), and therefore Moses mentions both male and female distinctly, that none might think, by forbidding one of them only, he allowed the other.

Gesen.—*oreb ba*, m. (from *oreb*, to be violent, rapacious). The name of an unclean bird, Levit. xi. 16; Deut. xiv. 15. According to Bochart. (*Hieroz.*, p. ii., p. 232), the *male ostrich*, which in Arabic is called ظالم, *impious, iniquus*. (Comp. Job xxxix. 17, &c.; Lam. iv. 3) from ظالم, which corresponds exactly with the Hebrew *oreb ba*. The preceding *oreb ba* is in that case to be here understood in a more limited sense, for the *female ostrich*. LXX and Vulg., the *owl*; Jonathan, *swallow*. Other Hebrew interpreters consider it as a general name for any *bird of prey*, from *oreb*, to be rapacious.

Rosen.—16 *oreb ba* est *struthio*, unanimi veterum consensu. Vox *ba* apposita est ex more quodam Orientalium, qui nomina *pater, mater, filius, filia*, animalium quorundam nominibus præfigere solent sine respectu ætatis et sexus; ut *filiam aquæ*, vocant anatem; *filium rosionis*, mustelam. Sic Hebræis *struthio* vocatur *oreb ba*, id est, ex vulgari interpretatione, *filia clamoris*, quasi ab acri voce nomen illi inditum esset.

Sed quum *clamosis* notio voci צִדְדָּה sine idonea ratione tribuatur, ego, coll. Arab. قَدْرٌ, *terra dura et sterilis*, dictionem Hebraicam verterim *filiam deserti*, quemadmodum *pater desertorum*, unum est ex *struthionis* nominibus apud Arabes. Ceterum צִדְדָּה רָג designare *struthionem feminam*, verisimile est Bocharto, qui feminæ esum nominatim prohibuisse putat ideo, quod feminæ struthiones sæpius et facilius capiuntur, mares vero, quum sint velocissimi, in manus hominum raro incidunt. Sed quum struthionis nomen genericum Hebræi nullum habeant, ne horum unum prohibens, videretur alterum concedere, necesse habuisse Mosem, utrumque diserte prohibere, idque fecisse addito צִדְדָּה, quod Bocharto est nomen *struthionis maris*, a צִדְדָּה, *iniquè agere*, ob immanitatem in pullos, quod ova in arena relinquere solet, illi inditum, quemadmodum et Arabes *struthionem* vocabulo prorsus synonymo, إمّ, *impium, iniquum* vocant (vid. *Hieroz.*, t. ii., p. 832, sq.), qui et sexum hujus avis ita distinguunt, ut *feminam* nomine إمّ, *marem* nomine إمّ designent. LXX, Vulgatus, et Onkelos *noctuum* vertunt, quod sequutus Cœdmann (*Vermischte Samml.*, p. iii., p. 45), צִדְדָּה putat esse *strigem Otum* Linn. (*die mittlere Ohreule, der kleine Schuhu*), hoc maxime argumento nixus, quod צִדְדָּה Arabibus significat *unguibus vulnerare*, quod huic avi apprimè conveniat, quæ, ut auctor est Hasselquist *Iiner.*, p. 291, ubi *vespera fenestras invenit apertas, ædes intret, et infantes, custode destitutos, necet*. Quasi vero non quævis alia avis rapax a vulnerando unguibus nominari possit.

Au. Ver.—The cuckow.

Ged., Booth.—The horn-owl.

Gesen.—צִדְדָּה, m. Levit. xi. 16. Name of a bird, according to the LXX and Vulg., *larus, the sea-gull, or mew*, a bird which is indeed very lean and slender. But the mention of a sea bird among others decidedly of a land species, is rather singular; hence others the *horned owl*, an owl which is the leanest of all birds, although it is a great eater.

Ver. 17.

וְאֵת-הַיָּנְשָׁפִי וְאֵת-הַצִּדְדָּה וְאֵת-הַיָּנְשָׁפִי
καὶ νυκτιγόρακα, καὶ καταράκτην, καὶ ἰβίω.

Au. Ver.—17 And the little owl, and the cormorant, and the great owl.

The little owl.

Ged.—The cormorant.

Booth.—The sea-gull.

Gesen.—צִדְדָּה Levit. xi. 17; Deut. xiv. 16; Ps. cii. 7, according to the versions: *owl*. According to Bochart. (*Hieroz.*, p. ii., p. 267,) pelican, from צִדְדָּה, *cup*, which he refers to the bag in its crop, comp. in Latin *truo* from *trua*.

Prof. Lee.—A certain unclean bird, most likely the *rough-billed pelican*, which has a sort of bag attached to the lower part of his bill. See Boch. *Hieroz.*, ii., p. 275.

Rosen.—צִדְדָּה omnes veteres vertunt *noctuum*. LXX, νυκτιγόρακα, quo nomine indicari videtur ea *noctuæ* species, quam Latini vocant *bubonem* longioribus circa aures pennis, nos, *gehörnte Eule*. Ceterum in nonnullis codd. pro צִדְדָּה legitur צִדְדָּה, quod etiam invenit Hieronymus. Plura vid. in Michaelis *Suppl.*, p. 1236, sqq.

Au. Ver.—The cormorant. So Booth.

Bp. Patrick.—Cormorant.] Though Bochart doth not approve of this translation, yet he acknowledges the Hebrew word *salach* signifies some *sea-bird*, which sits upon rocks; and strikes at fishes with great force, and draws them out of the waters. And so the Talmudists, in the treatise called Cholin, expound it; and the gloss upon it there says, it signifies the *crow of the waters*, that is, a *cormorant*.

Ged.—The sea-gull.

Gesen.—צִדְדָּה, m. Levit. xi. 17; Deut. xiv. 17, probably the plungeon [so Parkhurst, Horsley, Rosen.], καταράκτης of the ancients, *Pelecanus Bassanus*, Linn. It derives its name from the characteristic habit of watching on high cliffs, and on perceiving a fish in the water, of darting down like an arrow, and seizing its prey. LXX, καταράκτης. Vulg., *mergulus*, Syr. and Chald., *trahens pisces*. Comp. Bocharti *Hieroz.*, p. ii., lib. ii., cap. 21. Cœdemann's *Vermischte Sammlungen aus der Naturkunde*, H. iii., p. 68. Michaelis, *Orient. Bibliothek*, th. iii., p. 63.

Au. Ver.—The great owl.

Bp. Patrick.—Great owl.] There are various translations of the Hebrew word *jansaph*, which St. Jerome takes for a *stork*, and others for a *bustard*; but Bochart acknowledges the Syriac and Chaldee translation to be the most probable, which is the same with ours.

Bp. Horsley.—Perhaps the bittern. (See Parkhurst.)

Ged., Booth.—The ibis.

Gesenius.—יִבְסָן, m. and יִבְסָן, Isaiah xxxiv. 11, an *unclean bird*, which occurs Levit. xi. 17; Deut. xiv. 16, in connexion with several other water-fowls, and in Isaiah xxxiv. 11, with ravens, as an inhabitant of the wilderness. Neither the ancient translators, nor the etymology, give here any thing certain; the LXX and Vulgate express it by, *Ibis* (comp. *Edemann's Sammlungen*); Syr. and Chald., ܐܝܒܝܢ, perhaps owl; Arab., in the Pentateuch, ܐܝܒܝܢ, a pigeon-hawk, or gos-hawk; in Isai. xxxiv. 11, ܐܠܕܝܒܝܢ, a bustard, a sort of large fowl. Bochart (*Hieroz.*, part. ii., p. 281, &c.) expresses it by owl, from יִבְסָן, twilight; others compare נִפְלַשׁ, a bat, from נִשָּׁא, noctu vagari.

Prof. Lee.—יִבְסָן, according to Bochart, *Hieroz.* ii., p. 281, seq. Chald. and Syr., the owl. Gesenius, the common crane or heron ("der Trompeter-vogel"), from its cry, as derived from יִבְסָן, blew. Bochart, on the other hand, takes יִבְסָן as the root. One thing only is certain, that it was proscribed as unclean.

Ver. 18.

וְאֵת-הַתְּנִינִיּוֹת וְאֵת-הַקָּרָחַת וְאֵת-

קָרָחַת :

καὶ πορφυρίωνα, καὶ πελεκῆνα, καὶ κύκνον.

Au. Ver.—18 And the swan, and the pelican, and the gier eagle.

The swan. So Vulg., Ged., Booth.

Bp. Patrick.—*Swan.*] In this translation we follow St. Jerome; but Jonathan takes it for a kind of owl, which he calls *otia*. Whereby he means, no doubt, that bird which Aristotle calls *ōros*: which he saith is like an owl, having tufts of feathers about its ears, from whence it hath the name of *otus* (lib. viii., cap. 12). And so the Chaldee, the Syriac, and the Samaritan here translate the Hebrew word *thinsemeth*, which a great many modern interpreters follow: who take this for that which the Latins call *noctua*, as the former for that owl which they call *bubo*.

Bp. Horsley.—וְאֵת-הַגֹּאֲסָה. The goose. (Michaëlis.)

Gesen.—וְאֵת-הַתְּנִינִיּוֹת, Levit. xi. 18; Deut. xiv. 16: an *unclean water-fowl*. LXX, πορφυρίων, the sea-gull. Vulg., the swan. Syr. ܐܝܒܝܢ, perhaps owl; Arab., in the Pentateuch, ܐܝܒܝܢ, a pigeon-hawk, or gos-hawk; in Isai. xxxiv. 11, ܐܠܕܝܒܝܢ, a bustard, a sort of large fowl. Bochart (*Hieroz.*, part. ii., p. 281, &c.) expresses it by owl, from יִבְסָן, twilight; others compare נִפְלַשׁ, a bat, from נִשָּׁא, noctu vagari.

ḏorépas, a species of heron. Perhaps the *pelican*, from ܐܝܒܝܢ, with reference to the *inflation* or *expansion* of the pouch.

Au. Ver.—The pelican. So Geddes, Boothroyd.

Bp. Patrick.—That the Hebrew word *kaath* signifies a *pelican* is not disputed. But that it also signifies the bird we call a heron, is not improbable; being joined with *chos* in Ps. cii. 6, which is a bird that makes an unpleasant noise, especially that kind of them that cries like a bittern, and is called by later writers *butorius*.

Gesen.—וְאֵת-הַתְּנִינִיּוֹת, fem. with the art. ܐܝܒܝܢ, stat. const. ܐܝܒܝܢ, a water-fowl, (Levit. xi. 18; Deut. xiv. 17), which also frequents deserts and ruins (Isai. xxxiv. 11; Zeph. ii. 14; Ps. cii. 7) according to the old translators, *pelican*. Root probably ܐܝܒܝܢ, to vomit, from the habit of throwing up shells and other indigestible things which it swallows, common to the pelican, with other water-fowls.

Prof. Lee.—וְאֵת-הַתְּנִינִיּוֹת, the name of a water-bird: according to Bochart, the word is used both for the *pelican* and the *heron*.

Au. Ver.—The gier eagle.

Bp. Horsley.—Probably some species of water-fowl.

Bp. Patrick.—*Gier eagle.*] There are many various opinions about this bird, which the Hebrews call *racham*. But Bochart hath shown out of the Arabian writers, that it signifies, a kind of eagle, or vulture: for sometimes they call it by one of these names, sometimes by the other. It being of a dubious kind, between an eagle and a vulture; and therefore happily by us translated a *gier-eagle*, that is, a *vulture-eagle*, which Aristotle calls γυμναίερος. See *Hieroz.*, par. ii., lib. ii., cap. 25—27, where Bochart shows it is such a harmless and good-natured bird, that thence it had the name of *racham*, and in Arabic of *rachama*; and was made the hieroglyphic of mercy and tenderness among the Egyptians, if Horus Apollo may be believed.

Booth.—The king-fisher.

Gesen.—וְאֵת-הַתְּנִינִיּוֹת, m. Levit. xi. 18, and וְאֵת-הַתְּנִינִיּוֹת, Deut. xiv. 17, the *carriion-kite*, *vultur*, *percnopterus* [so Geddes, Rosen.], Linn.

Arab. رَحْمَة and رَحْمَة. See Bocharti

Hieroz., t. ii., p. 297—322. Root ܐܝܒܝܢ, *pium esse*; from which this bird receives its name (like ܐܝܒܝܢ, the stork). See Bochart., p. 318, 319.

Ver. 19.

וְאֵת הַחֲסִידָה הָאֲנָפָה לְמִינָהּ וְאֵת
הַדּוֹיֵכִית וְאֵת הָעִצְסָלָה :

καὶ ἐρωδιὸν, καὶ χαρὰδριὸν, καὶ τὰ ὄμοια
αὐτῶν. καὶ ἔπωμα, καὶ νυκτερίδα.

Au. Ver.—19 And the stork, the heron
after her kind, and the lapwing, and the
bat.

Stork. So Gesenius, Lee, and most com-
mentators.

Gesen.—חֲסִידָה, fem. *the stork*, prop. (*avis*)
pia, thus named on account of being praised
by the ancients for tenderness towards its
young, Levit. xi. 19; Deut. xiv. 18; Job
xxxix. 13; Ps. civ. 17; Jer. viii. 7; Zech.
v. 9. Vid. *Bocharti Hieroz. ed. Rosen-*
müller, t. iii., p. 85, &c. Others, *the heron*.

Rosen.—חֲסִידָה LXX, *Aquila*, Theodotion
interpretantur ἐρωδιὸν, *ardeam*, quod se-
quitur Vulgatus: Onkelos: *milous albus*;
Syrus דוֹיֵכִית, nomen obscurum; Arabes
قُصْر et قُصْر, fortasse *milvus*. Bochartus
probare studuit, חֲסִידָה esse *ciconiam*, quam
interpretationem plerique sunt sequuti. Sed
nemo ex antiquis de ciconia cogitavit, deinde
Ps. civ. 17, dicitur, חֲסִידָה habitare in altis
abietibus, quod non cadit in *ciconias*, quippe
quæ non in Europa solum, sed etiam in
Asia in tectis ædium nidulantur.

Au. Ver.—*Heron.* So Ged., Booth.

Bp. Patrick.—*Heron.*] There are at least
ten different interpretations of the Hebrew
word *anapha*; among which ours is one.
But it being derived from a word which sig-
nifies *anger*, Bochartus rather takes it for a
mountain-falcon, which is a fierce bird, and
very prone to anger.

Gesen.—עִצְסָלָה, fem. Lev. xi. 19, an unclean
bird, of different kinds (לְמִינָהּ). LXX,
χαρὰδριος, *plover*, *strand snipe*. Comp.
Bocharti Hieroz. ii., 335, &c.

Prof. Lee.—עִצְסָלָה, f. Name of an unclean
bird, of which there were probably many
species.

Rosen.—עִצְסָלָה LXX, χαρὰδριος, nomen
avis cujusdam, quæ in paludibus vivit et
insectis vescitur; magnitudine cornicis vel
pici cornicini, et frequens in Ægypto in-
feriori. Quatuor ejus species descripsit
Hasselquist, p. 308, sqq. Apud Leskium,
p. 272. *Regenpfeiffer*, Gall., *Pleuver*, Angl.,
Plover. Onkelos vertit עִצְסָלָה, cujus nominis
significatio ignota est. Syrus retinet vocem
Hebræam. Arabes: *psittacus*.

Au. Ver.—*The lapwing.* So Ged., Booth.

Bp. Patrick.—*Lapwing.*] The Hebrew
doctors take *dukiphah* for a *mountain-cock*,
which had a double crest, and thence hath
its name, according to R. Solomon. Or
rather it may be so called from the place
where it resorts; for *dik* in Arabic is a
cock, and *kapha* a *rock*, from whence
Bochart probably conjectures this bird had
its name, because it lives in mountainous
places. And he thinks the LXX and the
Vulgar have rightly translated it ἔπωμα, and
upupam: which is the sense also of four
Arabian interpreters. It is a portentous
kind of bird, which hath a crest from its bill
to the hindermost part of its head; and one
of the principal birds used in the ancient
superstitions of the magicians and augurs,
as he observes cap. 31.

Gesen.—דּוֹיֵכִית, f., Lev. xi. 19; Deut. xiv.
18, an unclean bird, according to the LXX,
Vulg., and Arab., *hoopoe*. There is nothing
to be determined from etymology, although it
may be compared with the Arab. word دَيْك,
signifying a cock; the last syllable כִּית is
derived by Simonis from نَتَا, *excrevit*
stercus, who translates, *dunghill-cock*. Chald.
wood-cock, probably according to the ety-
mology, דּוֹיֵכִית, rock-cock. Comp. *Bocharti*
Hieroz., tom. ii., p. 346.

Prof. Lee.—דּוֹיֵכִית, f. The name of a cer-
tain unclean bird, Lev. xi. 19; Deut. xiv. 18.
Bochart. *Hieroz.*, ii., col. 334, proposes the

Arabic دَيْك, *Cock*, and Chald. or Syr.

כַּסָּה, *rock*, i.e., *cock of the rock*; by which he
seems to mean a *woodcock* twice the size of
the common one; and for this he cites several
Rabbinic writers. The LXX give ἔπωμα,
Lat. *upupa*: and, after them, the Arabic

versions, البهده. Gesenius proposes نو

دَيْك. i.e., Arab. *Lord*, and Chald. *rock*: i.e.,
Lord of the rock; which he says is the same
thing as *gallus montanus*. But, is the particle

نو ever found in any shape whatever com-
pounded with either Hebrew or Syriac
words? And, if it were, are we at last any
more certain about this word than we were
before? I think not.

Rosen.—דּוֹיֵכִית, in textu Samar. דּוֹיֵכִית,
LXX, Vulgatus, Arabs uterque vertunt
upupam, quam significationem defendit
Bochartus. Syrus habet دَوَّجَة, quæ
verba Castellus (*Lex Heptagl.*, p. 3950)

vertit *upupam*; sed Bochartus *gallum agrestem* s. *montanum*. Sequitur eum Michaelis *Suppl.*, p. 416, additque, Ephræmum et plerosque Judæorum intelligere *gallum montanum*. Posse etiam pro hac significatione vocis Hebrææ id afferri, quod Arab. *ḡallinam* et *ḡḡḡ* *petram* significat. Attamen ob veterum auctoritatem *upupam* intelligere mallem.

Ver. 21, 22.

וְאֵת הַחֲרָלָה עַל-אַרְבַּע מַשְׁרָפִים כְּרָעִים
מִפְּעַל לְרַגְלָיו לִנְתֵּר בָּהֶן עַל-הָאָרֶץ
וְאֵת-הַחֲרָלָה הַזֶּה הַמְּלִיץ אֶת-הָאָרֶץ
לְמִינֵו וְאֶת-חֲסִילָצָם לְמִינָהּ וְאֶת-
הַחֲרָלָה לְמִינָהּ וְאֶת-הַחֲרָלָה לְמִינָהּ

v. 21 קי יו

21 ἀλλὰ ταῦτα φάγεσθε ἀπὸ τῶν ἔρπετων τῶν πετεινῶν, ἃ πορεύεται ἐπὶ τέσσαρα, ἃ ἔχει σκέλη ἀνώτερον τῶν ποδῶν αὐτοῦ, πηδᾶν ἐν αὐτοῖς ἐπὶ τῆς γῆς. 22 καὶ ταῦτα φάγεσθε ἀπ' αὐτῶν. τὸν βρουχον, καὶ τὰ ὅμοια αὐτῶ. καὶ τὸν ἀττάκην, καὶ τὰ ὅμοια αὐτῶ. καὶ ὄφιωμαχὺν, καὶ τὰ ὅμοια αὐτῶ. καὶ τὴν ἀκρίδα, καὶ τὰ ὅμοια αὐτῇ.

Au. Ver.—21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

Ged.—Yet those of them, which although they crawl on four feet, have moreover legs for leaping on the earth, ye may eat; 22 Such as, &c.

Booth.—21 Yet those of every kind of fowl that creep, going upon all four, which have legs above their feet, to leap with upon the earth, ye may eat. 22 Even of them ye may eat, &c.

22 *Au. Ver.*—*The locust.*

Gesen.—*אַרְבַּע*, m. *The locust*, (Root *רבה*, to multiply), Exod. x. 4, &c.; Levit. xi. 22; Joel i. 4; Ps. lxxviii. 46. It is often mentioned with other kinds of locusts, in which the East so much abounds (*Bochart. Hieroz.*, t. ii, p. 441), and denotes then a peculiar species; perhaps the most common of all, *gryllus gregarius* [so Geddes], the locust of passage. The idea, that by these different names (Levit. xi. 22; Joel i. 4),

not different kinds of locusts, but different colours of the same species are denoted, is confuted by observing, that in the cited passage of Levit. *אַרְבַּע*, according to its kind, is placed with each of them.

Au. Ver.—*The bald locust.*

Ged.—It is supposed to be the *gryllus eversor*.

Gesen.—*אַרְבַּע*, m. a four-footed, winged, and eatable kind of locust, Numb. xi. 22 only. Root in Chald. *אַרְבַּע*, to devour, consume [so Bochart], i. q. *אַרְבַּע*.

Au. Ver.—*Beetle.*

Bp. Patrick.—This sort of locusts called *chargol*, seems to have its name from the vast company wherein they fly together. But it is not fitly translated a *beetle*; for none ever ate beetles; nor are they four-footed, with legs to leap withal. Therefore *chargol* is another sort of locusts, unknown to us in these countries: and so is that which follows; for a grasshopper is not a sort of meat: but there were locusts of that shape, which were large and fleshy in the eastern countries, and very good food.

Ged.—It is supposed to be the *gryllus verrucivorus* of Linnæus.

Gesen.—*חֲרָלָה*, Levit. xi. 22 only, the name of a kind of locust, eatable, and winged. (Arabic, *حَرَحَل*, a drove of horses, and, a swarm of locusts.)

Prof. Lee.—*חֲרָלָה*, m. once, Lev. xi. 22.

Arab. *حَرَجْرَج*, Ch. *חרגרגה*, *locustæ genus impenne, dsipaxos*. Diosc. ii. 57. Castell.

“Arab. *حَرَجْرَج*, *saliit, saltitavit equus*”—

“a saltando dicta,” Gesenius. But the Arabic word has no such sense. A locust, having no wings, Hieroz. Bochart., ii., lib. iv., c. ii., p. 457, where the error, now adverted to, was probably first committed.

Au. Ver.—*The grasshopper.*

Bp. Patrick.—The Hebrew word *chagab* signifies a sort of locusts, the original of whose name Aben Ezra intimates may be found in the Arabic tongue. In which *ghahageba* signifies to cover as with a veil: and in such troops these locusts fly, that sometimes they seem to darken the sun itself. But by what marks these were distinguished from one another, the Hebrews differ so much, that it plainly shows they are wholly ignorant in this matter. The most that can be made of what they say, is

(as a man very learned in these things hath observed, Job Ludolphus, in his dissertation de Locustis, cap. 23), that *chargol* hath both a bunch on its back and a tail also: *arbeh* hath neither: *solam* only a bunch, and not a tail; and *chayab* a tail, but no bunch.

Ged.—It is supposed to be the *gryllus coronatus* of Linnæus. Michaelis was of opinion that the four names above were only one insect, at different periods of its existence, and in his German version thus renders the colon: “Die heuschrecken nach der ersten, zweiten, dritten, und vierten hautung.” But this, in my opinion, is highly improbable, and repugnant to the text, which adds *לכני* after every one of the four insects. This alone destroys Michaelis’s conjecture.

Gesen.—חֲנֹכֶל, *A locust*, according to Lev. xi. 22, it is a winged and eatable species.

Prof. Lee.—חֲנֹכֶל, m. pl. חֲנֹכִים, *A sort of locust*, so called, perhaps, because their flight is said to conceal the sun (חָבַט, *velavit*); but this is extremely doubtful.

Ver. 26.

לְכָל-חַבְהֵמָה אֲשֶׁר הוּא מְפָרֵקֶת
פְּרָסָה וְשִׁסֵּעַ | אֵינָנָה שֹׁסְעֶת וְנִרְהָ
אֵינָנָה מַעֲלִיחַ טְמֵאִים הֵם לָכֵם כָּל-
הַנֶּזֶעַץ בָּהֶם יִטְמָא :

kai ên pâsi toîs ktînesin ô êsti diχηλοῦν ôplîgn, kai ônuχιστήρας ônuχίzei, kai μηρυκισμὸν οὐ μηρυκάται, ἀκάθαρτα ἔσονται ὑμῖν. πᾶς ô âπτόμενος τῶν θηησιμαίων αὐτῶν ἀκάθαρτος ἔσται ἕως ἐσπέρας.

Au. Ver.—26 *The carcasses of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.*

Ged.—All beasts of which the hoof, although divided, is not cloven into two [Syr.], and which chew not the cud, are to you unclean: whatsoever toucheth their carcasses [LXX, and seven MSS.], shall be unclean.

Booth.—All [two MSS., וכל, Ken.] beasts whose hoof is divided, but is not cloven, and chew not the cud, to you shall be unclean; whatsoever toucheth their carcasses [LXX, and seven MSS.] shall be unclean.

Rosen.—26 קָרָא בָהֶם נֶזֶעַץ, *Quisquis ea (vel potius per antecc. eorum cadavera) teti-*

gerit immundus sit. Vivis enim animalibus immundis, ut asinis, canibus, etc., uti licebat Israelitis. Hinc LXX, τῶν θηησιμαίων αὐτῶν.

Ver. 29, 30.

וְזֶה לָכֵם הַטְּמֵא בְּאֶרֶץ הַשָּׂדֶה
עַל-הָאָרֶץ הַחֹדֶר וְהַעֲכָר וְהַחֲבִי
לְמִינֵהוּ : וְהַחֲקִיקָה וְהַלֵּל וְהַשֹּׁאֵה
וְהַחֲמֵט וְהַתְּנַשְׁמֵט :

מִדָּבָר 4 v. 30.

29 *kai taûta ὑμῖν ἀκάθαρτα ἀπὸ τῶν ἐρπετῶν τῶν ἐπὶ τῆς γῆς. ἡ γαλῆ, kai ô mys, kai ô κροκόδειλος ô χερσαῖος, 30 μυγάλη, kai χαμαιλέον, kai χαλαβώτης, kai σαῦρα, kai ἀσπάλαξ.*

Au. Ver.—29 These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

29 *The creeping things.*

Rosen.—אֲרָץ h. l. non significat animalia reptilia, ut vermes, serpentes, etc., sed animalia quadrupedia, quæ habent pedes ita breves, ut incedendo venter prope terram contingat, cf. ad vs. 20.

29 *Au. Ver.*—*The weasel.*

Bp. Patrick.—*Weasel.*] Though most interpreters follow this translation of the Hebrew word *choled*; yet Bochartus hath alleged a great many probable reasons that it signifies a *mole*; and one is, because it is joined here with the *mouse*. See Hierozoicon, par. i., lib. iii., cap. 35, where he treats of this very largely.

Rosen., Ged., Gesen., Lee.—*Mole.*

Au. Ver.—*Mouse.*

Bp. Patrick.—All acknowledge the Hebrew word *achbar* signifies *mouse*, and more especially a *field-mouse* [so Gesen.], which doth great mischief there; and thence hath its name, as Bochartus shows in the foregoing chapter of that book. But all sorts of mice are here to be understood, as Jonathan observes, who thus paraphrases this word, “the black mouse, the red, and the white;” for they are of so many colours.

Prof. Lee.—וְהַחֲבִי, the *jerboa*. *Dipus jaculus* of Linnæus.

Au. Ver.—*The tortoise.*

Bp. Patrick.—Bochartus has taken a great deal of pains to prove that *tzab* doth not signify a *tortoise*; but, as the LXX and

St. Jerome take it, a *land-crocodile*, which is a large sort of *lizard*, a cubit long, with which Arabia abounds; out of which language he endeavours at large to prove the truth of this interpretation (lib. iv., cap. 1).

Ged.—When I wrote my version, I had little doubt of this being the land-crocodile, the *σκίγκος* of Dioscorides, and the *scincus* of Pliny; but on comparing Forskal with Hasselquist, I am inclined to think that the animal here forbidden is the *lacerta cordylus* of Linnæus.

Gesen., *Lee.*—צָבִי, m. pl. צָבִים. (a) Arab.

צָבִי, *lacertæ species*. A kind of lizard: *lacerta stellio*, Lev. xi. 29; Bochart. Hieroz., i. 1044.—*Prof. Lee.*

Rosen.—צָבִי potius videtur esse *Lacerta Egyptia cauda verticillata, squamis denticulata, pedibus pentadactylis*, Hasselquist, p. 353. Vocant enim Arabes hanc lacertam etiamnum צָבִי (*Dabb*) ipso nomine Hebraico. Syrus habet צָבִי, quo nomine hodie apud Ægyptios *Lacerta Stellio* appellatur, teste Hasselquisto, p. 352. Arab. scribitur צָבִי.

30 *Au. Ver.*—*The ferret.*

Bp. Patrick.—30 *Ferret.*] Out of the Arabic, and the Syriac and Samaritan paraphrase, Bochartus proves, that *anaka* signifies another sort of *lizard*, which the Latins called *stellio*, and in those countries, hath a shrill cry (see there, cap. 2).

Ged.—The newt.

Gesen.—A kind of lizard, *lacerta Lin.*, Levit. xi. 30.

Au. Ver.—*The chameleon.*

Bp. Patrick.—Most of the ancient interpreters take *coach* for another sort of *lizard* [so *Prof. Lee*], which is the strongest (as this name imports) of all other; and in these countries was famous for its encounters with serpents and land-crocodiles; as Bochartus shows out of the Arabian writers (ib., cap. 3).

Ged.—The green lizard. The name of this animal seems to be derived from its *strength*. The green lizard is three times bigger than the common grey lizard. It appears to be the *lacerta stellio* of Linnæus.

Au. Ver.—*The lizard.*

Gesen.—צָבִי, f. A kind of lizard, Lev. xi. 30 only. LXX, χαλβότης. Vulg., *stellio*. Root, either צָבִי Chald. the same as צָבִי, to *hide*, or לָבִי and לָבִי, *adhæsit terræ*.

From the latter etymology, Bochart con-

cludes (*Hieroz.* i., p. 1073), that it is a red poisonous kind of lizard, which the Arabs call وحرة. From it comes the proverb:

Dolus ipsi adhæret, ut alvachra adhæret terræ.

Au. Ver.—*The snail.*

Bp. Patrick.—Bochartus, with great probability, still thinks Moses speaks of a sort of *lizard* called here *chomet*, because it lies in the sand, which, in the Talmudic language, is called *chometon* (ib., cap. 5).

Ged.—Bochart labours to prove that this is another species of lizard, called by the Arabs *chulaca*, חולא, which is said to live in the sand; but his arguments are more specious than solid. Etymology is evidently against him, but favours the *snail*. In Chald. חֲסִי signifies *incurvation*, in *se reflectere*. The principal Jewish rabbies, and the mass of modern interpreters, have *snail*.

Gesen.—חֲסִי, m. Levit. xi. 30 only, probably a kind of lizard. LXX, σαυπα. Vulg., *lacerta*.

Prof. Lee.—A sort of lizard, apparently. No satisfactory etymology has been found. The modern Jews, translators, &c., the *snail*.

Au. Ver.—*The mole.*

Bp. Patrick.—*Mole.*] It is apparent that the word *thinsemeth*, which we here translate a *mole*, is of a very doubtful signification: for in the eighteenth verse of this chapter, it signifies a sort of *fowl*; as here, in all probability, another sort of *lizard*. And if we may guess what sort, by the original of the word, it probably signifies the *chameleon*, which gapes to draw in air (see Bochart. Hieroz., par. i., lib. iv., cap. 6). But, after all that can be said, it must be acknowledged, the significations of all these words are lost among the Jews; as Aben Ezra confesses upon this verse: "Neither these eight sorts of creeping things, nor the birds before mentioned, are known to us, but by tradition." Which is as much as to say, they are not known at all; for there is no tradition about them, as the Talmudists acknowledge; who send those who are doubtful what birds are lawful, and what not, to be informed by those that are masters of the art of fowling. Which might help to convince the Jews, were they not resolved to shut their eyes, that difference of meats is now ceased, because they know not what is forbidden,

and what not, in many cases. And, consequently, the Messiah is come, to whom the *gathering of the people* was to be (according to their father Jacob's prophecy, Gen. xlix. 10), so that they should be no longer separated, but all nations collected into one body, and converse freely together, without any danger of being defiled. For idolatry being abolished by him, there was no reason remaining for keeping up the discrimination between Jews and Gentiles by a different diet. This some of the ancient Jews saw very well, who said, that in the days of the Messiah it should not be unlawful to eat swine's flesh, no more than it was while they were subduing the land of Canaan. This tradition is acknowledged by Abarbinel himself in his Rosch Amanah, where he disputes for the eternity of their law, and endeavours to elude this tradition of the ancient doctors by allegorical interpretations (see J. Carpzovius in Shickard. Mischpat. hammelech, cap. 5, Theorem xviii.).

Gesen.—תנשם, fem. 1. Levit. xi. 30, *an unclean quadruped*, which occurs in connexion with several species of lizards. According to Bochart, *Hieroz.*, t. i., p. 1033, the *chameleon*, from נשם, *to breathe*; since, according to the opinion of the ancients, it lives solely on the air which it inhales.

LXX, Vulgate, *a mole*. Saadias: سام ابرض, *lacerta Gecko*.

Rosen.—תנשם, miro errore LXX, Hieron., Onkelos *talpam* verterunt, quum tamen hoc animal vs. 29, nominatum esset (תנשם). Syrus habet תנשם, *centipeda*, *multipeda*. Bochartus sequutus significationem verbi נשם Chaldaicam et Syriacam, *spiravit, respiravit*, putat, esse chamæleontem ob continuam auræ captationem. Saadias posuit תנשם, qua sub voce Golius hæc habet (p. 257): *Stellio, quasi veneno lepram inducens* (נשם enim est venenum et נשם lepra), *quia in eo venenum est, quod sal amarum reddit ac corrumpit, ut lepram gignat*. Quæ omnia bene conveniunt *Lacertæ Gecko* Hasselquist, p. 358, ubi is inter alia dicit: *mazime singulare est animalis hujus venenum, quod ex lobulis digitorum exhalat; quærit animalculum loca et quascunque res sale marino conspersas vel tinctas, hoc dum invenit aliquoties supercurrit et currendo venenum post se relinquit mazime noxium*. Quocum conferendum est, quod habet For-

skal. l. c., p. 13. Postquam dixisset, *la-* certam Gecko ab Ægyptiis vocari נשם, i.e., *pater lepræ, leprosus*, addit: *nomini origo inter Ægyptios lepidæ est, si enim salivam demittat in sal, mensæ aibus destinatum, lepram inducit homini illud gustanti*. — *Nomen animalis ortum putant alii a similitudine coloris lepræ*. Per totum enim dorsum, teste Hasselquistio, sparsa sunt punctula minima, elevata, splendentia; dorsum, caput et cauda supra albida cum maculis transversis griseis. Hinc fortasse hæc lacerta nomen Hebraicum nacta est: nam verbum נשם Arabice denotat *maculis punctivæ nigris et albis conspersus fuit*.

Ver. 31.

נֶאֱמַר לָכֵן הֵמָּנִים לָכֵן בְּכָל-הָאָרֶץ

ταῦτα ἀκάθαρα ὕμιν ἀπὸ πάντων τῶν ἐρπετῶν τῶν ἐπὶ τῆς γῆς.

Au. Ver.—31 *These are unclean to you among all that creep.*

All that creep.

Ged., Booth.—All ground [LXX] reptiles.

Ver. 34.

מִכָּל-הָאֲכָל הָאֲשֶׁר יֵאָכֵל אֲשֶׁר יִבְרֹא צִלְיוֹ כִּים יִמָּחַ וְנֹ

καὶ πᾶν βρῶμα, ὃ ἔσθεται, εἰς ὃ ἂν ἐπέλθῃ ἐπ' αὐτὸ ὕδωρ, ἀκάθαρτον ἔσται.

Au. Ver.—34 Of all meat which may be eaten, that on which such water cometh shall be unclean, &c. [So most commentators.]

Bp. Horsley.—Rather, "Of every sort of food which is eaten, any on which water is come shall be unclean." The sense I take to be, that if any kind of food had been put into such a vessel, and water had been poured upon it, in order to prepare it for a meal, it should become unclean if one of these dead chanced to fall into that water. But the dry food was not to receive any contamination from the like accident. (See v. 37, 38.)

Ver. 35.

Au. Ver.—35 And every thing whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down, &c.

Ranges for pots.

Bp. Patrick.—Some translate the words simply *pots*.

Gesen.—נִבְרָא, dual, Levit. xi. 35 only.

LXX, *χυτρόδες*, probably, bricks which are still in use by the Bedouines, upon which they place their pots over the fire, and which form their hearth.

Prof. Lee.—כר, m. dual, כררים, r. כר, once, Lev. xi. 35. *A pot*, or *jar*, earthen apparently, as liable to being broken. If reliance is to be placed on the dual form, having, perhaps, *two* compartments; but, if taken as a plural, more than two.

Rosen.—כררים Syrus vertit: *locus cui olla imponitur*, Arabs uterque: *focus*. Videntur denotari loci in foci excavati, infra subiectum ignem habentes et superne officia, quibus ollæ imponuntur, quales adhuc in Persia inveniuntur, *Casserollöcher*. LXX, *χυτρόδες*, qua voce fortasse indicare voluerunt *olla sustentaculum*, quo hodie Arabes Scenitæ utuntur, dum ollam imponunt tribus lapidibus fere æqualibus, ut commodius igni subdi possit.

Ver. 36.

אִתָּהּ מִיָּמִין וּבִיָּמִין מִקְוֵה מַיִם יִהְיֶה
שְׂהוֹר וְלֹנֶעַ פְּנֵדֻלָּהֶם וְיִטְהַר :

πλήν πηγῶν ὑδάτων καὶ λάκκου καὶ συναγωγῆς ὑδάτος, ἔσται καθάρων. ὁ δὲ ἀπτόμενος τῶν θησιμαίων αὐτῶν ἀκάθαρτος ἔσται.

Au. Ver.—36 Nevertheless a fountain or pit, *wherein there is plenty of water* [Heb., a gathering together of waters], shall be clean: but that which toucheth their carcase shall be unclean.

Bp. Horsley.—36 “Nevertheless a collection of water in a fountain or well shall be clean.”

Au. Ver.—*A fountain*.

Booth.—A water [Sam., LXX] fountain.

Au. Ver.—*That which*.

Rosen., Ged., Booth.—He who.

Ver. 43.

Au. Ver.—That ye should be defiled.

Ged., Booth.—Nor be defiled.

Ver. 45.

Au. Ver.—45 For I am the LORD that bringeth you up out of the land of Egypt, &c.

Ged., Booth.—For I the Lord am your God [Sam., Syr., and two MSS.] who have brought, &c.

CHAP. XII. 4.

Au. Ver.—4 And she shall then continue in the blood of her purifying three and thirty

days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

Pool.—*She shall then continue*, Heb., *sit*, i.e., abide, as that word is oft used, as Gen. xxii. 5; xxxiv. 10, or tarry at home, nor go into the sanctuary. *In the blood of her purifying*; in her polluted and separated estate; for the word *blood* or *bloods* signifies both guilt, as Gen. iv. 10, and uncleanness, as here and elsewhere. See Ezek. xvi. 6. And it is called *the blood of her purifying*, because by the expulsion or purgation of that blood, which is done by degrees, she is purified.

Bp. Patrick.—*In the blood of her purifying.*] In the purification of her blood: for all the following days were days of *purification*; not of entire *separation*.

Rosen.—סָדַב בְּדָם סָדָה, *Sedeat*, maneat, in sanguine purificationis suæ, hypallage, pro: in purificatione sanguinis.

Ver. 7.

Au. Ver.—Who shall offer it.

Ged., Booth.—Which when the priest [Sam., LXX, Syr., and one MS.] hath offered.

CHAP. XIII. 2.

אִם פִּיִּיהֶּיָּה בְּעוֹר־בָּשָׂרוֹ שֹׂאת אֵשׁ
סִפְחָהּ אוֹ בְּהֶרֶת וְהָיָה בְּעוֹר־בָּשָׂרוֹ
לִכְנֶס צָרַעַת וְהוֹבִיָּא אֶל־הַכֹּהֵן הַפֶּלֶן אוֹ
אֶל־אֶחָד מִבְּנֵי הַכֹּהֲנִים :

ἀνθρώπου εἰάν τι γένηται ἐν δέρματι χρωτὸς αὐτοῦ οὐλὴ σημασίας τηλαυγῆς, καὶ γένηται ἐν δέρματι χρωτὸς αὐτοῦ ἀφ’ ἡ λήπρας. ἀχθήσεται πρὸς Ἀαρὼν τὸν ἱερέα, ἢ εἰς τῶν υἱῶν αὐτοῦ τῶν ἱερέων.

Au. Ver.—2 When a man shall have in the skin of his flesh a rising [or, swelling], a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

A rising.

Ged., Booth.—A pustule.

Rosen.—2 Indicantur signa, quæ pariunt suspicionem lepræ. ἄψ, LXX vertunt οὐλῇ. Syrus σημάς et Chaldaeus σημά, *signum apparens et vitiosum, macula*. Michaelis vertit *Finnen, tumores*. Quædam lepræ species eaque non valde periculosa, ex Hillary descriptione, incipit a tumore, qui aciculæ nodulem magnitudine æquat.

Schilling, p. 135: "Quum lepra primum erumpit, macula raro superat acus puncturam, idemque facile præter videtur et exploratorem fugit, quoniam inter initia plerumque singularis est." Vulgatus רָאָפְּ vertit *diversum colorem*, forsitan coll. Arab. رَافٍ, *coloravit, pinxit*, unde רָאָפְּ, *color a reliqui corporis colore distinctus*. Ait quoque *Ebn Sina*, lepram incipere nonnumquam a parvis maculis nigris rubicundis. Eandem rem fortasse exprimere voluit Saadias, qui vertit *nævum nigrum*.

Au. Ver.—Scab.

Ged.—Scurf.

Gesen.—רָאָפְּ, f. *Scurf.* Levit. xiii. 2, 6; xiv. 56; also רָאָפְּ, xiii. 7, 8. Properly, *a bald place on the head*, occasioned by scurf or scald. Comp. רָאָפְּ.

Prof. Lee.—רָאָפְּ, f. *A scab, scald*, either from its spreading in the flesh, or from the falling off of the hair, Levit. xiii. 2, 6—8; xiv. 56.

Rosen.—רָאָפְּ, LXX non expresserunt. Chaldaeus et Vulgatus, *pustula*. Optime vertisse videtur Syrus: *crusta corporis affecti caduca*; *Schorf*, uti Michaelis vertit vocem Hebr. Indicatur cutis summa asperities cum furfureis squammulis.

Bright spot.

Gesen.—רָאָפְּ, fem. *The white scab, teller*, which causes suspicion of the leprosy, λεύκη of Hippocrates, *morphea*, or *vitiligo alba* of the Latins, Levit. xiii. 2—39. Plur. רָאָפְּ, ver. 38, 39. Comp. רָאָפְּ.

Prof. Lee.—רָאָפְּ, f. pl. רָאָפְּ. Arab.

רָאָפְּ, *admodum luxit*. *The shining, or whitish scurfy, pustule* of the leprosy; which, being brighter than the preceding (רָאָפְּ), sinking deeper into the flesh, and having white hair in it, is the sure symptom of the leprosy, Lev. xiii. 2—4, 18—23, 24—28.

Rosen.—Nomine רָאָפְּ significantur *maculae albicantes*, a quibus incipere solet *lepra alba*, cujus colorem ita describit Schilling, p. 135: "Accedit proxime ad calcis colorem, quem in parietibus videmus, quando alicubi aliquam corruptionem passi sunt, et ex hoc obsoleto candore adspectus nascitur profundior." LXX hoc vs. vertunt *τηλαυγής*, infra vero vs. 23, *τηλαύγημα*, quod Suidas explicat: *ἀρχὴν λέπρας ἐν τῇ τοῦ σώματος ἐπιφανείᾳ*. Chaldaeus: *macula albicans*. Syrus: *pustula alba*.

Au. Ver.—*The plague*.

Bp. Horsley.—Rather, "the sore," or

"the spot." And one of these two words should be everywhere substituted for "plague" in this chapter.

Gesen.—נָגַעַ, I. *A stroke, blow*. 2. נָגַעַ, נָגַעַ, Levit. xiii. 3, 9, 20, 25, 27; xiv. 32, 34; and without נָגַעַ, ver. 22, 29, &c., *a pustule of the leprosy*, also of the leprosy in clothes, ch. xiii. 47; and in walls, ch. xiv. 37, &c. Hence, 3. *A person afflicted with leprosy, or suspected of it*. Levit. xiii. 4: וְהָיָה הַנָּגֵעַ הַזֶּה וְהַנָּגֵעַ הַזֶּה, *then shall the priest shut up the leper*, verse 13, 17. Thus נָגַעַ הַנָּגֵעַ (verse 31) signifies, *one that is afflicted with the scall*, instead of which, ver. 33, נָגַעַ only is used. In verse 50 it denotes a garment infected with leprosy.

Prof. Lee.—נָגַעַ, (a) *A stroke, blow*. (d) *The mark of a blow, a spot*. Levit. xiii. 3, 9, 29, 31, 42, &c.

Ver. 3.

וְהָיָה חֲפֵתָן וְאֶת־הַנֶּגֶעַ בְּעוֹר־הָאָדָם וְשָׁעַר בִּגְדָה הַפֶּה לְבָן וּמִרְאֵה הַנֶּגֶעַ עֲמֹל מִעוֹר בְּשָׂרוֹ נָגַעַ צֹרֶעַת הָיָה וְרֵאיוֹ חֲפֵתָן וְטָמֵא אָדָם :

καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφήν ἐν δέρματι τοῦ χρωτὸς αὐτοῦ, καὶ ἡ θρίξ ἐν τῇ ἀφῇ μεταβάλῃ λευκή, καὶ ἡ ὄψις τῆς ἀφῆς ταπεινὴ ἀπὸ τοῦ δέρματος τοῦ χρωτὸς, ἀφ' ἧς λέπρας ἐστὶ. καὶ ὄψεται ὁ ἱερεὺς, καὶ μανεί αὐτόν.

Au. Ver.—3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

The plague.

Booth.—The wound. See notes on ver. 2.

Au. Ver.—And the plague in sight.

Bp. Horsley.—Rather, "the surface of the sore."

Rosen.—Et adspectus loci infecti profundior cute carnis ejus, i.e., si tumores aut maculae videntur aut apparent profundiores cute, eam ad carnem usque penetrant. In verbis וְהָיָה חֲפֵתָן וְאֶת־הַנֶּגֶעַ בְּעוֹר־הָאָדָם praefixum וְאֶת־ notat *postquam*, ut Gen. xviii. 13; Ex. xii. 44, al., וְאֶת־ autem ante apodosin.

Ver. 4.

וְהָיָה חֲפֵתָן וְאֶת־הַנֶּגֶעַ בְּעוֹר־הָאָדָם וְשָׁעַר בִּגְדָה הַפֶּה לְבָן וּמִרְאֵה הַנֶּגֶעַ עֲמֹל מִעוֹר בְּשָׂרוֹ נָגַעַ צֹרֶעַת הָיָה וְרֵאיוֹ חֲפֵתָן וְטָמֵא אָדָם :

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וְהָיָה לָבוֹ וְהִסְגִּיר חִלְתּוֹ אֶת־הַנֶּגַע
שֶׁבַע יָמִים :

εάν δὲ καὶ τηλαυγὴς λευκὴ ἢ ἐν τῷ δέρματι τοῦ χρωτὸς αὐτοῦ, καὶ ταπεινὴ μὴ ἢ ὅψις αὐτῆς ἀπὸ τοῦ δέρματος, καὶ ἡ θριξὶς αὐτοῦ οὐ μετέβαλε τρίχα λευκὴν, αὐτὴ δὲ ἐστὶν ἀμαυρά, καὶ ἀφοριεὶ ὁ λερεὺς τὴν ἀφήν ἐπτά ἡμέρας.

Au. Ver.—4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days:

Bright spot. See notes on verse 2.

In sight.

Bp. Horsley.—Rather, "the surface."

Au. Ver.—Shall shut up him that hath the plague. So Gesen., &c.

Bp. Horsley.—Literally, "shall shut up the sore," i.e., shall cover it to keep the air from it. And so in other parts of this chapter where shutting up is mentioned. (See the LXX and Syr.) It should seem from v. 45 of this chapter, that a person affected with the leprosy in its worst stage, was not literally shut up, though excluded from the camp. (But see Numbers xii. 14, 15.)

Ged.—4 The priest shall shut up the infected person, &c.] I have followed the common idea, which supposes that נג is metonymically for the infected person: *plaga pro homine plagā lepræ affecto*. But in the late Bishop Law's MS. Notes, I find another version, which is very plausible: "The priest shall bind up the sore;" and so throughout, he renders נגנע ונגנע ונגנע ונגנע.

Booth.—Then the priest shall bind up the wound seven days.

Rosen.—נגנע, *Plaga* hic per metonymiam ponitur pro homine *plaga lepræ affecto*.

Ver. 5.

Au. Ver.—5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more.

Plague. See notes on ver. 2.

Pool.—If the plague be at a stay.] This translation is justified by the following clause, which is added to explain it. Otherwise the words are and may be rendered thus, *stand, or abide in its own colour*; the Hebrew word being used for colour as well as for sight.

Au. Ver.—Shall shut him up, &c.

Bp. Horsley.—Shall shut it up, &c.—shall cover the sore again.

Booth.—Shall bind it up, &c. See notes on ver. 4.

Ver. 6.

וְהָיָה חִלְתּוֹ אֶחָד בַּיּוֹם הַשְּׁבִיעִי
שָׁנִית וְהָיָה בְּתַח הַנֶּגַע וְלֹא־פָשָׁח
הַנֶּגַע בְּצֹדֹר וְהִסְגִּיר הַכֹּהֵן מִסִּפְּחַת הָוֵא
וְנִי

καὶ ὀψεται ὁ λερεὺς αὐτὸν τῇ ἡμέρᾳ τῇ ἐβδόμῃ τοδεύτερον. καὶ ἰδοὺ ἀμαυρὰ ἢ ἀφή, οὐ μετέπεσεν ἡ ἀφή ἐν τῷ δέρματι. καὶ καθαριεὶ αὐτὸν ὁ λερεὺς, σημασία γάρ ἐστι, κ.τ.λ.

Au. Ver.—6 And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean; it is but a scab: and he shall wash his clothes, and be clean.

Plague. See notes on verse 2.

If the plague be somewhat dark.

Bp. Horsley.—Rather, "the sore, or spot, be contracted," or "shrivelled," or "withered."

Gesen.—*Piel* נָהַךְ and נָהַךְ, mostly intrans.

1. To grow paler, disappear, of the spots of leprosy. Levit. xiii. 6, 21, 26, 28, 56.

Prof. Lee.—נָהַךְ, f. (concr. or Participial noun of נָהַךְ, for נָהַךְ, Gram. art. 73), pl.

נָהַךְ (for נָהַךְ). Arab. كَيْهَى, imbecillus, languidus. Cogn. كَيْهَى, id. كَهَى, decre-

pitus fuit. Syr. اَحْسَ, exhalavit spiritum frigidum. Weak, languid, infirm. Of the eyes, 1 Sam. iii. 2, וְנָהַךְ עֵינָיו, his eyes began (to be, נָהַךְ) weak. Of the mind, Isa. lxi. 3, וְנָהַךְ רִי, languid, infirm, mind. Of a light, ib. xlii. 3. Of a disease abating, losing its virulence, Lev. xiii. 6, 21, 39, &c. Of a breach, Nahum iii. 19, וְנָהַךְ, not weak, languid, ruinous, i.e., vigorous, by a Litotes: but used here apparently as an abstr. if matter (נָהַךְ) or the like is not omitted by the ellipsis.

Pih. נָהַךְ, pres. non occ., i.q. Kal, Ezek. xxi. 12. Gesenius places here, Lev. xiii. 6, 21, 26, 28, 56. But it is evident, from a moment's inspection, that נָהַךְ, in these places, is the mere concrete noun noticed

above. The truth is, none of the lexicographers have seen the real character of that word, and hence their mistakes.

Rosen.—*וְהָיָה הַפֶּה כְּצֶהַר*, si macula sensim se oculis subtrahit, evanescit. *וְהָיָה הַפֶּה כְּצֶהַר*, Tum erat tantum impetigo, anomalia cutis.

Au. Ver.—Scab. See notes on ver. 2.

Ver. 9.

Au. Ver.—Plague. See notes on ver. 2.

Ver. 10.

וְהָיָה הַפֶּה כְּצֶהַר
וְהָיָה הַפֶּה כְּצֶהַר
וְהָיָה הַפֶּה כְּצֶהַר
וְהָיָה הַפֶּה כְּצֶהַר

καὶ ὄψεται ὁ ἱερεὺς, καὶ ἰδοὺ οὐλὴ λευκὴ ἐν τῷ δέρματι, καὶ αὕτη μετέβαλε τρίχα λευκὴν, καὶ ἀπὸ τοῦ ὕγιους τῆς σαρκὸς τῆς ζωῆς ἐν τῇ οὐλῇ.

Au. Ver.—10 And the priest shall see him : and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh [Heb., the quickening of living flesh] in the rising.

Pool.—And there be; or rather, or, the copulative put for the disjunctive, as hath been noted before; for either of these were signs of a leprosy, and one of these may seem inconsistent with the other; the former sign of white hair, supposing the skin, in which the hair was, to remain; and the latter of live flesh, supposing the skin to be consumed by the leprosy.

Quick raw flesh. So Ged., Booth., Lee, &c.

Ged.—And that there is also raw flesh in the pustule. Lit., et vivacitas carnis vivæ in tumore. There is a seeming, and indeed but a seeming, redundancy in the text, which induced Nanninga and Rosenmüller to search for a new meaning for the word *וְהָיָה*. The former, in a dissertation first printed at Gronigen in 1759, and reprinted in Schultens's *Sylloge*, 1775, pars. 2, p. 901—906, labours to prove that *וְהָיָה* here means "cicatrix seu locus ubi caro cutis se in unum contrahit," from the Arab. *وَحِي*, *contrahere*; and thus he renders the verse: "Et viderit sacerdos, et ecce tumor albus in cute, hæc quæ mutavit pilum album, et cicatrix (vel si malis) contractio carnis vivæ sit in illo tumore." "Thus all is plain," adds he; but not so says Rosenmüller: "For besides that this interpretation appears to be farfetched, and unknown to all the

ancient translators, it is, moreover, inadmissible, because tumours in leprosy produce no such *cicatrices*." Therefore Rosenmüller seeks another meaning, and finds it in the Chald. *וְהָיָה*, and the Syr. *וְהָיָה*, which signify *indicare*. "Hence," says he, "*וְהָיָה*, put here for *וְהָיָה*, will be an *index, mark, sign*; and the true rendering of *וְהָיָה בְּשַׁר חַי* will be *signum carnis crudæ*." Onkelos, Tharg., and the Syriac version, are certainly favourable to this interpretation, the two former having *וְהָיָה*, and the latter *וְהָיָה*, to whom ought to be added Arab. *Erp.*, who has *وְהָيَا*, and this rendering is not implausible, yet I cannot think it the true one. I believe that *וְהָיָה* is here not a redundative, but an *augmentative*, and well expresses the uncommon *redness* of the *raw*, or *living* flesh, which appears in this sort of leprosy, commonly called the *yaws*. See Hillary, in the work above-mentioned. Dathe renders, not improperly, thus: *Atque in eo præterea massa carnis rubræ existit*. Michaelis: "Und in dem geschwulst ein rothes fleisch;" So Hezel's improvement of Luther: "Und rohe fleisch im geschwür ist." Our Bate has also well expressed the meaning: "And quick flesh be growing up in the rising;" with this note: "or, a growth of proud flesh, which is quick and sore."

Prof. Lee.—*וְהָיָה*, *Crude raw* (sign. iv., p. 194 above), i.e., unsound, diseased, Lev. xiii. 10; which is proved sufficiently by the *וְהָיָה* following. See LXX, *ἄλλ. ὡς ὁμοίωμα σαρκὸς ζωῆς*, Ib. vr. 24 only.

Gesen.—*וְהָיָה*, 3. Probably, *mark, spot of raw flesh in the body*. Levit. xiii. 10: *וְהָיָה*, a spot of raw flesh. Ver. 24: *וְהָיָה*, and there shall be a mark of burning.

Rosen.—10 *וְהָיָה* *וְהָיָה*, LXX, *καὶ ἀπὸ τοῦ ὕγιους τῆς σαρκὸς τῆς ζωῆς ἐν τῇ οὐλῇ*, a sano carnis vivæ, s. ab eo quod sanum est in earne viva, in cicatrice. Interpretantur *ac si esset præpositio: quod non probandum*. Vocem *וְהָיָה* plerique recentiores *sanitatem* vertunt, quæ significatio huic loco plane non est apta. Nam, præterquam quod hic, ut ex vs. 11 liquet, agatur de plaga jam inveterata, in qua caro sana locum habere nequit, hæc *וְהָיָה* etiam dicitur in illo ipso *וְהָיָה*, *tumore*. Simonis in Lexico sub h. v. putat *וְהָיָה* esse locum vel partem corporis, ubi est caro *וְהָיָה*, i.e., *cruda*. Sed nec hoc admitti potest. Nam si vox *וְהָיָה* per se notaret locum carnis crudæ,

verba בשר די in nostro textu plane redundarent; valde enim incommoda hæc phrasis foret: *locus carnis crudæ carnis crudæ*. Nos quidem e Chaldaico כֶּחָדָה, et Syr. ܟܝܪܐ *arguit, indicavit*, כֶּחָדָה interpretamur *indicium, signum, notam*, quæ significatio quoque apta est loco vs. 24. Ita hanc vocem etiam intelligit optimus veterum interpretum, Syrus, qui habet: *nota carnis crudæ*; quocum consentit Onkelos. ܟܝܪܐ autem hic est *crudus*, ut frequenter in Chaldaica dialecto. Hinc ܟܝܪܐ בשר די erit *signum carnis crudæ*. Quid Moses his verbis voluerit, docet historia morbi. Nempe in ea lepræ specie quam Angli *the Yaws*, vocant, tumoribus nec pus nec multum aquæ inest, sed subducti sunt cute crassa et alba, atque subter ea caro rubra spongiosa apparet, quæ etiam erumpere solet et interdum magnitudine æquat morum, cui et simillima est, ut Hillary observat, p. 342.

Ver. 11.

Au. Ver.—11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.

Old.

Gesen.—Inveterate.

Au. Ver.—And shall not shut him up.

Horsley, Booth.—And shall not bind it up. See notes on ver. 4.

Rosen.—בשר די נשען הוא בשר בשרי. Bene Vulgatus: *lepra vetustissima indicabitur atque inolita cuti*. לא יכסו, *Nec eum includat*, i.e., non opus est, ut eum includat, certum est, eum esse impurum.

Ver. 12.

וְאִם-פָּרֹחַ תִּפְרָח הַצֹּרֶעַת בְּעוֹר וּבְסִתָּהּ הַצֹּרֶעַת אֶת-פְּלִעוֹר הַנֶּעֱנֶה מִרֹאשׁוֹ וְעַד-רַגְלָיו לְכָל-מִרְאָהּ עֵינֵי הַכֹּהֵן :

ἐὰν δὲ ἀνθοῦσα ἐξανθήσῃ λέπρα ἐν τῷ δέρματι, καὶ καλύψῃ ἢ λέπρα πᾶν τὸ δέρμα τῆς ἀφῆς ἀπὸ κεφαλῆς ἕως ποδῶν, καθ' ὅλην τὴν ὁρασιν τοῦ ἱερέως.

Au. Ver.—12 And if a leprosy break out in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh.

Ged.—But if the leprosy have so spread itself as to cover, &c.

Rosen.—וְאִם-פָּרֹחַ תִּפְרָח הַצֹּרֶעַת בְּעוֹר, LXX,

ἐὰν δὲ ἐξανθοῦσα ἐξανθήσῃ ἡ λέπρα ἐν τῷ δέρματι. Vulgatus: *sin autem effloruerit discurrens lepra in cute*, quam versionem historia morbi videtur confirmare. In illa enim lepræ specie, ab Anglis *the Yaws* dicta, quando morbus ad finem se vergit, corpus albis squamis tegitur, quæ autem inter decem aut duodecim dierum spatium decidunt, puramque albam cutem relinquunt. Illud itaque Moses voce פָּרַח, *efflorescere* expressit. Sensus minus aptum exhibent versiones antiquæ orientales, quæ verbum פָּרַח, *crescere, progredi* interpretantur; quam significationem illud in Chaldaica dialecto habet. כָּל-מִרְאָהּ עֵינֵי הַכֹּהֵן, *Per omnem adspectum oculorum sacerdotis*, i.e., si sacerdos observavit hoc accurate.

Au. Ver.—Of him that hath the plague.

Bp. Horsley.—הַנֶּעֱנֶה is omitted in one of Kennicott's MSS., and another for הַנֶּעֱנֶה gives בשרי. This is probably the true reading: "And the leprosy cover all the skin of his flesh, from his head to his foot."

Ver. 13.

וְרָאָה הַכֹּהֵן וְהָיָה כִּסְתָהּ הַצֹּרֶעַת אֶת-כָּל-בְּשָׂרוֹ וְטָהַר אֶת-הַנֶּעֱנֶה כֻּלּוֹ הִפָּךְ לָבָן טָהוֹר הוּא :

καὶ ὁφθαλμοὶ τοῦ ἱερέως, καὶ ἰδοὺ ἐκάλυψεν ἡ λέπρα πᾶν τὸ δέρμα τοῦ χρωτὸς, καὶ καθαριεῖ αὐτὸν ὁ ἱερεὺς τὴν ἀφῆν, ὅτι πᾶν μετέβαλε λευκὸν, καθαρὸν ἐστίν.

Au. Ver.—13 Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean.

Ged.—And if the priest shall see clearly that the leprosy hath covered, &c.

Booth.—And when the priest hath inspected him, and the leprosy have covered, &c.

It is all turned white.

Ged., Booth.—Seeing he is wholly turned white.

Ver. 16, 17.

Au. Ver.—See.

Booth.—Inspect.

Plague. See notes on ver. 2.

Ver. 19.

וְהָיָה בְּמָקוֹם הַשְּׁחִיחַ שָׂאתָ לְבָנָה אוֹ בַּהֲרַת לְבָנָה מִדְּמָמַת וְנִרְאָה אֶל-הַכֹּהֵן :

καὶ γένηται ἐν τῷ τόπῳ τοῦ ἄλλου οὐλῇ
λευκῇ, ἢ τηλαυγῆς λευκαίνουσα, ἢ πυρρίζουσα,
καὶ ὀφθήσεται τῷ ἱερεῖ.

Au. Ver.—19 And in the place of the
boil there be a white rising, or a bright
spot, white, and somewhat reddish, and it
be shewed to the priest.

Rising—bright spot. See notes on ver. 2.
Somewhat reddish.

Pool.—i.e., white mixed with red, as
when blood and milk are mixed together. A
late learned writer renders the words thus,
white and very bright, or *light*, which indeed is
the true colour of leprosy, to wit, when it is in
its perfection, as Exod. iv. 6, &c. But here
it was only beginning and arising out of a
bile, in which together with the white, which
was the colour of the leprosy, there might
be some mixture of redness arising from the
bile, or that part of it which was not yet
turned into the nature and colour of leprosy.

Bp. Patrick.—*Somewhat reddish.*] This
is a mark not hitherto mentioned; which
some render “exceeding shining;” or “an
inflammation which looked very red.” For
so the Hebrew word *adamdameth* seems to
import; it being certain that the doubling
of the radicals of any word increases the
sense. This is apparent, from abundance of
instances in other words; which are heaped
up together by Bochart in his *Hieroicoicon*
(par. ii., lib. v., cap. 6), where he observes,
with respect to this word, that it being im-
possible that the same thing should be both
very white and very red, it hath made most
interpreters expound this word *adamdameth*
as we do, *somewhat reddish*; quite contrary
to the true sense of the word, which imports
a high degree of some colour, and therefore
ought to be translated *exceeding glistering*.
For *adam* signifies not only *red*, but also to
glister: and, accordingly, persons very
leprous are said in Scripture to be as *white*
as *snow* (Exod. iv. 6; Numb. xii. 10;
2 Kings v. 27). See verse 49 of this
chapter.

Prof. Lee.—דָּמָה, f. דְּמָה, pl. דְּמוֹתָהּ,
redup. Gram., art. 169, 6. *Very red* or
glowing. See Bochart. *Hieroz.*, tom. ii.,
lib. v., cap. vi.; according to others, *Inclin-*
ing to red, reddish, Levit. xiii. 19; xiv. 37.

Au. Ver.—And it be shewed to the priest.

Ged.—He must be inspected by the priest.

Booth.—Then shall it be inspected by
the priest.

Ver. 20.

וַיֵּרָא הַכֹּהֵן וְהָיָה מֵרָאֵה שָׁפָל
מִן־הָעוֹר וְגו'

καὶ ὄψεται ὁ ἱερεὺς, καὶ ἰδοὺ ἡ ὄψις,
ταπεινωτέρα τοῦ δέρματος, κ.τ.λ.

Au. Ver.—20 And if, when the priest
seeth it, behold, it be in sight lower than the
skin, and the hair thereof be turned white;
the priest shall pronounce him unclean: it
is a plague of leprosy broken out of the
boil.

Seeth it.

Booth.—Hath inspected it.

It be in sight lower.

Bp. Horsley.—Rather, “the surface be
lower.”

Plague. See notes on ver. 2.

Ver. 21.

Au. Ver.—21 But if the priest look on it,
and, behold, *there be* no white hairs therein,
and *if it be* not lower than the skin, but *be*
somewhat dark; then the priest shall shut
him up seven days.

*Then the priest shall shut him up seven
days.*

Others.—Then the priest shall bind it up
seven days. See notes on ver. 4.

Ver. 23.

—צָרַחַת הַשֹּׁחִין הָיָה

οὐλὴ τοῦ ἄλλου ἐστὶ.

Au. Ver.—23 But if the bright spot stay
in his place, and spread not, it is a burning
boil; and the priest shall pronounce him
clean.

A burning boil.

Rosen., Gesen., Ged., Booth.—The scar of
the boil.

Gesen.—צָרַחַת, fem. 1. adj., *burning*,
scorching, Prov. xvi. 27. 2. *A scar*, Levit.
xiii. 23, 28. So the LXX. Vulg., Chald.,
from the Arab. ضرب, *to impress, to im-*
print, to strike.

Prof. Lee.—צָרַחַת, fem. (a) *Burning*, of
fire. (b) *Inflammation*. (a) Prov. xvi. 27.
(b) Lev. xiii. 23, 28.

Rosen.—צָרַחַת הַשֹּׁחִין vulgo sic reddunt:
inflammatio ulceris est, sive ulcus inflam-
matum. Quæ interpretatio nec sensum
aptum reddit, nec ulla antiqua versione
confirmatur. צָרַחַת potius est *residuum*,
cicatrix ulceris, das vom Geschwür zurück-
gebliebene Maal; proprie percussio, collato

Arabico צר, *percussit, punxit*. Concinnunt versiones antiquæ.

Ver. 24.

אִם בָּשָׂר בְּיָדָהּ בָּלָהּ בְּחֵטְא
וְחֵטְא מִחֵטְא חֲמִינָה בְּחֵטְא לְבָנָה
אֲדָמָה אִם לְבָנָה :

καὶ σὰρξ ἐὰν γένηται ἐν τῷ δέρματι αὐτοῦ, κατὰκαυμα πυρὸς, καὶ γένηται ἐν τῷ δέρματι αὐτοῦ τὸ ὑγιασθὲν τοῦ κατακαύματος αἰγάζον τηλανγὲς λευκὸν, ὑποπυρρῖζον ἢ ἔκλευκον.

Au. Ver.—24 Or if there be *any* flesh, in the skin whereof *there* is a hot burning [Heb., a burning of fire] and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white.

There is a hot burning.

Bp. Horsley.—There is an erysipelas, or St. Anthony's fire.

Gesen.—בָּרָה, fem. (of בָּרָה), a burn, wound by burning, Levit. xiii. 24; xxv. 28.

Prof. Lee.—בָּרָה, fem. constr. בָּרָה, pl. non occ. r. בָּרָה. Lit., place of burning. *Inflamed part*, Lev. xiii. 24, 25, 28. Phr. בָּרָה, burning (as) of fire, l. c. al. non occ.

Pool.—A hot burning, Heb., a burning of fire, by the touch of any hot iron, or burning coals, which doth naturally and usually make an ulcer or sore in which the following spot is. Or white, i.e., or only white, without any mixture of red in it. This clause seems to overthrow that exposition of the Hebrew word *adamdam* which is given by a learned man, ver. 19, because this colour which is here said to be only white, is distinguished from that which is here called *adamdam*, which therefore must be some other colour than that of snow, which though very light or bright, yet is only white.

Bp. Patrick.—Or if there be any flesh, in the skin whereof there is a hot burning.] In the Hebrew the words run thus, "Or the flesh, when it shall be in the skin a burning fire." That is, when there is an inflammation made in the skin and the flesh, by a hot burning coal, or some such thing falling upon it. For in the foregoing paragraph (ver. 16, &c.), he speaks of ulcers which arose of themselves from bad humours in the body: and here of such as were made by fire.

And the quick flesh that burneth.] The part of the body that is burnt.

Have a white bright spot.] Very shining (see ver. 19). For this was a sign of the leprosy broken out in that burnt place, which otherwise would have looked black.

Ged.—24 If one have his skin burned with fire, and there remain a vivid mark of the burning of a white, or red and white colour.

Booth.—24 Or if a person have his skin burned with fire, and if there be in the quick burnt-flesh, a white spot, or of a red and white colour.

Au. Ver.—Quick flesh. See notes on verse 10.

Au. Ver.—Somewhat reddish. See notes on verse 19.

Rosen.—24 בָּרָה אִם לְבָנָה. *Si nota sive signum adustionis exoriatur* (scilicet) *pustula albo-subrufa aut alba*. De בָּרָה vid. ad vs. 10. Moses describit *pustulam ex ustione ortam, eine Brandblase*; i.q. vs. 28, בָּרָה, *tumor adustionis vocatur*.

Ver. 25.

וּמִרְאֵה עֵמָק מְדַהֵר

καὶ ἡ ὄψις αὐτοῦ ταπεινὴ ἀπὸ τοῦ δέρματος.

Au. Ver.—25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be* in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.

And be in sight deeper.

Bp. Horsley.—Rather, "and the surface be deeper."

Bright spot—plague. See notes on ver. 2.

Ver. 26.

— וְתָמוּ בָהֶם וְחִסְיָרָם חֲפָהוּ

שְׁבַע יָמִים :

— αὐτὸ δὲ ἀμαυρὸν, καὶ ἀφοριεῖ αὐτὸν ὁ ἱερεὺς ἐπτά ἡμέρας.

Au. Ver.—26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the other skin, but *be* somewhat dark; then the priest shall shut him up seven days.

Somewhat dark.

Pool.—Somewhat dark, or contracted, i.e., not spreading. See notes on ver. 6.

Bishop Horsley.—"Somewhat dark," or "withered," or "shrivelled."

See notes on ver. 6.

Au. Ver.—Shall shut him up.

Others.—Shall bind it up. See notes on ver. 6.

Ver. 28.

וְאִם-תִּפְתָּחֶיָּהּ הַצֵּמֶד תִּבְחַרְתָּ לֹא-
תִשְׁתָּחֶהּ בְּעוֹלָה וְהָיָה כְּהָה שְׂאֵת הַמִּכְרָח
הָיָה וְקִהְרֹה הַפֶּלֶחַן קִרְצָרְכָה הַמִּכְרָח
: הָיָה

ἐὰν δὲ κατὰ χάραν μείνῃ τὸ αὐγάζον, καὶ
μὴ διαχυθῇ ἐν τῷ δέρματι, αὐτὴ δὲ ἀμαυρὰ ᾖ,
οὐλὴ τοῦ κατακαυματός ἐστι, καὶ καθαριεῖ
αὐτὸν ὁ λεπτεὺς. ὁ γὰρ χαρακτήρ τοῦ κατα-
καυματος ἐστι.

Au. Ver.—28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

Bright spot. See notes on ver. 2.

Be somewhat dark. See notes on ver. 6.

Burning.

Bp. Horsley.—Erysipelas.

Bp. Patrick.—It is a rising of the burning.]

A tumor made by fire, or a hot iron, &c. which burnt the part. A mere inflammation (as he calls it in the end of this verse) arising from that burning.

Au. Ver.—Inflammation.

Others.—Scar. See notes on verse 23.

Ver. 29.

Au. Ver.—Plague.

Horsley, Ged., Booth.—Sore. See notes on verse 2.

Ver. 30.

Au. Ver.—Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.

If it be in sight deeper.

Bp. Horsley.—Rather, "If the surface of it be deeper."

A dry scall.

Gesen.—פֶּחַח, m. 1. A scab, eruption on the head and beard, Levit. xiii. 30, &c. 2. One that is afflicted with it, Levit. xiii. 33. See פֶּחַח No. 3. Root Arab. نَتَق, to pull up the hair by the roots, intrans., to lose the hair.

Prof. Lee.—פֶּחַח, m. Porrigo, or scalled head; so named from the falling off of the hair, Lev. xiii. 30—37; xiv. 54.

Ver. 31.

Au. Ver.—31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days.

It be not in sight deeper.

Bp. Horsley.—Rather, "the surface of it be not deeper."

Shut up him that hath the plague. See notes on verse 4.

Ver. 32.

Au. Ver.—And the scall be not in sight deeper.

Bp. Horsley.—Rather, "and the surface of the scall be not deeper."

Ver. 33.

Au. Ver.—And the priest shall shut up him that hath the scall seven days more.

Bp. Horsley.—Rather, "cover up the scall." See notes on verse 4.

Ver. 34.

Au. Ver.—Nor be in sight deeper.

Bp. Horsley.—Rather, "and the surface of it be not deeper."

Ver. 36.

Au. Ver.—Shall look on him.

Booth.—Shall inspect it.

Ver. 39.

Au. Ver.—39 Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin; he is clean.

Darkish. See notes on ver. 6.

A freckled spot.

Gesen.—פֶּחַח, m. Levit. xiii. 39, the name of a harmless eruption, which appears on the brown skin of the Orientals, whitish and without brightness. The Arabians still call it bohak. (Root פֶּחַח, Syr. Aph., to be white, of leprosy.)

Ver. 40.

Au. Ver.—His head.

Patrick, Ged., Booth.—His head behind. So the context.

Ver. 42, 43.

וְרָאָה אֹתוֹ חִפְּלוֹ וְהָגָה שְׂאֵת־הַגֶּנֶזֶל
לְבָנָה אֲדַמְּמָת בְּקַרְחָתוֹ וְגו'

καὶ ὄψεται αὐτὸν ὁ λεπρῆς, καὶ ἰδοὺ ἡ ὄψις
τῆς ἀφῆς λευκῇ ἢ πυρρίζουσα ἐν τῷ φαλακρώ-
ματι αὐτοῦ, κ.τ.λ.

Au. Ver.—43 Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh.

Rising. See ver. 2.

42, 43 *White reddish.* See notes on ver. 19.

Bp. Patrick.—42, 43 If either in the hinder or forepart of a bald head there appeared a *white sore exceeding bright* (as it should be translated), like that which appeared sometimes in the skin (ver. 24), then, as it here follows, he was to be looked on as a leprous man.

Ged.—White and red.

Booth.—White or red.

Rosen.—42 אֲדַמְּמָת, Si in parte calva aut recalvata ortæ fuerint maculae candidæ rubicundæ, qui color mixtus est ex albo et rufo. LXX autem et Syrus habent: candidæ aut rubicundæ. Excidisse putarunt α, vel id subaudiendum; sine ratione.

Ver. 44.

בְּרֹאשׁוֹ בְּנִקְיוֹ

ἐν τῇ κεφαλῇ αὐτοῦ ἡ ἀφῆ αὐτοῦ.

Au. Ver.—His plague is in his head.

Ged., Booth.—There is a leprous sore on his head. See notes on ver. 2.

Ver. 45.

וְעַל־שָׂפָם יַעֲמָה

καὶ περὶ τὸ στόμα αὐτοῦ περιβαλίσθω.

Au. Ver.—45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

Upper lip.

Ged., Booth.—Chin.

Gesen.—עַמָּה, m. beard; perhaps, the whole chin, comp. עָץ. 2 Sam. xix. 25: וְלֹא עָמָה שָׂפָא, he has not trimmed his beard. עַמָּה, עָמָה, to cover the beard or chin, as a sign of sorrow, Levit. xiii. 45; Ezek. xxiv. 17, 22; Micah iii. 7.

Prof. Lee.—עַמָּה, m. aff. עָמָה. Probably from עָמָה, with the termination עָ. The lower part of the face; the hair growing on it; the chin, the beard. Only in the phrr. עָמָה עָמָה, covered the chin or beard, as a sign of mourning, Lev. xiii. 45; Ezek. xxiv. 17, 22; Mic. iii. 7: and עָמָה עָמָה, trimmed his beard, 2 Sam. xix. 25.

Ver. 48.

אִם בְּשֵׁתִי אִם בְּעִרְבִי לְבִשְׁתִּים
וְלַעֲמָר וְגו'

ἢ ἐν στημονί, ἢ ἐν κρόκη, ἢ ἐν τοῖς λυοῖς, ἢ ἐν τοῖς ἐρέοις, κ.τ.λ.

Au. Ver.—48 Whether it be in the warp, or woof; of linen or of woollen; whether in a skin, or in any thing made of skin.

Warp or woof.—So Ged., Booth., Gesen., Lee.

Bp. Horsley.—48, 49, 51, 52, 53, 56, 57, 58, 59—"warp," or "woof," עָמָה, as opposed to עָרְב in these passages, seems to signify a uniform, simple web, made of threads of one material, size and colour, in opposition to a piece woven of threads of different materials intermixed, as woollen and linen, or differing in size and colour. (See Houbigant's note on v. 48.)

Gesen.—עָמָה, 2. The fixing of the web. So almost all the ancient versions and Hebrew interpreters, Levit. xiii. 48, &c. (Syr. ܐܡܝܬܐ, to weave, Arab. استي, to fix

the web, to stretch the warp.) Compare עָרְב, woof. Others understand by עָמָה and עָרְב, different kinds of cloth, which is more applicable to verses 52, 57.

עָרְב, 2. Woof or weft. Levit. xiii. 48—59. LXX, κρόκη.

Ged.—48 In the warp or in the woof.] Vulg., In stamine atque (aut) subtegmine; and so the other versions. Yet some moderns have objected to this version, as totally inadmissible; their reason is, that it is incompatible with ver. 52 and 56. "Quomodo enim," says Dathe, "comburi potest secundum ver. 52, sive stamen, sive subtegmen vitiosæ vestis? aut quomodo ex veste, lepra infecta, pars vitiosa, secundum ver. 56, vel ex stamine, vel ex subtegmine scindi potest, cum tota vestis, seu pannus, stamine ac subtegmine unice constet?" I can readily answer these queries, which are founded on a false supposition. In ver. 52 it is not

either the warp or the woof, that is to be burned, but the whole garment in which a leprosy is found, either in the warp or in the woof; and that, in ver. 56, it is not either the warp or the woof that is to be torn out of the cloth, but the whole piece of cloth in which, whether in woof or warp, the infection is contained. This, to me, is so clear from the whole context, that I cannot but wonder how such critics as Le Clerc, Houbigant, Dathe, and Rosenmüller, should find any difficulty in the passage, and have recourse to such forced and far-fetched explanations. Le Clerc imagined that by *warp* and *woof* were meant the threads of yarn before they were wove into cloth; an absurd idea, as Dathe himself allows: but not much less ridiculous is that of Houbigant, which he however adopts: "Unus, quod ego quidem sciam, *Houbigantius*, eam (difficultatem) removere tentavit. Primo, negat *וּרְשָׁתוֹ* et *וּרְשָׁתוֹ*, *stamen* et *subtegmen* significare posse. Leguntur hæc vocabula tantum in hac pericopa, in qua illam significationem, pro contextu, prorsus non habere possunt. Igitur de alia est cogitandum, quam contextus admittit. Jam vero constat *וּרְשָׁתוֹ* significare vestem texturæ diversæ, hoc est, quæ constet filis spissioribus et tenuioribus, uti est in tapetibus et aliis vestibus ex lana et lino paratis. Sub *וּרְשָׁתוֹ* vero intelligit *texturam simplicem* quæ constet filis ejusdem formæ, sive generis. Ex origine admittit hanc significationem: nam *וּרְשָׁתוֹ* ex Syr. *ܐܪܥܬܐ* texere illustrandum esse jam in Lexicis observatum est: *וּרְשָׁתוֹ* autem *miscendi* notionem habere dubio caret: et quoniam tantum in hac pericopa occurrunt, nemo neget ea, ut vocabula artis, hanc significationem habere posse. Non sum nescius ex contextu significationem vocum divinari non tuto posse qui sæpe quam plures admittit; neque contradicam, si quis alias magis aptas significationes: illis vocibus substituat, dummodo mihi concedatur *hactenus allatas per contextum nullo modo eis tribui posse*."

I have laid before my learned readers Dathe's own words, without abridgement, that I might not seem to weaken his argument; and now I only request them to read over the text carefully, and then say if they see any necessity for abandoning the ancient versions, and for seeking a new meaning to the words *וּרְשָׁתוֹ* and *וּרְשָׁתוֹ*. Indeed, no two words are more fit to express the *warp* and *woof* of a web. The former consists of double rows,

וּרְשָׁתוֹ, of threads, between which the latter passes, and by passing makes that *mixture* denoted by the word *וּרְשָׁתוֹ*. There is no need of having recourse to the Syr. *ܐܪܥܬܐ* to explain the Heb. *וּרְשָׁתוֹ*; on the contrary, I believe the former, in the sense of *weaving*, is a denominative verb from the latter. At any rate, it has nothing to do here; nor is *וּרְשָׁתוֹ* to be derived from *וּרְשָׁתוֹ*, to *drink*; it is neither more nor less than the fem. plur. of *וּרְשָׁתוֹ*, *two*; and a most fit term, as I have already observed, to denote the *warp* of a web.

Rosen.—In explicandis nominibus *וּרְשָׁתוֹ* et *וּרְשָׁתוֹ* veteres omnes consentiunt, dum illud vertunt *stamen* (*Aufzug*), hoc *subtegmen* s. *licium* (*Einschlag*, *Eintrag*), quod quidem haud incommode nomen sit nactum a *permiscendi* notione, quam *וּרְשָׁתוֹ* apud Aramæos obtinet, quod cum *stamine* permisceatur. *וּרְשָׁתוֹ* vero illustratur ex Arab. *ܐܪܥܬܐ*, *staminibus positis aptavit telam*. Attamen has significationes illarum vocum h. l. non posse admitti, visum est quibusdam ex iis, quæ sequuntur. Quomodo enim, inquit, comburi potest secundum vs. 52, sive *stamen* sive *subtegmen* vitiosæ vestis? aut quomodo ex veste lepra infecta, pars vitiosa, secundum vs. 56, vel ex *stamine* vel ex *subtegmine* potest scindi, quam tota vestis sive pannus *stamine* ac *subtegmine* unice constet? Hinc Houbigantius, quocum consentit Dathius, conjectat, *וּרְשָׁתוֹ* significare *vestem texturæ diversæ*, h. e., quæ constet filis spissioribus et tenuioribus, uti est in tapetibus et aliis vestibus ex lana et lino paratis. Sub *וּרְשָׁתוֹ* vero intelligit *texturam simplicem*, quæ constet filis ejusdem formæ sive generis. Addit Dathius, ex origine hæc vocabula illam significationem admittente. Nam *וּרְשָׁתוֹ* conferendum est cum Syr. *ܐܪܥܬܐ*, *texere*, *וּרְשָׁתוֹ* autem *miscendi* notionem habere, notum. Gussetius in *Commentarr. L. H.* sub rad. *וּרְשָׁתוֹ* lit. O., non indicari putat pannos textos, sed fila texenda, ad id parata et destinata, adeo ut in antecessum ita concepta, et sub relatione, quæ illis ad se invicem ea destinatione datur, jam accipiant nomina, ei congrua utrinque. Cui sententiæ tamen obstat nomen *וּרְשָׁתוֹ* vs. præced., quod nonnisi de pannis textis dici constat. — *וּרְשָׁתוֹ* et *וּרְשָׁתוֹ* hic est nota Genitivi, ut Am. viii. 11; Jon. iv. 5.

Ver. 49.

וְהָיָה חֲנֻכָּהּ יְהִיבָהּ וְהָיָה חֲנֻכָּהּ
בְּכָל הַיּוֹם וְהָיָה חֲנֻכָּהּ

καὶ γίνῃται ἡ ἀφὴ χλωρίζουσα ἢ πυρρίζουσα ἐν τῷ δέρματι, ἢ ἐν τῷ ἱματίῳ, κ.τ.λ.

Au. Ver.—49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing [Heb., vessel, or instrument] of skin; it is a plague of leprosy, and shall be shewed unto the priest:

49, 51 *The plague.*

Ged., Booth.—The infected part.

Greenish.

Bp. Patrick.—There seems to be great reason in what Maimonides saith, in his treatise of the leprosy, that the Hebrew word *jerakrak* (which is made by the doubling of the radical letters) should be interpreted *the most intense green*; such as is in the wings of a peacock (as he speaks) or in the leaves of a palm-tree. As the word *adamdam*, in like manner, signifies the highest degree of another colour, viz., redness; such as the brightest scarlet (see ver. 19). And if a spot of these colours were found in a garment or skin, as broad as a bean, it was a sufficient ground to think it might be the leprosy; if it were not so broad, it was accounted clean.

Gesen.—פָּרַח, m. 1. *Of a greenish or yellowish colour*, χλωρίζων, of the colour of the garment-leprosy, Lev. xiii. 49; xiv. 37. 2. *Yellow*, the yellow colour of gold, Ps. lxviii. 14.

Prof. Lee.—פָּרַח, m. pl. fem. פָּרַח, redup. of פָּרַח. LXX, χλωρίζουσα, χλωρότητι.

Arab. رَقَاق, ensis multo fulgore. *Greenish*,

or *yellowish*, occurring with פָּרַח, shining, bright, is, most likely, its true meaning. It is one of the symptoms of the leprosy, Lev. xiii. 49; xiv. 36, i.e., of the *lepra vulgaris*, which is thus described. "The *lepra vulgaris* shews itself in small reddish (רִדְמָה), and shining (פָּרַח) elevations of the cuticle. These patches . . . are surrounded by a red border." Again, on the progress towards a cure, "The scales being farther and farther removed, a circle of red shining cuticle . . . appears within the original patch," &c. Rees's Encyclop. sub voce. Applied to gold Ps. lxviii. 14, al. non occ.

Ver. 50.

Au. Ver.—50 And the priest shall look upon the plague, and shut up it that hath the plague seven days.

And shut up it that hath the plague.

Bp. Horsley.—Rather, "Cover up the spot." See notes on ver. 4.

Ver. 52.

וְשָׂרַף אֶת־הַבְּגָד אֲוֹ אֶת־הַבָּיִת אֲוֹ אֶת־הָעֹר אֲוֹ בְּכֻשִׁתִּים אֲוֹ אֶת־כָּל־כֵּלִי הָעֹר אֲשֶׁר־יִהְיֶה בּוֹ הַנֶּפֶס קִרְיָהֶעַת מִמֶּנֶּה הָיָא בְּאֵשׁ תִּשְׂרָף :

κατακαύσει τὸ ἱμάτιον, ἢ τὸν στήμονα, ἢ τὴν κρόκην ἐν τοῖς ἐρέοις, ἢ ἐν τοῖς λινούις, ἢ ἐν παντὶ σκεύει δερματίνῳ, ἐν ᾧ ἂν ᾖ ἢ ἐν αὐτῷ ἡ ἀφὴ, ὅτι λέπρα ἕμμονός ἐστιν, ἐν πυρὶ κατακαυθήσεται.

Au. Ver.—52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

Ged.—And the garment must be burned, whether the infection be in a woollen or linen garment, in the warp or in the woof; or any thing made of skin, it is a fretting leprosy, and the garment must be burned with fire.

Warp or woof. See notes on ver. 48.

Fretting.

Bp. Patrick.—The Hebrew word *mame-reth*, which we translate *fretting*, is very variously rendered by the ancient interpreters; as Bochart hath observed in his Hierozoicon, par. i., lib ii., cap. 45, where, from the Arabic tongue, he thinks it may be best translated an *exasperated* or *irritated* leprosy: that is, very sharp and pricking (which suits well with our translation), eating into the garment or skin, till it was consumed. Abarbinel translates it *painful*: because this sort of leprosy in the body of a man was full of anguish. And so this word is used in Ezek. xxviii. 24, where a *thorn* is called *mamir*; and translated by us a *grieving thorn*.

Gesen.—מָרָר, only in Hiph. מָרַר, perhaps, i. q., מָרַר (comp. מָרַר, No. II.), to make bitter, here, especially, to cause a bitter pain. Ezek. xxviii. 42: מָרָר מְאֹד, a painful, i.e., a pricking thorn. Kimchi: *spina dolorum*, as the parallel מָרָר מְאֹד, Levit. xiii. 51, 52; xiv. 44, a fretting leprosy. (Others, compare it with the

Arab. مَلَر, *recruduit vulnus*.)

Au. Ver.—5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

Bp. Horsley.—“Over running water.” Rather, “over spring water” [so *Ged.*], i.e., water in the earthen vessel, which had been taken from a running spring. (Compare v. 51, by which it appears that the blood of the bird was mixed with the spring water.)

Bp. Patrick.—In an earthen vessel over running water.] There seems to be a transposition (as is very usual) in these words: the sense being, over an earthen vessel, that hath running, i.e., spring water in it. For so R. Levi Barzelonita, in the place before named, describes this ceremony: “The priest takes a new earthen vessel, and pours into it living water, till it be a quarter full:” which was the measure, according to the tradition of the scribes. Who say, also, that the best and fattest of the two birds was killed over the water, and the blood pressed out so long, that the water was discoloured with it; and then he digged a hole, and buried the dead bird before the leper.

Ver. 8.

Au. Ver.—And shall tarry.

Ged., Booth.—But shall, &c.

Ver. 10.

Au. Ver.—10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year [Heb., the daughter of her year] without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

Lambs without blemish.

Ged., Booth.—Lambs without blemish of a year old [Sam., LXX].

Meat offering. See notes on ii. 1.

Mingled. See notes on Exod. xxix. 2.

Ver. 13.

Au. Ver.—13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy:

Ged.—The lamb shall then be slaughtered in the place where sin offerings and holocausts are slaughtered, &c. See notes on iv. 15.

Sin offering, trespass offering. See notes on v. 6.

Ver. 17.

עַל בֶּם הָאֵמָץ :

— ἐπὶ τὸν τόπον τοῦ αἵματος τοῦ τῆς πληγμ-
μελείας.

Au. Ver.—17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

Upon the blood of the trespass offering.

Ged., Booth.—On the place [LXX, Syr., and two MSS., with parallel passage verse 28] where the blood of the guilt offering had been put.

Ver. 19.

Au. Ver.—He shall kill the burnt offering.

Ged., Booth.—The burnt offering shall be killed. See notes on iv. 15.

Ver. 23.

וְהָבִיא אֹתָם בַּיּוֹם הַשְּׁמִינִי לְטַהֲרָתוֹ
אֶל־הַכֹּהֵן וְנָ

καὶ προσοίσει αὐτὰ τῇ ἡμέρᾳ τῇ ὀγδόῃ εἰς
τὸ καθαρίσαι αὐτὸν πρὸς τὸν ἱερέα, κ.τ.λ.

Au. Ver.—23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the Lord.

Ged., Booth.—And he shall bring them on the eighth day of his cleansing, &c.

Ver. 25.

Au. Ver.—And he shall kill the lamb of the trespass offering, &c.

Ged., Booth.—And the lamb of the guilt offering shall then be killed, &c. See notes on iv. 15.

Ver. 32.

זֹאת תּוֹרַת אֲשֶׁר־בָּן נָנַע צִרְעַת אֲשֶׁר
לְאֶת־שָׂוִין יָדוֹ בְּטַהֲרָתוֹ :

οὗτος ὁ νόμος ἐν ᾧ ἐστὶν ἡ ἀφή τῆς λέπρας,
καὶ τοῦ μὴ εὐρίσκοντος τῇ χειρὶ εἰς τὸν καθαρι-
σμὸν αὐτοῦ.

Au. Ver.—32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

Ged.—Such is the law for the cleansing of a person who hath been infected with leprosy, who cannot afford more. So Booth.

Rosen.—32 Sensus: hæ sunt ceremoniæ

observandæ in purificatione ejus, qui a lepra mundus declaratur, et qui pauperior est, quam ut supra enumerata comparare sibi possit.

Ver. 35.

Au. Ver.—And he, &c.

Ged., Booth.—Then he, &c.

Ver. 36.

וְלֵא יִמְצָא פְּלִי־אִשָּׁר בְּבֵית וְנוֹ —

— καὶ οὐ μὴ ἀκάθαρτα γένηται ὅσα ἂν ᾖ ἐν τῇ οἰκίᾳ.

Au. Ver.—36 Then the priest shall command that they empty [Heb., prepare] the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house.

That all that is in the house be not made unclean.

Ged.—"For nothing that is in the house shall, therefore, be accounted unclean," &c. The last part of this verse has, I think, been universally misunderstood. Our common English version is, "that all that is in the house be not made unclean;" corresponding with Vulg., *ne immunda fiant omnia quæ in domo sunt*; and with Sept. But this cannot, in my apprehension, be the meaning; for, how should the priest's going into the house make anything in it unclean? The meaning is, that although the walls of the house might be infected, yet its contents were not for that defiled. These were therefore ordered to be brought out previously to the priest's going in, that the empty walls might be more accurately examined, and a judgment formed accordingly.

Booth.—For not anything that is in the house shall be unclean.

Ver. 37.

וְרָאָה אֶת-הַנֶּזֶעַ וְהָיָה הַנֶּזֶעַ בְּקוֹרֹת
הַבַּיִת שֶׁנֶּעְרַרְוּ יִקְרָאָתָּם אֹז וְאִדְמָנֻת
וּפְרָאִיָּהוּ שֶׁנֶּלֶךְ בְּדִתְהִירָה :

καὶ ὄψεται τὴν ἀφήν, καὶ ἰδοὺ ἡ ἀφή ἐν τοῖς τοίχοις τῆς οἰκίας, κοιλᾶδας χλωρίζουσας, ἢ πυρρίζουσας, καὶ ἡ ὄψις αὐτῶν ταπεινωτέρα τῶν τοίχων.

Au. Ver.—37 And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall.

Hollow strakes.

Ged.—*Exsudations.* Vulg., *quasi valliculas*. Onk., וַיִּסַּח, of a similar signification: and so our common version, "hollow streaks:" but in all such appearances that I have seen, the *streaks* were not hollow, but rather *convex*; and appeared to be *exsudations* from the wall, and for the most part of the colours here described. It is not easy to analyze the Hebrew word. I think the Syr. translator has well rendered it by ܐܬܪܐ, nor badly Saad., ܬܪܬܝܬ, *streaks*.

Gesen.—ܐܬܪܐ, plur. fem. only in Lev. xiv. 37, *cavities, hollow or deep places*. LXX, κοιλᾶδες. Vulg., *valliculæ*. So likewise the Chald. This quadriliteral is either compounded of ܐܬܪܐ, *to sink*, and ܬܪܐ, *to be deep* (whence ܬܪܐ, *a dish*), or derived from the latter root with a ܐ prefixed, like ܬܪܐ, ܬܪܐ, ܬܪܐ, ܬܪܐ. See *Chr. Ben. Michaelis Lum. Syr.*, § 20.

Rosen.—ܐܬܪܐ, *Cavitates*. Ut in lepra cutis maculæ erant depressæ, ita et in hac murorum carie profundiores fuere putredinis notæ. Videtur autem vox composita ex radice ܐܬܪܐ, quæ *desidere et demergi* sonat, et ܬܪܐ, *salivare*, quod nempe eæ cavitates humorem exsudarent, quo muri maculabantur.

Greenish. See notes on xiii. 49.

Reddish. See notes on xiii. 19.

Which in sight are lower than the wall.

Bp. Horsley.—Rather, "and the surfaces of them be lower than the wall."

Ver. 42.

Au. Ver.—42 And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.

And he shall take.

Booth.—And they shall take.

Ged.—And the house shall be plastered with other mortar.

Ver. 43.

Au. Ver.—43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered.

After that he hath taken away, &c.

Ged., Booth.—After that the stones have been taken away, and the house scraped, &c.

Ver. 44.

Fretting. See notes on xiii. 55.

Ver. 45.

Au. Ver.—45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place.

Ged., Booth.—The house shall then be broken down; and the stones of it, and the timber of it, and all the mortar of the house, shall be carried out, &c.

Ver. 47.

Au. Ver.—And he that eateth in the house shall wash his clothes.

Ged., Booth.—And he that hath eaten in the house shall wash his clothes, and be unclean until the evening [LXX].

Ver. 49.

See notes on verse 4.

Ver. 50.

See notes on verse 5.

Ver. 51.

וְטָבַל אֹתָם בְּדָם הַצִּיֵּף הַחַי וְהַמָּוֶת
וּבַמַּיִם הַחַיִּים וְגו'

kai bāpsēi autō eis tō daima tou orphthiou tou ēsphaigmenou ēph' ūdati (wnti, k.t.l.).

Au. Ver.—51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

And dip, &c., water. So the Heb.

Ged., Booth.—And dip them in the blood of the bird that hath been killed over [so LXX] the spring water.

Ver. 52.

Au. Ver.—The blood of the bird.

Ged.—The blood of the killed [one MS.] bird.

Scarlet.

Ged., Booth.—Scarlet thread.

Ver. 56.

See notes on verse 2.

CHAP. XV. 3, 4.

וְזָאת תְּהִיָּה טְמֵאתוֹ בְּזִבּוֹ כֶּרֶךְ
בְּשָׂרוֹ אֲתִיזוֹ אֲדִיחָתָם בְּשָׂרוֹ מִזִּבּוֹ
טְמֵאתוֹ הוּא : 4 כָּל־הַמִּשְׁכָּב אֲשֶׁר
יִשְׁכַּב עָלָיו תִּזָּב וְטָמֵא וְגו'

3 καὶ οὗτος ὁ νόμος τῆς ἀκαθαρσίας αὐτοῦ. ῥέων γόνον ἐκ σώματος αὐτοῦ, ἐκ τῆς ῥύσεως ἧς συνέστηκε τὸ σῶμα αὐτοῦ διὰ τῆς ῥύσεως, αὐτῇ ἡ ἀκαθαρσία αὐτοῦ ἐν αὐτῷ. πᾶσαι αἱ ἡμέραι ῥύσεως σώματος αὐτοῦ ἢ συνέστηκε τὸ σῶμα αὐτοῦ διὰ τῆς ῥύσεως, ἀκαθαρσία αὐτοῦ ἐστι. 4 πᾶσα κοίτη ἐφ' ἧς ἂν κοιμηθῇ ἐπ' αὐτῆς ὁ γονοῤῥυς, ἀκάθαρτός ἐστι, κ.τ.λ.

Au. Ver.—3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is unclean: and every thing [Heb., vessel], whereon he sitteth, shall be unclean.

Ged.—3 And such is the nature of this uncleanness; that whether his issue flow freely or be interrupted in its course, he is unclean: during the whole time of the flowing or interruption of his issue he shall be unclean [Sam., LXX].

Booth.—3 And such is his uncleanness from his issue, that whether his issue run, or be stopped, he is unclean all the time his issue runneth or is stopped [Sam., LXX]. 4 Such is his uncleanness, that, Every bed whereon he who hath the issue lieth, &c.

Ver. 9.

וְכָל־הַמִּרְפֵּב אֲשֶׁר יִרְפֵּב עָלָיו הִזָּב
וְטָמֵא :

kai pân epístagma θνου, ēph' ὃ ἂν ἐπιθῇ ἐπ' αὐτὸ ὁ γονοῤῥυς, ἀκάθαρτον ἔσται ἕως ἐσπέρας.

Au. Ver.—9 And what saddle soever he rideth upon that hath the issue shall be unclean.

Saddle.

Bagster's Bible.—מִרְכָּב, here rendered by our translators *saddle*, and frequently *chariot*, Mr. Harmer ("Observations," vol. ii., p. 207), thinks rather means a *litter* or *coune*.

Gesen.—מִרְכָּב, m. (from מִרְכָּב), 1. *A chariot*, 1 Kings iv. 26. (v. 6). 2. *The seat of a chariot*, Cant. iii. 10; Lev. xv. 9.

Rosen.—9 הַמִּרְפֵּב LXX, et Vulgatus ἐπίσταιμα, *sellam*, cui quis insidet, quum jumento vehitur, interpretati sunt. Syrus vertit: *jumentum, sessile*.

Ver. 16, 17.

וְאִישׁ כִּרְחֻצָּא מִמֶּנּוּ שֶׁכַּבְתָּ־גֶרֶע וְגו'

καὶ ἄνθρωπος, ὃς ἂν ἐξέλθῃ ἐξ αὐτοῦ κοίτη
σπέρματος, κ.τ.λ.

Au. Ver.—16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

Gesen.—גָּזַף, fem. 1. *The act of lying, lying down.* גָּזַף, Exod. xvi. 13, 14, *the lying of the dew.* 2. *Cohabitation, גָּזַף, cohabitation with emission of seed, and simply emission of seed, Lev. xv. 16, 17, 32; xxii. 4, hence גָּזַף, to cohabit, with a woman, Lev. xv. 18, 19, 20; Numb. v. 13.*

Rosen.—גָּזַף sunt qui vertant concubitus seminis, ut sit hypallage, pro semen concubitus, et indicetur effusio seminis in coitu, coll. vs. 18. Sed significat phrasis Hebraica effusionem seminis (a גָּזַף, quod uti Arabic. غَضِبَ, effudit, effluxit denotat). Loquitur de pollutione in somno, uti recte Lutherus vertit, coll. infra xxii. 4; Deut. xxiii. 10.

Ver. 18.

Au. Ver.—18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

Man.

Booth.—Her husband.

Rosen.—18 וְאִשָּׁתוֹ אֲשֶׁר יִשְׁכַּב אִתָּהּ בְּגִזְפוֹ, *Et mulier quacum vir concubuerit effusione seminis.* Nonnulli hunc versum pro præcedentium appendice habent, ut hoc dicatur: si mulier illo die vel illa nocte cum eo coierit, cui tale quid per somnum accidit. Michaelis putat Mosen hac lege etiam hoc spectasse, ut aliquid conferret ad minuendam polygamiam; si enim vir aliquis plures feminas habebat, hujus legis observatio ei valde molesta esse debuit. Vid. *Jus Mos.*, p. ii., § 95, sub fin.

Ver. 23.

וְאִם עַל־הַמִּטָּה הָיָה אִתָּהּ עֲלֵה־פָלִי
אֲשֶׁר־הָיָה יִשְׁכַּבְתָּ עִלָּיו בְּנִגְעוֹתָיו וְיָחֵם
עֲדֵה־עָרֶב :

ἐὰν δὲ ἐν τῇ κοίτῃ αὐτῆς οὖσης, ἢ ἐπὶ τοῦ σκεύους, οὗ ἐὰν καθίσῃ ἐπ' αὐτῶ ἐν τῷ ἀπρεσθαί αὐτὸν αὐτῆς, ἀκάθαρτος ἔσται ὥς ἑσπέρας.

Au. Ver.—23 And if it be on her bed, or on anything whereon she sitteth, when he toucheth it, he shall be unclean until the even.

Bp. Horsley.—And if [it be] on her bed. A verb is certainly wanting in the original, which Houbigant supplies by changing וְאִם after וְיָחֵם into וְעַ. The emendation seems plausible, "and if he come near her bed."

Ged., Booth.—Whether it be her bed, or anything on which she sat, that he toucheth, he shall be unclean until the evening.

Rosen.—23 וְאִם—עַל־הַמִּטָּה, *Si vero super lecto illud, e. c. stragulum fuerit, aut super alio vase, in quo illa sederit, cum quis attigerit illud, immundus iste erit usque ad vesperam.*

Ver. 24.

Au. Ver.—And if any man.

Bp. Horsley.—Rather, "And if her husband" [so Rosen., Booth.]. Any other man was to suffer death. (See chap. xx. 18.)

Ver. 31.

וְהִזְרַתֶּם אֶת־בְּנֵי־יִשְׂרָאֵל מִשִּׁמְחָתָם וְגו'
καὶ εὐλαβεῖς ποιήσετε τοὺς υἱοὺς Ἰσραὴλ
ἀπὸ τῶν ἀκαθαρσιῶν αὐτῶν, κ.τ.λ.

Au. Ver.—31 Thus shall ye separate [so Heb., Rosen., &c.] the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.

Booth.—Thus shall ye warn [Sam. וְהִזְרַתֶּם Vers. MSS.] the Israelites to keep themselves from uncleanness; that, &c.

Rosen.—וְהִזְרַתֶּם Hieronymus reddidit *doceritis ut caveant*, confudit cum וְהִזְרַתֶּם. Sed recte Onkelos: *separabitis, sive facietis ut separent se, curabitis, vos sacerdotes, ut hoc faciant.* LXX, καὶ εὐλαβεῖς ποιήσετε, *facietis ut caveant sibi ab omni immunditie.*

CHAP. XVI. 1.

Au. Ver.—1 And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died.

When they offered, &c.

Booth.—When they offered strange fire [LXX and versions] before Jehovah and died.

Ged.—Who died while they were offering profane fire before the Lord.

Ver. 2.

2 *Au. Ver.*—*Mercy seat.* See notes on Exod. xxv. 17.

Au. Ver.—*The ark.*

Ged.—The testimonial [LXX and one MS.] ark.

goat.] Or, as it is in the Hebrew, for Azazel; as some have occasionally translated it. Now, why a goat was offered in sacrifice, and another goat let go free, laden with their sins, rather than any other creature, may be understood, perhaps, from the inclination of the heathen world in those days, when they worshipped demons in the form of a goat. The Egyptians were famous for this, and the Israelites themselves (it appears from the seventeenth chapter of this book, ver. 7) were prone to offer sacrifices *leseirim*; which signifies *demons* in that form. And therefore, to take them off from such idolatrous practices, God ordained these creatures themselves to be sacrificed and slain, to whom they had offered sacrifice. And the young ones he appointed for this purpose (for so *seirim* signifies), which the Egyptians most of all honoured, and abhorred to offer or kill. So Juvenal:

—“Nefas illic fœtum jugulare capellæ.”

Sat. xv. ver. 11.

Now from hence, perhaps, it was that some fancied Azazel signified the devil; as R. Menachem and R. Eliezer among the Jews; Julian among the heathen; and some great men lately among us. Who conceive, that as the other goat was offered to God at the altar, so this was sent among the demons, which delight to frequent desert places, and there appeared often in the shape of this creature. But this will not agree with the Hebrew text, which says, this goat was for *Azazel*, as the other was for *the Lord*. Now none, sure, will be so profane, as to imagine, that both these goats being set before the Lord, and presented to him, as equally consecrated to him, he would then order one of them to be for himself, and the other for the devil. We must therefore be content with our own translation, which derives the word *Azazel* from *ez*, a goat; and *azal*, to go away; and fitly calls it the *scape-goat*: so Paulus Fagius, and a great many others: against which I see nothing objected, but that *ez* signifies a *she-goat*, not a *he*. Which made Bochartus fetch this word from the Arabic; in which language *azala* signifies to *remove*, or to *separate*. And this agrees well enough with the name of this goat, according as the ancient translators understood it; some of which, as Symmachus, render it ἀπερχόμενον, “the goat going away:” others, as Aquila, ἀπολελυμένον, “the goat let loose:” and the LXX, ἀποπομπαῖον. In

which they had no thought of the notion of this word among the Greeks, who called those demons by this name, who were esteemed ἀλεξικάκοι and ἀποτρόπαιοι (as J. Pollux speaks), “averters of evil things from them:” but simply meant, as Theodoret interprets it, ἀποπεμπόμενος εἰς τὴν ἔρημον, “the goat sent away into the wilderness.” And so St. Jerome expounds it, *Hircus emissarius*, which agrees with the notion which Bochartus puts upon the word out of the Arabic tongue. This goat being sent away into remote places, there to remain separate from the flock to which he belonged; and that upon a mountain (as the Jews fancy) in the wilderness of Sinai, which from this goat was called *Azazel*: but I see no ground for this.

Gesen.—עֶזְרָא, m. only in Lev. xvi. 8, 10, 26, a difficult word, which may be taken in different lights. Either it points out, 1. The place in the wilderness, whither the expiatory ram was sent. Thus verse 10: וְעִזְרָא וְעִזְרָא וְעִזְרָא, and verse 26: וְעִזְרָא וְעִזְרָא וְעִזְרָא. Hence some Hebrew interpreters (see Bocharti Hieroz., i., 650), take it for, a rough, deserted mountain. The form of the word is then to be taken for an Arab. plur., *fractus* عزازل, from عزل, to separate,

especially from the society of the rest of men, hence, *solitudes*, *deserts*, i.q., עִזְרָא וְעִזְרָא verse 22. It would be still more agreeable to the context, particularly on account of the opposition עִזְרָא and עִזְרָא in verse 8, to take 2. עִזְרָא for the name of an evil demon [so Rosen.], to whose abode, the desert, this expiatory sacrifice was sent. The later Jews, as well as the Christians and Mahometans, make mention of an evil angel under that name. See Spencer, *de Leg. Hebr. Ritualibus*, lib. iii.; *Diss.* v. 3; Reland, *de Relig. Mohammed.*, p. 189. But as the Pentateuch has no names for angels, and is quite silent concerning evil demons, it might be perhaps supposed that *Asazel* was the name of an idol, and that this rite on the propitiatory festival proceeded originally from idolatry, as several others were transferred to the worship of Jehovah. The names of idols were readily applied to demons, comp. *Adrammelech*. 3. In regard to the construction, it appears least easy to take it with the LXX, *Symm.*, *Theod.*, and *Vulg.*, for the name of the ram itself. LXX, ἀποπομπαῖος, *Symm.*, ἀπερχόμενος and

ἀπολελύμενος. Vulg., *emissarius*, and to translate it, *the sent-away ram*, or *the ram which was sent away*. In that case it is to be derived from ז , a goat, and לך , to go away; but ז signifies a *she goat*, not *ram*, and the translation of לך by *as*, is not without considerable difficulty.

Prof. Lee.— זאב , thrice only, Lev. xvi. 8, 10, 26. The different interpretations of this word, as well as the arguments for and against them, may be seen in Bochart. Hieroz., tom. i., p. 650. The most natural appears to be "*the goat of departure*," or "*the scape-goat*," from ז , and לך . The objection urged against this interpretation, that ז always signifies a *she-goat*, is manifestly without foundation, as may be seen by the passages quoted above.

Ver. 11, 12.

Au. Ver.—11 — And (Aaron) shall kill the bullock of the sin offering which is for himself:

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, &c.

Ged., Booth. — And when the steer of the sin-offering for himself hath been killed, he shall then take, &c. See notes on iv. 15.

Ver. 13, 14.

Mercy seat. See notes on Exod. xxv. 17.

Ver. 14, 15.

וְלִקְחֵהוּ מִזֶּם הַפָּר וְהִזָּה בְּאַצְבָּעוֹ
עַל־פָּנֵי הַכִּפָּרִית. קָדְמָה וְלִפְנֵי הַכִּפָּרִית
וְהִזָּה שְׁבַע־פָּעָמִים מִרְחָקֶם בְּאַצְבָּעוֹ :
וְשָׁחַט אֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר לָעֵם
וְהִבִּיט אֶת־דָּמוֹ אֶל־מִקְבֵּית לַפִּלָּקֶת
וְצִשָּׁה אֶת־דָּמוֹ בְּאֶשֶׁר צִשָּׂה לְזֶם הַפָּר
וְהִזָּה אֹתוֹ עַל־הַכִּפָּרִית וְלִפְנֵי הַכִּפָּרִית :

14 καὶ λήψεται ἀπὸ τοῦ αἵματος τοῦ μόσχου, καὶ βανεί τῷ δακτύλῳ ἐπὶ τὸ διαστήριον κατὰ ἀνατολὰς. κατὰ πρόσωπον τοῦ διαστηρίου βανεί ἐπτάκις ἀπὸ τοῦ αἵματος τῷ δακτύλῳ.
15 καὶ σφάξει τὸν χίμαρον τὸν περὶ ἁμαρτίας, τὸν περὶ τοῦ λαοῦ ἕναντι κυρίου. καὶ εἰσοίσει τοῦ αἵματος αὐτοῦ ἐνώτερον τοῦ καταπετάσματος, καὶ ποιήσει τὸ αἷμα αὐτοῦ, ὃν τρόπον ἐποίησε τὸ αἷμα τοῦ μόσχου. καὶ βανεί τὸ αἷμα αὐτοῦ ἐπὶ τὸ διαστήριον, κατὰ πρόσωπον τοῦ διαστηρίου.

Au. Ver.—14 And he shall take of the

blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat.

Bp. Patrick.—*Upon the mercy-seat.*] One would think, by this translation, that he sprinkled the mercy seat itself, with some of the blood. But all the Jews understand it quite otherwise: and indeed the Hebrew words are *al pene*, "over against the face," i.e., as they interpret it (in the Misna before mentioned, cap. 5), *towards the mercy-seat*. And so it follows in the next words, "and before the mercy-seat shall he sprinkle." Only this difference there was in the sprinkling: that this particle *al*, they think, imported that he was to make the first sprinkling, here mentioned, *towards the top* of the mercy-seat. The Vulgar Latin wholly omits this part of the verse, and only mentions the latter sprinkling, seven times, contra propitiatorium, "over against the mercy-seat eastward."

Eastward.] I should have thought the observation of our learned countryman (Mr. J. Gregory) very remarkable, if he had been commanded only to sprinkle the blood *eastward*. For then there might have been room for his conjecture, that though Aaron at all other times turned his face towards the west (where the most holy place was) and at the very killing of the goat and the bullock, not only looked that way himself, but turned their faces towards the west (as the Jews say in Joma), yet, when he came to perform the chief part of this mystery, "he turned his back upon the beggarly elements of the world," and sprinkled this blood *eastward*, to represent the man, whose name is the *East*, i.e., Christ. But I do not see how this agrees with the sprinkling the blood *before the mercy-seat*; which could not be done without looking towards the west. And therefore it must be confessed that he did not sprinkle it eastward: but standing eastward of the mercy-seat, with his face towards it, he performed this office, as Mr. Selden observes (lib. iii. De Synedr., cap. 16, p. 426). Or it may be said to be done *eastward*, because

by the hand of a fit man [Heb., a man of opportunity] into the wilderness.

All their transgressions in all their sins.

Ged., Booth.—All their sinful transgressions.

Pool.—All their transgressions in all their sins, or, with or according to all their sins; for so the Hebrew particle is oft used. He mentions iniquities, transgressions, and sins, to note sins of all sorts.

A fit man. So Gesen., Booth.

Ged.—A man appointed.

Bp. Patrick.—By the hand of a fit man.]

By a man prepared beforehand (as the ancients interpret it), or that stood ready for this purpose. Jonathan saith, he was designed for it the year before: others say only the day before; and that the high-priest appointed him: who might appoint any body whom he thought fit; but did not usually appoint an Israelite, as they say in Joma, cap. vi., n. 3.

Prof. Lee.—עַל, masc. relative n. of עָלָה. Hence, "tempestivus," "opportunus." Seasonable, ready at hand, once, Lev. xvi. 21. Which seems rather forced. Somederivative

of the Arab. غَنَى, abstulit torrens.—

Castell. gives, *fluvius, viros, armenta deduxit*:—signifying, *Driver, carrier away*, or the like, which perhaps suit the place better. LXX, ἄριστος, reading עָלָה, and so the Syr. and Arab. Verss., unless, indeed, they took עָלָה to be cogn. with עָלָה.

Rosen.—עָלָה עָלָה, *Per hominem opportunum, paratum.* Ita recte veteres vocem עָלָה reddunt, quæ alias non extat, quia עָלָה Hebraice *tempus* significat, ut Chaldaice עָלָה. Inde עָלָה collegerunt esse i. q. עָלָה, vel עָלָה, id est, *paratum.* Hircus Azazeli destinatus dimittebatur vivus, ne illi placaminis loco oblatu videretur.

Ver. 22.

וְנָשָׂא הַשָּׂעִיר עָלָיו אֶת־פְּלִעֲזֹנָתוֹ
אֶל־אֶרֶץ גִּזְרֵה וְגו'

καὶ λήψεται ὁ χίμαρος ἐφ' ἑαυτῷ τὰς ἀδικίας
αὐτῶν εἰς γῆν ἄβατον, κ.τ.λ.

Au. Ver.—22 And the goat shall bear upon him all their iniquities unto a land not inhabited [Heb., of separation]: and he shall let go the goat in the wilderness.

A land not inhabited.

Bp. Patrick.—The Hebrew word properly imports a land cut off (as Bochart observes,

lib. ii. Hierozoic., cap. 54, par. i.), that is, from habitable countries: not which cuts off what is sent into it, by its rugged and sharp stones, as the Jews expound it. This still sets out the design of this sacrifice which was to free men so perfectly from the punishment of their sins, that they should not fear the return of them any more. For this goat was not merely sent into the wilderness, but into the most uninhabitable and inaccessible part of it (as the Greek word properly signifies), where none were likely ever to see it again.

Gesen.—גִּזְרֵה, fem. (twenty-six MSS. read גִּזְרֵה), Lev. xvi. 22: אֶל אֶרֶץ גִּזְרֵה, unto the desert land, i. q. אֶרֶץ by which it is, as it were, afterwards explained. LXX, γῆ ἄβατος. Vulg., terra solitaria. (Syr.

גִּזְרֵה, sterilis, transp. جزر, unfruitful land.) Others compare with it the Arabic جزيرة, island, also Oase, as it were, an island in the sea of sand.

Prof. Lee.—גִּזְרֵה, f. constr. גִּזְרֵה, lit. cut off. I. Part, or place cut off, or separated from some other. Lev. xvi. 22, i. q. אֶרֶץ, in the last member. Comp. vv. 10, 21.

So Syr. גִּזְרֵה. Arab. جزيرة—the same word apparently—insula. Not because, "herba carentem, a comedendi significatu," as Gesenius thinks.

Rosen.—אֶל־אֶרֶץ גִּזְרֵה, Ad terram excisionis. Hieron., terram solitariam, Jonathan, locum desolatum, Onkelos, terram inhabitabilem, Syrus, terram incultam. Arabs uterque, omnium optime: terram excisam. Sensu idem est quod Græci habent: γῆν ἄβατον.

Ver. 22, 23.

Ged. and Booth. place verse 26 between verses 22 and 23.

23, 32 *Au. Ver.*—Linen garments. So most commentators.

Ged.—Official garments.

Booth.—Peculiar garments. See notes on verse 4.

Ver. 28.

Au. Ver.—And they shall burn in the fire their skins, &c.

Ged., Booth.—And their skins, &c., shall be burned with fire.

Ver. 29.

תַּעֲרֹץ אֶת־כִּנְשֹׁתֵיכֶם וְגו'
ταπεινώσετε τὰς ψυχὰς ὑμῶν.

Au. Ver.—29 And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, &c.

Pool.—Ye shall afflict your souls, i.e., yourselves, as the word *soul* is frequently used, both your bodies by abstinence from food and other delights, and your minds by anguish and grief for former sins, which though bitter, yet is voluntarily in all true penitents, who are therefore here said not to be afflicted, but to afflict themselves, or to be active in the work.

Ged., Booth.—Ye shall humble yourselves.

Gesen.—פָּשַׁע נַפְשְׁךָ, to chastise the soul, i.e., to fast, Lev. xvi. 31, &c.

Rosen.—*Adstigatis animas vestras.* פָּשַׁע hic est facultas appetendi, ut Deut. xxiii. 25; Prov. xxiii. 2. Hujus appetitus *adfectio* erat, si quis abstinebat ab omnibus rebus, quæ corpori sunt grata, ut cibus, potus, unctio, voluptas, etc.

Ver. 30.

Au. Ver.—*Priest.*

Ged., Booth.—High-priest.

Ver. 31.

Au. Ver.—31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

A sabbath of rest.

Rosen.—31 שָׁבַת עֲבוֹדָתְךָ יְהוָה לָכֵן, *Quies quies vobis sit*, i.e., summa quies.

Afflict your souls. See notes on verse 29.

Ver. 34.

Au. Ver.—34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses.

To make an atonement. So the Heb.

Ged., Booth.—That an atonement be made.

And he did as the Lord commanded Moses. So the Heb.

Ged., Booth.—And Moses did as Jehovah commanded.

CHAP. XVII. 1.

Au. Ver.—*And.*

Ged., Booth.—Again.

Ver. 3, 4.

וְהָיָה כִּי יָבִיאוּ אֶל ה' אֶת זֶבֶחַ הָעֹלָה
וְהָיָה כִּי יָבִיאוּ אֶת הַזֶּבֶחַ
וְהָיָה כִּי יָבִיאוּ אֶת הַזֶּבֶחַ
וְהָיָה כִּי יָבִיאוּ אֶת הַזֶּבֶחַ

וְהָיָה כִּי יָבִיאוּ אֶל ה' אֶת זֶבֶחַ הָעֹלָה
וְהָיָה כִּי יָבִיאוּ אֶת הַזֶּבֶחַ
וְהָיָה כִּי יָבִיאוּ אֶת הַזֶּבֶחַ
וְהָיָה כִּי יָבִיאוּ אֶת הַזֶּבֶחַ

v. 3 פָּשַׁע נַפְשְׁךָ.

v. 4 פָּשַׁע נַפְשְׁךָ.

3 ἄνθρωπος ἄνθρωπος τῶν υἱῶν Ἰσραὴλ, ἡ τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν, ὃς ἐὰν σφάξῃ μόσχον ἢ πρόβατον ἢ αἶγα ἐν τῇ παρεμβολῇ, καὶ ὃς ἂν σφάξῃ ζῆω τῆς παρεμβολῆς, 4 καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου μὴ ἐνέγκῃ, ὥστε ποιῆσαι αὐτὸ εἰς ὀλοκαύτωμα ἡ σωτήριον κυρίου δεκτὸν εἰς δόμῳ εὐωδίας. καὶ ὃς ἂν σφάξῃ ζῆω, καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου μὴ ἐνέγκῃ αὐτὸ, ὥστε προσενέγκαι δῶρον τῷ κυρίῳ ἀπέναντι τῆς σκηνῆς κυρίου. καὶ λογισθήσεται τῷ ἀνθρώπῳ ἕκαστος αἷμα. αἷμα ἐξέχεεν. ἐξολοθρευθήσεται ἡ ψυχὴ ἐκ τοῦ λαοῦ αὐτῆς.

Au. Ver.—3 What man soever *there* be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people.

Pool.—3 That killeth, not for common use or eating, for such beasts might be killed by any person or in any place, but for sacrifice, as manifestly appears both from ver. 4, where that is expressed, and from the reason of this law, which is peculiar to sacrifices, ver. 5, and from Deut. xii. 5, 15, 21.

In the camp, or out of the camp: in Canaan, the city answered to the camp, and so it forbids any man doing this either in the city or in the country.

4 *He shall be cut off* by death, either by the hand of God, in case men do not know it or neglect to punish it, or by men, if the fact was public and evident.

Bishop Patrick.—3 *What man soever—killeth an ox, &c.*] viz., For a sacrifice or offering (as it follows, ver. 4), these being the only creatures of the herd and the flock that were permitted to be brought to God's altar. There are those, indeed, who think Moses speaks of killing these creatures for common use, which it was lawful for them to do anywhere, after they came to the land of Canaan (Deut. xii. 15), but now they

were not to kill them for their food, unless they brought them to the door of the tabernacle, and there first sacrificed some part of them to the Lord, before they tasted of them themselves. By which their sacrificing to demons was prevented (to which they were prone, ver. 7), and they also constantly feasted with God while they dwelt in the wilderness. But this is better founded upon Deut. xii. 20, 21, where it is supposed that they had thus done while they remained in the wilderness; and were so near to the house of God, that they might easily bring thither every beast they killed for ordinary use. But they were dispensed withal as to this, when they came into Canaan, and could not possibly, when they had a mind to eat flesh, go so far as to the tabernacle or temple, which was many miles from some of them. Instead whereof, they were bound to come at the three great festivals, and appear before God at his house, wheresoever they dwelt.

In the camp.] This seems to show that he doth not speak of killing these beasts, ad usum vescendi, as St. Austin's words are, "for the use of eating" (for that they did not do out of the camp, but in their tents), but de sacrificiis, he speaks "concerning sacrifices." For he prohibits (as he goes on) private sacrifices, lest every man should take upon him to be a priest, &c.

4 Blood shall be imputed unto that man.] He was to be punished as a murderer; that is, die for it. For to have blood imputed to a man, in the Hebrew phrase, or to be guilty of blood, is to be liable to have his blood shed, or to lose his life. Which, as of old it was the punishment of every one who killed another man (Gen. ix. 6), so here he is condemned to die who sacrificed anywhere but at the tabernacle.

And that man shall be cut off.] This, not another punishment (unless we suppose it relates to his posterity), and therefore the first word should be translated not *and*, but *for*. And the meaning either is, that the magistrate should pass the sentence of death upon him, or God would destroy him himself. The latter sense is most probable, because he threatens (ver. 10) to execute vengeance with his own hand, upon him that was guilty of eating blood. It is thought, indeed, by some, that *cutting off* doth not signify *death*; but, as in other places of this book, *cutting off* is so evidently

joined with *death*, that so little cannot be meant by it, as depriving such persons of the privileges of God's people (for instance, when any offered his children to Moloch, xx. 2—5, or did not afflict his soul on the day of atonement, xxiii. 29, 30), so here in this place it most certainly signifies the putting him that was guilty of this crime to death; because he was to be punished as a murderer. Which severe penalty was enacted in this case, to preserve the Israelites from idolatry.

Ged., Booth.—3 Whosoever of the house of Israel, or of those who sojourn among them [LXX], shall kill an ox, or a sheep, or a goat, in the camp, or shall kill it out of the camp, for a burnt-offering, or for a feast-sacrifice; acceptable and of a sweet savour to Jehovah [Sam., LXX.]. And shall not bring it to the door of the congregation-tabernacle, to offer an offering to Jehovah before the tabernacle of Jehovah; blood shall be imputed to that man; as one who hath shed blood, that man shall be [Ged., let him, like one who hath shed blood, be] cut off from among his people.

Rosen.—וְהָיָה כִּי יִשְׁחָט אֶת הַבְּרִיָּה בַּמַּחֲנֶה, Quicunque e domo Israelis mactaverit taurum, agnum, aut capram in castris aut extra castra. Hoc non solum est intelligendum de mactatione animalium ad sacrificia, sed etiam de mactatione eorum, quæ ad esum fit. Moses igitur hic interdicat Israelitis omni esu carnis pecoris bovilli, ovilli, et caprini nisi in epulis sacrificialibus. Prudenter ita impedire studuit idololatriam occultam, quæ utique, nisi cultus Jovæ sacer ad certum locum esset restrictus, facile exerceri poterat. Finito tamen per desertum itinere, postquam Israelitæ ad fines Palestinæ pervenerant, ab hac lege soluti sunt eisque esus carnis communis concessus est, Deut. xii. 15. — 4. Sanguis imputabitur viro illi. וְהָיָה כִּי יִשְׁחָט אֶת הַבְּרִיָּה בַּמַּחֲנֶה, hic est cædes; perinde Deo displicebit, ac si ille hominem occidisset, ac mortis reus judicabitur. In priori vs. parte plura addita habent cod. Samar. et LXX, sed præter necessitatem, uti contra Capellum ostendit Buxtorfius in *Anticrit.*, p. 537. Excisionem non a judicio aliquo humano pependisse, sed mortem fuisse a Deo ipso modo qualicunque infligendam, Rabbræi statuunt fere unanimes, atque non solum quidem Rabbanitæ, sive illi, qui Talmudis placita amplectuntur, verum et Karæi, qui rejectis traditionibus solum codicem sacrum credendorum et

agendorum normam habent. Cui Hebræorum sententiæ favent loca, in quibus Deus minatur, se ipsum ejusmodi pœnas de reis sumturum, ut Lev. xviii. 10; xx. 5; vi. 23, 30. Et Act. iii. 23, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ usurpatur loco hujus phraseos ἡ ψυχή, *requiram ex eo*, Deut. xviii. 19, ubi videtur Deus sibi pœnam illam exigendam servare. Christiani vero interpretes pars mortem a judicibus decretam, pars excommunicationem, seu certe juris civitatis Hebraicæ privationem, et in *exsilium* ejectionem *excisionis* pœnâ significari existimant. Quam sententiam confirmari putant versibus quibusdam inter Petronii fragmenta, quibus de Judæo, qui non ferro succiderit inguinis oram, dicitur, *exemptus populo Grajam migrabit ad urbem*.

Ver. 8, 10, 13.

בְּרֹאכֶם
עַן וְאַתֶּם.

Au. Ver.—8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice.

Among you. So the versions.

Ged., Booth.—Among them. So the Heb.

Ver. 9, 10.

Shall be cut off. See notes on ver. 4.

Ver. 11, 12.

11 כִּי יִנְשֹׂא הַנֶּפֶשׁ הַזֹּאת בְּדָם
וְלֹא יִשְׁלַח אֶת הַדָּם אֶל הָאֲדָמָה
כִּי הִיא אֶת הַנֶּפֶשׁ הַזֹּאת
וְלֹא יִשְׁלַח אֶת הַדָּם אֶל הָאֲדָמָה
כִּי הִיא אֶת הַנֶּפֶשׁ הַזֹּאת
וְלֹא יִשְׁלַח אֶת הַדָּם אֶל הָאֲדָמָה
כִּי הִיא אֶת הַנֶּפֶשׁ הַזֹּאת

ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστὶ καὶ ἐγὼ δέδωκα αὐτὸ ὑμῖν ἐπὶ τοῦ θυσιαστηρίου ἐξιδάσκεσθαι περὶ τῶν ψυχῶν ὑμῶν. τὸ γὰρ αἷμα αὐτοῦ ἀντὶ ψυχῆς ἐξιδάσεται. 12 διὰ τοῦτο εἴρηκα τοῖς υἱοῖς Ἰσραὴλ. πᾶσα ψυχὴ ἐξ ὑμῶν οὐ φάγεται αἷμα, κ.τ.λ.

Au. Ver.—11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood that maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

Ged.—11, 12 For the life of all [LXX,

Syr., Arab., and one MS.] flesh being in the blood, it is my will that by it an atonement shall be made, at the altar, for your lives. Since, therefore, it is by blood that an atonement is made for the life of *man*; I say to the children of Israel, let no one, &c.

Booth.—11 For the life of all flesh being in the blood, I have therefore appointed it to you to make an atonement on the altar for your own lives: for it is the blood which maketh an atonement for the life. 12 Therefore I say to the Israelites, no one, &c.

Ver. 14.

כִּי יִנְשֹׂא הַנֶּפֶשׁ הַזֹּאת בְּדָם
וְלֹא יִשְׁלַח אֶת הַדָּם אֶל הָאֲדָמָה

ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστὶ καὶ εἴπα, κ.τ.λ.

Au. Ver.—14 For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

Ged.—14 For the life of all flesh is its blood; and, therefore, I say, &c.

Booth.—14 For the life of all flesh is its blood; it is its life; therefore I say, &c.

Cut off. See notes on xvii. 4.

CHAP. XVIII. 1.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 4.

אֶת-מִשְׁפָּטַי תַּעֲשֶׂה וְאֶת-חֻקֹּתַי תִּשְׁמֹר
לֵלֶכֶת בָּהֶם אֲנִי יְהוָה
אֲלֵהֶיכֶם :

τὰ κρίματά μου ποιήσετε, καὶ τὰ προτάγματα μου φυλάξεσθε, καὶ πορεύεσθε ἐν αὐτοῖς. ἐγὼ κύριος ὁ θεὸς ὑμῶν.

Au. Ver.—4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

Bp. Patrick.—4 The Gemara Babylonica, mentioning these words, saith, it is a tradition of their doctors, that by *mishpatim* (which we translate *judgments*), are to be understood such natural laws as all mankind are bound to observe, though there were no written commands for them: such as those against idolatry, and those about uncovering

the nakedness of such near relations as are here mentioned, and murder, &c. And by *chukkim* (ordinances, or statutes), such laws are meant as depended only on the pleasure of God; and obliged none but those to whom they were given: such as those about meats, and garments, and leprosy, &c. Against which, lest any one should object, it is here added, "I am the Lord your God."

I am the Lord your God.] I, who am your sovereign Lord; and, by redeeming you from the Egyptian bondage, am become in a special manner *your God*, having ordained these things. Therefore let no man dispute them, or make a question of them, as the forenamed Gemara expounds these words. See Selden, lib. i. De Jure N. et G., cap. 10, p. 122, where he observes, that the laws called *statutes*, are in their language, such as depend only on the royal authority.

Ver. 5.

וְשִׁמְרֶתֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי
אֲשֶׁר יַעֲלֶמָה אִתְּכֶם הָאָדָם יְחִי בָהֶם אֲנִי
יְהוָה :

καὶ φυλάξεσθε πάντα τὰ προσταγάτά μου,
καὶ πάντα τὰ κρίματά μου, καὶ ποιήσετε αὐτά.
ἃ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.
ἐγὼ κύριος ὁ θεὸς ὑμῶν.

Au. Ver.—5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

My statutes, &c.

Ged.—all [LXX, and one MS.] my statutes and all [LXX, and one MS.] my decrees; by observing which a man shall live. I, the LORD, am your God [LXX].

Booth.—Ye shall keep all [LXX and one MS.] my statutes, and all [LXX and one MS.] my judgments; which if a man do, by them he shall live: I, Jehovah, am your God.

Bp. Patrick.—5 *Keep my statutes.*] Observe the laws before mentioned. For the word we here translate *statutes*, is the same with that translated *ordinances* in the foregoing verse.

He shall live in them.] Not be cut off: but live long and happily, in the enjoyment of all the blessings which God promised in his covenant with them.

Ver. 11.

עֲרֹלָת בִּתְּאֻמָּתָא מִלִּדְתָּא אֲחִי
אִחֻזָּתָא הִוא לָא תִנְלָה עֲרֹוּתָא :

ἀσχημοσύνην θυγατρὸς γυναικὸς πατρὸς σου
οὐκ ἀποκαλύψεις, ὁμοπατρία ἀδελφῇ σου ἐστίν,
οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῆς.

Au. Ver.—11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

Ged., Booth.—Thou shalt not cohabit with thy father's wife's daughter, begotten by thy father; she is thy sister; with her thou shalt not cohabit [LXX, Syr.].

Bp. Horsley.—*Thy father's wife's daughter, begotten of thy father.*] The marriage of a sister in half blood, whether of the same father by another wife, or of the same mother by another husband, is prohibited, v. 9. I am inclined to think, therefore, that the word עֲרֹלָה, in this place signifies "brought up," or "fostered," rather than begotten. The law prohibits the marriage of the daughter of the father's wife by a former husband, if she was brought up in the father's family, as a child of his own.

Ver. 17.

וְקָדָשׁ הִוא :

ἀσέβημά ἐστι.

Au. Ver.—It is wickedness.

Bp. Patrick.—The Hebrew word קָדָשׁ imports more than *wickedness*. The LXX translate it ἀσέβημα, "impiety;" the Vulgar Latin, *incest*; others, *nefarious wickedness*, which is the word in the civil law for those marriages that are contrary to nature. Such were these in some measure, though not in the highest degree.

Gesen.—קָדָשׁ, f. (from עָדָה). 1. *A plan, design.* 2. *Vice, deed of infamy, crime.* Ps. xxvi. 10; cxix. 150; Prov. x. 23. Especially of the vice of unchastity, debauchery. Lev. xviii. 17: וְקָדָשׁ הִוא, it is a crime, xix. 29; xx. 14, &c. Judg. xx. 6: וְקָדָשׁ יָבִיאוּ בְּיָמָם, they have committed a crime and an infamous deed in Israel.

Ver. 18.

וְאִשָּׁה אֶל־אֲחֻזָּתָא לָא תִקַּח לְצִדָּרָא
לְגִלּוֹת עֲרֹוּתָא עִלְיָהּ בְּחִיּוּתָא :

γυναῖκα ἐπ' ἀδελφῇ αὐτῆς οὐ λήψῃ ἀντί
ζηλον ἀποκαλύψαι τὴν ἀσχημοσύνην αὐτῆς ἐπ
αὐτῇ, ἔτι ζώσης αὐτῆς.

Au. Ver.—18 Neither shalt thou take a wife to her sister [or, one wife to another], to vex her, to uncover her nakedness, beside the other in her life-time.

Pool.—The word *sister* is here understood, either, 1. Properly, so some; whence others infer that it is lawful to marry one's wife's sister after the wife's death. Or, 2. Improperly for any other woman, as not only persons, but things, of the same kind are oft called *sisters* and *brethren*, of which see plain examples, Exod. xxvi. 3; xxxii. 27, 29; Ezek. i. 9; iii. 13; xvi. 45, 48, 49. So the sense is, *thou shalt not take one woman to another*. And this sense may seem more probable, 1. Because else here were a tautology, the marriage of a man with his wife's sister being sufficiently forbidden, ver. 16, where marriage with his brother's wife is forbidden; as also ver. 9, 11, where he forbids the marriage of one's own sister, and consequently the marriage of one's wife's sister, it being manifest and confessed that affinity and consanguinity are of the same consideration and obligation in these matters. Nor can this be added for explanation, for then the comment would be darker than the text, nay, it would destroy the text; for then what was simply, and absolutely, and universally forbidden before, is here forbidden doubtfully and restrainedly, and might at least seem to be allowed after the wife's death; which is rejected by those who own the former interpretation. 2. Because the reason of this prohibition, which is lest he should vex her thereby, is much more proper and effectual against marrying any other woman, than against marrying the wife's sister, so near and dear a relation being most commonly and probably a means to induce them rather to love and please and serve, than to vex one another in such a relation. And therefore to take her natural sister to vex her, would seem a course unsuitable to his end or design. 3. Some add another reason, that polygamy, which Christ condemns, Matt. xix. 5, is either forbidden here or nowhere in the law. But this may admit of great dispute. And it is observable, that Christ confutes polygamy and divorces, not by any of Moses's laws (which probably he would not have omitted, if they had been to his purpose), but by the first institution of marriage, Gen. ii. 23; whence also Malachi seems to fetch his argument, chap. ii. 14, 15. And that

law, Deut. xxi. 15, 16, may seem to intimate that God did then, in consideration of the hard-heartedness of the Jewish nation, dispense with that first and primitive law, especially if we consider the practice of divers holy men amongst the Jews, not only before the law, as Abraham and Jacob, but also after it, as Elkanah and David, who would never have lived in the violation of a known law, or, if they had, would have been blamed for it; whereas on the contrary God mentions it as one of his favours vouchsafed to David, that he gave him his master's wives into his bosom, 2 Sam. xii. 8; and affirms that *David turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah*, 1 Kings xv. 5. Peradventure therefore it may deserve some consideration, which a learned man in part suggests, that this text doth not simply forbid the taking of one wife to another, but the doing of it in such a manner, or for such an end, that he may vex, or punish, or revenge himself of the former; which probably was a common motive amongst that hard-hearted people to do so, and therefore the forbidding hereof might give a great check to the practice of polygamy amongst them. *In her lifetime*: this clause is added to signify God's allowance to marry one wife after another, when she is dead, and thereby to intimate how the word *sister* is to be understood.

Bp. Patrick.—18 *Neither shalt thou take a wife to her sister.*] There are a great many eminent writers, who, following our marginal translation [one wife to another], imagine that here plurality of wives is expressly forbidden by God. And they think there is an example to justify this translation in Exod. xxvi. 3, where Moses is commanded to take care the five curtains of the tabernacle were coupled together, *one to its sister* (as the Hebrew phrase is), i.e., *one to another*. And so the Karaites interpret this place; that a man, having a wife, should not take another while she lived. Which, if it were true, would solve several difficulties: but there are such strong reasons against it, that I cannot think it to be the meaning. For, as more wives than one were indulged before the law, so they were after. And Moses himself supposes as much, when he provides a man should not prefer a child he had by a beloved wife, before one by her whom he

hated, if he was the eldest son. Which plainly intimates an allowance in his law, of more wives than one. And so we find expressly their kings might have, though not a multitude (Deut. xvii. 17). And their best king, who read God's law day and night, and could not but understand it, took many wives, without any reproof: nay, God gave him more than he had before, by delivering his master's wives to him (2 Sam. xii. 8). And, besides all this, Moses, speaking all along in this chapter of consanguinity, it is reasonable (as Schindlerus observes) to conclude he doth so here: not of *one woman* to another; but of *one sister* to another. There being also the like reason to understand the word *sister* properly in this place, as the words *daughter* and *mother* in others (ver. 17, and xx. 14), where he forbids a man to take a "woman and her daughter," or a "woman and her mother," as Theodoric Hackspan judiciously notes, Disput. i., De Locutionibus Sacris, n. 29 (see Selden, lib. v., De Jure Nat. et Gent., cap. vi., and Buxtorf. De Sponsal., pp. 28, 29).

The meaning therefore is, that though two wives at a time, or more, were permitted in those days, no man should take two sisters (as Jacob had formerly done) begotten of the same father, or born of the same mother, whether legitimately or illegitimately, as the forenamed R. Levi expresses it (Præcept. ccvi.). Which, though it may seem to be prohibited before, by consequence and analogy (because the marriage of a brother's wife is forbidden, ver. 16), yet it is here directly prohibited, as other marriages are; which were implicitly forbidden before. For, ver. 7, the marriage of a son with his mother is forbidden: and ver. 10 the marriage of a father with his daughter.

To vex her.] There were wont to be great emulations, and jealousies, and contentions, between wives (some of them being more beloved than others, and also superior to them), which between two sisters would have been more intolerable, than between two other women: who not being "a consanguinitate, æquiore animo sub eodem marito, ætatem una agent" (as Petrus Cunæus speaks, lib. ii., De Repub. Heb., cap. 23), "of the same consanguinity (as two sisters are), might live with more equal and quiet minds under the same husband." The Vulgar Latin understands this, as if

Moses forbade them to make one sister their wife, and the other their concubine; which could not but beget the greatest discords between them.

In her life time.] From hence some infer, that a man was permitted to marry the sister of his former wife, when she was dead. So the Talmudists; but the Karaites thought it absolutely unlawful, as Mr. Selden observes (lib. i., De Uxore Heb., cap. 4). For it is directly against the scope of all these laws, which prohibit men to marry at all with such persons as are here mentioned, either in their wives' life time, or after. And there being a prohibition (ver. 16) to marry a brother's wife, it is unreasonable to think Moses gave them leave to marry their wife's sister. These words, therefore, *in her life time*, are to be referred, not to the first words, "neither shalt thou take her," but to the next, "to vex her," as long as she lives. Chaskuni refers it to both the sisters, according to the Targum, and makes this the sense; "lest they should both be afflicted widows as long as they live:" for nobody would marry either of them, being defiled by such an incestuous conjunction, for which God cut off their husband.

In this the ancient Christians were so strict, that if a man, after his wife died, married her sister, he was, by the tenth canon of the council of Eliberis, to be kept from the communion five years.

Rosen.—*Uxorem ad sororem ejus ne ducas*, duas sorores ne ducas in matrimonium, scil. *בְּחַיָּתָהּ*, in vita ejus, i.e., uxore tua vivente. Non igitur prohibet Moses matrimonium cum sorore uxoris mortuæ. *לְיָדָי*, *Ad infestandum*, s. *infestando*, quod Onkelos bene sic reddidit: *ad dolorem ei creandum*, ita ut oriatur æmulationis sive lis inter eas, ut in matrimonio Jacobi. Cf. *אֲמִילָהּ*, æmula ejus, 1 Sam. i. 6.

Ver. 21.

וְאֵת זֶרְעוֹ אֲלֹהֵי מוֹלֵךְ לֹא תֵּן לְהַעֲבִיר בְּלִמְלָךְ וְלֹא תַחֲלֵל אֶת-שֵׁם אֱלֹהֵי יְהוָה יְהוָה :

καὶ ἀπὸ τοῦ σπέρματός σου οὐ δώσεις λατρεύειν ἀρχοντι. καὶ οὐ βεβηλώσεις τὸ ὄνομα τὸ ἅγιον. ἐγὼ κύριος.

Au. Ver.—21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.

Ged.—Thou shalt not devote any of thy

offspring [Booth., suffer any of thy offspring to be devoted] to Molech, and so profane the name of thy God: I, the Lord [Heb., Booth., Jehovah], forbid it.

Dr. A. Clarke.—*Pass through the fire to Molech.*] As the word מֹלֵךְ, *molech* or *melech* signifies *king* or *governor*, it is very likely that this idol represented the *sun*; and more particularly as the *fire* appears to have been so much employed in his worship. There are several opinions concerning the meaning of *passing through the fire* to Molech. 1. Some think that the *semen humanum* was offered on the fire to this idol. 2. Others think that the children were actually made a *burnt-offering* to him. 3. But others suppose the children were not *burnt*, but only passed through the fire, or *between two fires*, by way of consecration to him. That some were *actually burnt alive* to this idol, several scriptures, according to the opinion of commentators, seem strongly to intimate; see among others, Ps. cvi. 38; Jer. vii. 31; and Ezek. xxiii. 37—39. That others were only *consecrated* to his service by *passing between two fires* the rabbins strongly assert; and if Ahaz had but one son, *Hezekiah* (though it is probable he had others, see 2 Chron. xxviii. 3), he is said to have *passed through the fire to Molech*, 2 Kings xvi. 3, yet he succeeded his father in the kingdom, chap. xviii. 1, therefore this could only be a *consecration*, his idolatrous father intending thereby to initiate him early into the service of this demon.

Bp. Patrick.—*Pass through the fire to Molech.*] It is certain that Molech was particularly worshipped by the children of Ammon (at least in future ages, 1 Kings xi. 7), but seems to have been the name of many of the heathen gods, and the same with Baal: both of them signifying *dominion*. This appears by comparing Jer. xix. 5 with xxxii. 35. But more especially it signifies the *sun*, the prince of the heavenly bodies (see Vossius *De Orig. et Progr. Idolol.*, lib. ii., cap. 5), as the queen of heaven was the *moon* (Jer. vii. 18). Now it is evident, by several passages in Scripture, that the ancient pagans (whom the Israelites were prone to imitate) not only made their children pass through the fire, but also *offered* them in sacrifice unto Molech. The former I take to be forbidden in this law; the latter in xx. 3, where giving their children to Molech is

prohibited under a severe penalty, of being put to death for that crime: whereas there is no penalty annexed here to their making them pass through the fire. Which I take therefore to have been a less crime than the other; though an idolatrous rite, practised by those who abhorred the cruelty of offering the very life of their dear children to Molech. Instead of which, this rite was devised, of making them pass through the fire (for though the word *fire* be not here in the Hebrew text, yet it is understood by all, and expressed Deut. xviii. 10) by way of purification, and *lustration*, as they called it; and by this means to dedicate them to the worship and service of Molech. And therefore, being a rite of initiation, whereby parents consecrated their sons and daughters to their deities; we never find it mentioned in Scripture, but only concerning children (not concerning men and women), whom the Israelites are forbidden to dedicate in this manner; which was, in truth, to alienate them from the Lord God of Israel.

Now, that this was practised among the ancient pagans as a rite of initiation, appears particularly in the mysteries of Mithra (see Suidas upon that word); and continued long among the Persians, if we may believe Benjamin Tudelensis, in his *Itinerarium*, p. 214 (see G. Schickardi *Tarich*, p. 126, &c.). And this very phrase, *make to pass unto* (for the word *fire* is not here mentioned), signifies as much as *ad partes ejus transire*, "to be addicted to any one;" like that phrase προερχεσθαι τῷ θεῷ, "to come unto God" (Heb. xi. 6). And so this Hebrew phrase is used, Exod. xiii. 12, and may very well be thus understood here, for devoting, or making over their children unto Molech. For the heathen thought their children unclean, and obnoxious to the anger of their gods, and consequently in danger to be taken away from them, if they were not thus expiated, as Maimonides tells us (*More Nevoch.*, par. iii., cap. 37). And, on the contrary, they fancied (as R. Levi Barzelonita observes, *Præcept.* ccviii.), that if only one of their children were thus consecrated to Molech, all the rest were blessed, and should be prosperous. For he very nicely takes notice that the Israelites are forbidden to make *any of their seed* to pass through the fire: it not being the manner, he saith, to make them all pass. But the idolatrous priests (to make the people more

willing to this service) cunningly persuaded them, that if any one child was offered to Moloch, it procured a blessing upon all; and if there was only one child in a family, they laid no obligation on the parents to do this.

The manner of doing it, at this distance of time, cannot certainly be known. Some say their parents carried them through two fires upon their shoulders. Others, that they were led between them by their priests: and so R. Levi in the place before named; "The father delivered the child to the priest, in the name of the idol; just as it is said concerning legal sacrifices (xv. 14), 'he shall give them to the priest.'" Others think that the priest, or somebody else, waved the child about in the very flame, while men and women danced round the fire; nay, leaped through the flame. And Joh. Coch. observes, upon the title Sanhedrin, cap. vii. n. 7, that some are of opinion, the children thus dedicated did not walk, but dance through the fire: which being an emblem and representative of the sun, plainly signified such children were consecrated to that deity. And this comes nearer to the Hebrew phrase, as we translate it, that they did not pass *between fires*, but *through the fire*. But which way soever it was done, whether they waved the child through the very fire, and presented it to Moloch, before whom the fire was kindled, or led it between two fires; when they had so done, the priest restored the child to the father again. And in some such way Ahaz made his son "to pass through the fire, according to the abomination of the heathen" (2 Kings xvi. 3), which cannot be meant of his burning him: for Hezekiah his son outlived him, and succeeded in his throne (see Theodoret in Kings iv., quest. 47, Maimon. De Idol., cap. vi., sect. 14, n. 4—7, and Vossius's notes; with Simeon De Muis in Ps. cvi. 37).

Neither shall thou profane the name of thy God.] By offering their children to Moloch, they in effect rejected and disowned (as I before observed) the Lord God of Israel: which was to *pollute his name*, by giving that honour, which was due to him alone, unto another god: for he gave them children; who were therefore to be devoted to none but him.

I am the Lord.] The only sovereign of the world; who will severely punish the transgressors of this law.

Gesen.—Hiph. הִקְדִּיר causative of Kal, No. 1 (i. q. הִקְדִּיר). 1. *To bring, to present, to offer, consecrate*, Exod. xiii. 2; Ezek. xxiii. 37. Especially הִקְדִּיר לַמֹּלֶךְ, *to consecrate to Moloch*, Lev. xviii. 21; Jer. xxxii. 35; Ezek. xvi. 21, more fully הִקְדִּיר לַמֹּלֶךְ בְּאֵשׁ, *to consecrate children to Moloch by fire*, 2 Kings xxiii. 10; Ezek. xxx. 31, the usual phrase for burning the children in the valley of Hinnom, in honour of Moloch (comp. Jer. vii. 31; xix. 5; Ps. cvi. 37).—2 Chron. xxviii. 3 is used correctly, הִקְדִּיר לַמֹּלֶךְ, 2 Kings xvi. 3. Some have understood it incorrectly of the mere passing through the fire, or of a lustration, comp. Carpzov. (*Apparat. ad Antiq. sac. cod.*, p. 487).

Rosen.—הִקְדִּיר לַמֹּלֶךְ, *Ne liberos tuos traducas Moloch, ac per ignem comburendos, uti apparet ex 2 Reg. xxiii. 10, et Jer. xxxii. 35, coll. vii. 31. הִקְדִּיר autem (quasi rex, imperator) erat nomen idoli cujusdam, quod Ammonitæ coluerunt, 1 Reg. xi. 7. De impio illo more Cananæorum populorum in talis idoli honorem liberos comburendi narrant etiam Curtius iv. 3, 23; Diod. Sic. xx. 14; et Justin. xix. 1, qui sub Saturni nomine illum Molochum videntur intelligere. Mollior phrasis הִקְדִּיר, traducere per ignem, pro הִקְדִּיר, comburere, inventa esse videtur a sacerdotibus Molochi, ut rem horrendam verbis saltem mollirent. Ceterum memoranda est lectionis varietas in hoc versu. LXX enim habent: ἀπὸ τοῦ σπέρματος σου οὐ δώσεις λατρεύειν ἀρχοντι. Legerunt igitur הִקְדִּיר pro הִקְדִּיר. Consentit textus Samar. Videtur παραδιόρφωσις esse, ex nitio ingenio illorum interpretum nata. Rem in dubio relinquit Vulgatus, qui ita vertit: *de semine tuo non dabis, ut consecratur idolo Moloch. Neque profanes nomen Dei tui*, quod fiebat, cum ii, qui de nomine Dei appellabantur *Jovæ populus*, sacra fecerunt idolo Moloch.*

Ver. 26.

Au. Ver.—*Statutes and judgments.* See notes on verse 4.

CHAP. XIX. 1.

Au. Ver.—*And.*

Ged., Booth.—*Again.*

Ver. 2.

All the congregation.

Booth.—The congregation [LXX, Arab., and five MSS.].

Ver. 3.

Au. Ver.—3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the LORD your God. [So the Heb.]

Ged., Booth.—Every one of you shall revere his father and his mother [so the versions]; and shall keep my sabbaths: I, Jehovah your God, *so command*.

Ver. 4.

Au. Ver.—4 Turn ye not unto idols, nor make to yourselves molten gods: I *am* the LORD your God.

Bp. Patrick.—The word we here translate *idols*, is a word of contempt, signifying *a thing of nought*. Or, as some of the Jews will have it, this word *elilim* is compounded of the particle *al*, signifying *not*; and *El*, i.e., God. As much as to say, *which are not gods*; and therefore called in Scripture *vanities*, which can do neither good nor hurt.

Gesen.—אֱלִילִים, 1. adj. *vain, null*. Plur., *the vain ones*, i.e., idols, Lev. xix. 4; xxvi. 1. (Comp. דְּבָרִים.)

Rosen.—אֱלִילִים, *Inania numina*, sic vocantur ab אֱלִיל, *nihil*, quia inania sunt nomina, quum nulla eorum, qui dii falsi creduntur, in homines sit potestas.

Ver. 5, 6.

וְכִי תִזְבְּחֶהָ זֶבַח שְׁלָמִים לַיהוָה
לְרִצְוֹנְכֶם תִּזְבְּחֶהָ : בְּיוֹם זִבְחֶכֶם
יֵאָכֵל וּמִמָּחָרָה תִּנְתְּנוּתָּהּ צֹדֵינוּ
הַשְּׁלִישִׁי בָּאֵשׁ יִשְׂרָאֵל :

5 και ἐὰν θύσῃτε θυσίαν σωτηρίου τῷ κυρίῳ, δεκτὴν ὑμῶν θύσετε. 6 ἢ ἂν ἡμέρᾳ θύσετε, βρωθήσεται καὶ τῇ αὐρίῳ. καὶ ἐὰν καταλειφθῇ ἕως ἡμέρας τρίτης, ἐν πυρὶ κατακαυθήσεται.

Au. Ver.—5 And if ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

5. *At your own will.* See notes on i. 3.

Pool.—Or, *according to your own good pleasure*, what you think fit; for though

this in the general was required, yet it was left to their choice to determine the particulars. See Lev. vii. 16. Or rather, *to your acceptation*, i.e., in such manner as it may be accepted by God on your behalf, which is explained in the next verse, and not in such manner as to lose the end you aim at, to wit, God's acceptance; for if ye do otherwise than God hath prescribed, it *shall not be accepted*, as he adds ver. 7, but on the contrary severely punished, ver. 8.

Bp. Patrick.—*Ye shall offer it at your own will.* Either of the herd, or of the flock; male or female (ch. iii. 1, 6). Or rather (as the Vulgar Latin and the LXX understand it) they were to offer it so, that it might be *acceptable to the Lord*; according to the rules prescribed in the seventh chapter.

Ged.—5, 6 If ye sacrifice to the Lord an eucharistic sacrifice [see notes on iii. 1] and wish it to be acceptable; it must be eaten on the same day in which it is sacrificed, or on, &c.

Booth.—5 And if ye offer a feast-sacrifice to Jehovah, ye shall so offer as that it may be acceptable.

Rosen.—לְרִצְוֹנְכֶם, *Ad favorem vestrum*, i.e., ut vobis Jovæ favorem reconcilietis.

Ver. 7, 8.

Au. Ver.—7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

7 *And if.*

Ged.—For if.

8 *Therefore every one that.*

Ged., Booth.—And he who, &c.

Cut off. See notes on xvii. 4.

Ver. 9.

Au. Ver.—9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, &c.

Bp. Horsley.—*The corners.* Rather, "*the sides or edges.*"

Ver. 10, 12, 16, 18, &c.

Au. Ver.—I *am* the LORD your God. So the Heb.

Ged., Booth.—I, the LORD [Heb., Booth., Jehovah] your God *so command*.

Ver. 12.

וְלֹא תִשָּׁבַע בִּשְׁמִי לִשְׁחָר וְחִלְלַת
אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה :

καὶ οὐκ ὀμείσθῃ τῷ ὀνόματί μου ἐπ' ἀδικίᾳ, καὶ οὐ βεβηλώσῃ τὸ ὄνομα τὸ ἅγιον τοῦ θεοῦ ὑμῶν. ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν.

Au. Ver.—12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

Ged.—And ye shall not swear by my name, with a purpose to deceive; and so profane the name of the Lord [two MSS.] your God. I, the Lord your God [LXX, Vulg.], so command.

Ver. 13.

לֹא תַעֲשֶׂה אֶת־הַצָּר וְלֹא תִגְזֹל וְגו'

οὐκ ἀδικήσεις τὸν πλησίον. καὶ οὐχ ἀπαρ, κ.τ.λ.

Au. Ver.—13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

Bp. Horsley.—*Defraud.* Rather, “oppress.” So Rosen.

ἡεἰς τὸ πρὸς τὸ αὐτὸ, *Ne opprimas proximum tuum.* Quæ vs. 11, 12, commemorata sunt, clam hominibus et in occulto fiunt, uti observat Aben-Esra; quæ vero hoc versu commemorantur vi aperta et in propatulo fiunt. *אֵל תִּקַּל, Et ne rapias, ne vi ab eo quidquam exigas.*—*Rosen.*

Ver. 15.

Au. Ver.—Unrighteousness—righteousness.

Ged., Booth.—Injustice—justice.

Ver. 16.

לֹא תִעָמָד עַל־דָּם רֵעֶךָ אֲנִי יְהוָה —

— οὐκ ἐπιστήσῃ ἐφ' αἷμα τοῦ πλησίον σου. ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν.

Au. Ver.—16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord.

Pool.—Neither shalt thou stand, to wit, in judgment, as a false accuser or false witness; for accusers and witnesses use to stand, whilst the judges sat, in courts of judicature.

Ged., Booth.—Nor shall ye stand up against the blood of your neighbour: I, Jehovah, so command.

Ver. 17.

לֹא־תִכְזֹב אֶת־הַחֵן בְּלִבְּךָ הַחֵן
תִּזְכֹּר אֶת־עֲמִיתֶךָ וְלֹא־תִשָּׂא
עָלָיו חֵטְא :

οὐ μισήσεις τὸν ἀδελφόν σου τῇ διανοίᾳ σου. ἐλεγμῶ ἐλέγξεις τὸν πλησίον σου, καὶ οὐ λήψῃ δι' αὐτὸν ἁμαρτίαν.

Au. Ver.—17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him [or, that thou bear not sin for him].

Pool.—If thy brother hath done thee or others any injury, thou shalt neither divulge it to others as a tale-bearer, nor hate him, and smother that hatred by sullen silence, as 2 Sam. xiii. 22, nor justify and flatter and encourage him therein; but shalt freely, and in love, not with hatred, tell him of his fault. *And not suffer sin upon him*, i.e., not suffer him to lie under the guilt of any sin, which thou by rebuking of him, and thereby bringing him to true repentance, couldst in some sort free him from. But the phrase of *suffering sin upon him* seems imperfect and unusual in Scripture, and I doubt whether the Hebrew verb *nasa* be ever used for *permitting* or *suffering*. The words may be rendered thus, *And (or so) thou shalt not bear sin for him, or for his sake*; thou shalt not make thyself guilty of his sin, as thou wilt assuredly do, if thou dost not perform thy duty of rebuking him for his sin, which is a likely way, and a course appointed by God, to remove the guilt of his sin from him; and consequently, as it was his fault that he sinned and contracted guilt, so it is thy fault that his guilt continues upon him. Many things favour this sense. 1. This is the proper and usual signification of the word *nasa*. 2. The same words are used in this sense Lev. xxii. 9; Numb. xviii. 32. 3. The preposition *al* is oft used thus, as Gen. xxxvii. 8, 34; Judg. ix. 9; 1 Kings xvi. 7. 4. This phrase of *bearing sin, or iniquity*, is constantly used in this book for being guilty and liable to punishment. And so the sense is here full and complete, and a very weighty reason here given to enforce the foregoing precept.

Bp. Patrick.—*Not suffer sin upon him.*] R. Levi interprets it, “But not put him to confusion.” For nothing is more grievous

to a man than that: and therefore reprehension ought to be mild and gentle, especially when the offence is against one's self; but in those against God, greater sharpness is allowable. So he discourses, Præcept. cclxvi., the words in the original being, "Thou shalt not bear sin upon him;" charge him with his guilt too severely; or, as others take it, "Thou shalt not accuse him of any crime whereof he is not guilty." Our translation, in the margin of our Bibles, takes it as if, by not reproving their neighbour, they brought the guilt of his sin upon themselves; for so the words there are, "That thou bear not sin for him;" which is an excellent sense, if the Hebrew word *alau* did not signify *upon him*, not *for him*. And yet some of the Jews have thus understood it; this saying of Rabbi Chanina being famous among them, "Jerusalem had not been destroyed, but because one neighbour did not reprove another:" see Selden, lib. i. De Synedr., cap. ix., p. 280. Where he observes, the doctrine of the ancient Jews was (drawn from this text), that when one man offended another in things concerning themselves, relating to their civil affairs, he was to be reproved by his neighbour, once, or twice, or thrice, if the matter required; but without sharpness, and so that he was not exposed to public shame: but if the offence was against God, in matters of religion, they say private reproof was first to be given; and if that did not work amendment, then public before all. And they admitted public reprehension upon no other score: but said, "He that publicly puts his brother to shame, shall have no part in the other world."

Rosen.—חֲרִיפָה תִּפְּחֶנּוּ בְּעֵינֵי הָעָם, *Redargues proximum tuum*, bene Vulgatus: *publice argues eum*; si quis injuria te affecerit, aperte quereris eo ipso tempore apud ipsum; non dissimulabis iram commodiorem tempore ad ei nocendum erupturam. מִפְּנֵי הָאֵל, *Non feres super eo peccatum*. וְהָאֵל hic valet *propter eum*, ut Ps. lxix. 8: מִפְּנֵי הָאֵל, *nam propter te tui opprobrium*. Ita Onkelos: *ne suscipias propter eum noxam*. Videtur hoc velle: si quem suspectum habueris de re aliqua, libere argue eum; ita scies, an verum sit quod de eo audivisti. Nam si temere et sine causa de eo quippiam suspicatus fueris, poenam sustinebis propter illum, quam evitabis libera reprehensione, si de crimine se tibi purgaverit.

Ver. 19.

וְהָיָה כִּי יִשְׁעֲבֹדוּ לָךְ יִשְׂרָאֵלִים שְׂעָבִיִּים וְיִשְׂרָאֵלִים
— καὶ ἱμάτιον ἐκ δύο ὑφασμένον κίβδηλον
οὐκ ἐπιβαλεῖς σεαυτῷ.

Au. Ver.—19 Neither shall a garment mingled of linen and woollen come upon thee.

Gesen.—וְהָיָה, Lev. xix. 19; Deut. xxii. 11, *woven together of various threads*. Sept., κίβδηλον (*mixt, adulterated*). The etymology is obscure, and it has been supposed, with probability, that it is a word of Coptic origin, which has, by the pronunciation of the Hebrews, received a more suitable Hebrew form. Perhaps *shontnes*, i.e., *byssus complicatus seu fimbriatus*, compare שֹׁנְתֵנִי in Egyptian *shont*. See Derivations from the Semitic dialects, in Bocharti *Hieroz.*, t. i., p. 486, 487. Buxtorfi *Chald. et Talmud. Lex.*, p. 2483.

Prof. Lee.—וְהָיָה, m. twice, Lev. xix. 19; Deut. xxii. 11. In the latter passage the word is explained by, a mixture of *wool and flax together*. Bochart considers it as compounded of שֹׁנְתֵנִי, and וְ, the former being equivalent to the Arab. سَوْت, r. سَوَط, *commiscuit*; and the latter to the Chald. ו, *fila contorsit*. A mixed weaving, mixed cloth.

Rosen.—*Vestis duorum generum varie commixta non ascendant super te*, tibi non imponatur. Per וְהָיָה h. l. esse intelligendum linum et lanam, apparet ex Deut. xxii. 11. Hinc bene LXX, ἐκ δύο ὑφασμένον, ita etiam Vulgatus et Saadias. Vox וְהָיָה varie redditur. Chaldaeus interpres eam retinuit, et Græcus utitur ejus loco voce κίβδηλον, i.e., *spurium, scoria, mixtum, adulteratum*. Vulgatus et Saadias illud nomen non exprimunt. Ex recentioribus nonnulli vocem compositam putant ex וְ שֹׁנְתֵנִי, *mixtura vestis filo*, i.e., vestis mixto filo, ita ut שֹׁנְתֵנִי ortum sit ab Arab. سَوَط, *commiscuit*; וְ ab וְהָיָה, *amicivivi, vestivit*, et וְ a Chaldaico ו, *fila contorquere*, unde וְ *netum* sit ortum. Bochartus: ex Arab. سَوَط s. سَوَط, *miscere*, et ex Hebr. וְ, *textum*. Forstero in *Libro de Byssu Antiquorum*, p. 95. וְהָיָה est Ægyptiacum *Shontnes*, significans certum quoddam vestimenti genus, versicoloribus lanæ et lini liciis texti. Id quod fortasse etiam intelligit Syrus, qui ponit *variali, versicolores*. Putat autem Forsterus, horum vestimentorum usum Israelitis a legislatore

esse interdictum, cum propter magnum eorum pretium, tum quoniam hujus generis vestes variis figuris animalium et plantarum pictæ fuissent ex cultu symbolico Deorum Egyptiorum, ut Israelitæ ab illo cultu detinerentur.

Ver. 20.

וְאִישׁ כִּי יִשְׁכַּב אֶת-אִשְׁתּוֹ שְׂכֵבֶת-זָרָה
וְהָיָה שְׂפָחָה נִחְרַפֶּת לְאִישׁ וְהָפְדָּהּ לֹא
נִפְדָּתָה אִם חֲפָשָׁה לֹא נִתְּרָלָה בְּחַרְתָּ
תְּהַיָּה לֹא וְיָמָתָה קִרְלָה חֲפָשָׁה :

καὶ ἐάν τις κοιμηθῇ μετὰ γυναῖκός κοίτην σπέρματος, καὶ αὕτη ἢ οἰκέτις διαπεφυλαγμένη ἀνθρώπων, καὶ αὕτη λύτρωσις οὐ λελύτρωται, ἢ ἐλευθερία οὐκ ἐδόθη αὐτῇ, ἐπισκοπῇ ἔσται αὐτοῖς, οὐκ ἀποθανοῦνται, ὅτι οὐκ ἀπηλευθερώθη.

Au. Ver.—20 And whosoever lieth carnally with a woman, that is a bondmaid betrothed to an husband [or, abused by any, Heb., reproached by, or, for man], and not at all redeemed, nor freedom given her; she [or, they] shall be scourged [Heb., there shall be a scourging]; they shall not be put to death, because she was not free.

Pool.—*Betrothed to an husband*; or, *reproached* or *despised*, and therefore forsaken, of her husband. For as his continuance with her in his and her master's family and service is mentioned as an evidence that he loved her, Exod. xxi. 5, 6; so on the contrary, his forsaking of her was a reproach to her, and a sign of contempt. *She shall be scourged*, Heb., *there shall be a scourging*, which may belong, either, 1. To her alone, as the Jews understand it, for the man's punishment follows, ver. 21, 22. Or, 2. To both of them; for, 1. Both were guilty.

Bp. Patrick.—Whereas we mention here in the text the scourging only of the woman; in the margin it is rightly noted, that the Hebrew words are, *there shall be scourging*; viz., of them both, as the Vulgar Latin with great reason understands it. And the Hebrew word *bikkoreth*, properly signifies scourging with *thongs* made of a bull's or ox's hide; as Bochartus observes in his Hierozoicon (par. i., lib. ii., cap. 29, and cap. 33, n. 8).

Bp. Horsley.—20 "And whosoever, &c." Read, with the Samaritan, וְאִישׁ לֹא יִשְׁכַּב. "And if a man get a woman with child, and she be a slave, and was violated by the man, and not redeemed nor set free; there shall

be an inquiry against him (i.e., he shall be liable to a trial). He shall not be put to death, because she was not free." Had the woman been free, or manumitted, or redeemed, the man who had in this sort ill-used her would have been liable to death. But the woman being in the condition of a slave, the crime was capable of expiation. (See the two following verses).

Ged.—"If any man lie carnally with a female slave, who, though used as a concubine by another, hath not been redeemed and is not free; let scourging be the punishment: they shall not be put to death, because the woman was not free." I have in explan. note said, that I was not sure but the Sam. lection is here preferable to the present Hebrew; I shall here subjoin them in two parallel lines.

Heb. בָּצָר זָרָה . . לֹא יִסְמָךְ כִּי לֹא חֲפָשָׁה

Sam. בָּצָר זָרָה לֹא יִסְמָךְ כִּי לֹא חֲפָשָׁה

Now hear Houbigant: "Hodiernæ scripturæ hæc vitia sunt. Primum, in verbis בָּצָר זָרָה ambiguum relinqui, *cujus* animadversio sit facienda, an viri, an mulieris, an amborum. Itaque abeunt in alterutram sententiam Veteres. Gr. quidem Syr. et Vulg. [He should have added Tharg. and Pers.—Gr. Ven. has only *ετασμος τελεσει*] credidere, inquisitionem, seu animadversionem, fieri amborum; Chald. et uterque Arabs, solius mulieris: atque iis obsequuntur plerique Judæi recentiores; sancientes legem omnium legum iniquissimam: ut vir, *cujus* peccatum gravius, *non flagelletur*, mulier *flagelletur*, quæ virum petiisse non dicatur; imo quam lex innuat fuisse per vim violatam. Alterum vitium est in verbo יִסְמָךְ de femina aut de viro dicto. Nam cum lex causam subjungat talem, כִּי לֹא חֲפָשָׁה, *quia non libera*, difficile est intelligere, cur femina, si criminis rea est, idcirco non sit morte multanda, quia non sit libera. Utrum enim, si libera esset, morte dignior esset?His vitiis, in Sam. Scriptura occurritur, dum additur לֹא (quod, prope לֹא fuit a scribis Judæis prætermissum), ut lex animadvertat in eum *cujus* est culpa gravior, neque eum tamen mortis poenâ condemnnet, ut si liberam subegisset, quia in servæ et liberæ desponsatione non paria jura sunt, cum non par sit matrimonii utriusque conditio." It must be confessed that this is no feeble reasoning, and the author has formed his version accordingly: "De eo legibus quæretur; sed morte non damnabitur, quia mulier non est

libera." But he has, as far as I know, been followed by no latter interpreters, who generally follow the Vulg. *vapulabunt ambo, et non morientur*, &c. Yet the more I consider the matter, the more I am inclined to be of Houbigant's opinion.

Booth.—And whosoever lieth carnally with a woman who is a bond-maid, betrothed to a husband, not redeemed, nor freedom given her; he shall be scourged; he shall not be put to death because she was not free.

Rosen.—20 In interpretandis vocc. *אֵלֶּיךָ וְאֵלֶּיךָ* veteres egregie consentiunt. Onkelos enim reddidit: *et si ipsa sit ancilla desponsata viro*. Similiter Jonathan: *et ipsa sit ancilla et libertate donata desponsata viro libero*. Nec non Saadias: *et ipsa sit ancilla desponsata viro*. Idem voluerunt LXX, καὶ αὐτὴ οἰκίρῃ διαπεφυλαγμένη ἀνθρώπου, et si famula sit reservata homini. Interpretes illos vocem *אֵלֶּיךָ* patet cepisse eodem significatu, quem *אֵלֶּיךָ* apud Talmudicos obtinet. Quem significavit J. D. Michaelis in *Suppl.*, p. 935, recte derivat inde, quod quum *קָנָה*, *mutare*, indeque, a permutandis mercedibus *commercium exercuit* denotet, *אֵלֶּיךָ*, solent enim a vendendo emendoque desponsationem dicere Orientales. Unde Ex. xxi. 7: *אִם יִשְׁכַּח אִשָּׁה וְיָדָהּ*, si vendiderit, i.e., desponsaverit *quis filiam suam*. Vid. et not. ad Gen. xxix. 18; xxiv. 12. Hinc Syrus nostro loco: *et ancilla sit emta, s. vendita viro*. *אֵלֶּיךָ*, et redimendo non est redempta, i.e., quæ non prorsus est redempta. Quod vero additur: *אֵלֶּיךָ אִם לֹא נָתַתָּהּ, aut cui libertas non est data*, inter utrumque hoc discriminis statuunt Hebræi, Onkelosum sequuti, ut duplex manumittendi modus indicetur, quorum unus fit *argento*, seu pretio soluto, alter *dato libertatis libello*, gratis. Ita et Aben-Esra, qui simul notat, moris fuisse, *ut scriberetur ancillæ libertatis libellus, si pater eam definitum tempus vendidisset*. Nec sine ratione illud discrimen statui videtur, quum Hebræo *אֵלֶּיךָ* consonum Arab. Verbum *أَمِنَ*, redemit *lytro soluto* significare constet, unde sponte sequitur, ut vi oppositi verbis *אֵלֶּיךָ* ejusmodi manumissio excludatur, quæ gratis fiebat, solo libello libertatis. *אֵלֶּיךָ*, Castigatio fiat. A verbo *אֵלֶּיךָ*, inquisivit (vid. xxvii. 33). *אֵלֶּיךָ* proprie significat *inquisitionem*, tum vero talem speciatim inquisitionem, quæ eum in finem fit, ut pro qualitate delicti pœna

infigatur, animadversio delicti ad irrogandam pœnam arbitrario judicio. Statuerunt Hebræi Interpp., ubi nulla certa pœna est expressa, ibi flagellationem innui. Recte Saadias: *tunc sit castigata*, sc. talis femina, nisi quod *אֵלֶּיךָ* minus recte pro adjectivo feminino significationis passivæ videatur cepisse, quasi sola femina sit pœna afficienda. Sed eam et ad virum extendi, argumentum evidens est, quod additur *אֵלֶּיךָ*, non occidetur, non autem *אֵלֶּיךָ*, non occidetur. Ratio, cur mortis pœna non in talem concubitus decreta sit, additur hæc: *אֵלֶּיךָ*, quia non fuit manumissa, eo quod necdum plenam nacta esset libertatem, et nuptiarum solemnia nondum celebrata essent. Ubi ergo nullum matrimonium verum, ibi nec adulterio locus, adeoque nec legi capitali in adulteros et adulteras datæ, Deut. xxii. 23, 24. Cf. Mich. *Jus. Mos.*, p. 5, § 264.

Ver. 23.

וְכִרְתֶּבְמוּ אֶל־הָאָרֶץ וְנִסְתַּחֲמֶתָם בְּלֶחֶם מֵאֵלֶּיךָ וְצִרְלֶתְכֶם צִרְלֶתוֹ אֶת־פִּרְיוֹ שְׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֵרְלִים לֹא יֵאָכֵל
ὅταν δὲ εἰσελθῇτε εἰς τὴν γῆν, ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν, καὶ καταφυτεύετε πᾶν ξύλον βρώσιμον, καὶ περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ. ὁ καρπὸς αὐτοῦ τρία ἔτη ἔσται ὑμῖν ἀπερικάθαρος, οὐ βρωθήσεται.

Au. Ver.—23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. So Rosen., &c.

Ged., Booth.—And when ye shall come into the land which Jehovah your God giveth to you [LXX], and shall have planted, &c.

Bp. Horsley.—23 "When ye shall come into the land, and shall plant every tree for food, and shall prune the redundancy of it (i.e., of every such tree), the fruit of it for three years shall be unto you prunings—[it shall be deemed part of the redundant growth to be cut off and thrown away]—it shall not be eaten."

Ver. 24.

וּבְשָׁנָה חֲרִבִּיּוֹת יִהְיֶה פֶלִיפְרֵיוֹ לְרֹשׁ חֳלָלִים לִיהְיֶה
καὶ τῷ ἔτει τῷ τετάρτῳ ἔσται πᾶς ὁ καρπὸς αὐτοῦ ἅγιος αἰνετός τῷ κυρίῳ.

Au. Ver.—24 But in the fourth year all the fruit thereof shall be holy to praise the Lord *withal* [Heb., holiness of praises to the Lord].

Ged., Booth.—And in the fourth year all its fruits shall be hallowed with praises to Jehovah.

Rosen.—24 קֹדֶשׁ הָיְיִם לַיהוָה, *Sanctitas laudationum Jovæ*, i.e., erit sacer, absumendus in conviviis, quæ in honorem Jovæ solent celebrari. *Laudes Jovæ* sunt hic dies festi, et convivia sacrificialia, quia cum laudibus et gratiarum actione celebrabantur. Cf. Jud. ix. 27.

Ver. 25.

וּבְשָׁנָה הַחֲמִישִׁית תֹּאכְלוּ אֶת־פְּרִי
הָאָרֶץ לָכֶם תְּבִיאֶהוּ אֲנִי יְהוָה
יְהוָה אֱלֹהֵיכֶם :

ἐν δὲ τῷ ἔτει τῷ πέμπτῳ φάγεσθε τὸν καρπὸν, πρόσθεμα ὑμῖν τὰ γεννήματα αὐτοῦ. ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν.

Au. Ver.—25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the Lord your God.

And.

Ged., Booth.—But.

That it may yield, &c.

Bp. Horsley.—For תְּבִיאֶהוּ the Samaritan has תְּבִיאֶהוּ, "collecting [in your store-houses] the produce thereof." To the same effect the Vulg.

I am the Lord your God.

Ged., Booth.—I, Jehovah your God, so command.

Ver. 26.

לֹא תֹאכְלוּ עַל־הֶדֶם לֹא תִגְזְשׁוּ וְלֹא
תַעֲרֹבְנָה :

μὴ ἔσθετε ἐπὶ τῶν ὀρέων, καὶ οὐκ οἰωνεύετε, οὐδὲ ὀρνυθοσκοπήσετε.

Au. Ver.—26 Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times.

Ged., Booth.—26 Ye shall not eat upon the mountains [LXX, Horsley]; nor shall ye use divination, nor augury.

Pool.—*With the blood*, i.e., any flesh out of which the blood is not first poured. See 1 Sam. xiv. 32. The Jews write, that the Egyptians and other nations, when they offered sacrifices to the devils, did eat part of the sacrifices, beside the blood which was kept in basons for that end, which also they

believed to be as it were the special food of the devils.

Bp. Patrick.—*Ye shall not eat anything with the blood.*] This is an admonition, as R. Levi Barzelonita fancies (Præcept. cclii.), against gluttony and drunkenness; such as the rebellious son was guilty of (Deut. xxi. 18, &c.), which made men prone to shed blood: for so he understands this precept, "Thou shalt not eat upon blood;" i.e., eat till thou art excited to shed blood: unto which he applies Deut. xxxii. 15, "Jeshurun waxed fat and kicked." But this is a very forced interpretation; and our translation is not exact: for he doth not say, "Ye shall not eat *anything* with the blood;" but, "Ye shall not eat *upon the blood*, or *at the blood*;" which Oleaster very sagaciously suspected to be a piece of superstition unknown to him: and so did the LXX when they translated it, "ye shall not eat, ἐπὶ τῶν ὀρέων, upon the mountains," which was an idolatrous custom, mentioned in Hosea iv. 13, and here forbidden, as Procopius and Hesychius imagine: but the Hebrew word *haddam* nowhere signifies *am ountain*, but *blood*, as the Vulgar here truly translates it. There is a Greek Scholion which renders these words, οὐ φάγεσθε ἐπὶ τοῦ δάματος, "ye shall not eat on the house-top;" which, in all likelihood, as some have conjectured, was a mistake of the transcriber for ἐπὶ τοῦ αἵματος, "upon the blood," which is the literal translation of the Hebrew phrase, and imports something more than is prohibited, ch. xvii. 12, where he simply saith, *no soul of you shall eat blood*; but here warns them against an idolatrous practice of the Zabii, who, to enter into the society of demons, and obtain their favour, were wont to gather the blood of their sacrifices into a vessel, or a little hole digged in the earth; and then, sitting about it, to eat the flesh of the sacrifices; imagining, that by eating, as it were, of the same food (for they thought the demons fed upon the blood, as their worshippers did upon the flesh), they contracted a friendship and familiarity with them. So Maimonides relates in his *More Nevoch.*, par. iii., cap. 46. For the prevention of which idolatrous custom, God ordered their sacrifices to be offered only at one place, where his own house was; and there the priests sprinkling the blood, and they eating the flesh of their peace-offerings, God and they feasted together upon them. Nachmanides is wont to

oppose Maimonides in his notions; yet this was so plain, that he confesses (as Dr. Cudworth hath observed, in his treatise of the Right Notion of the Lord's Supper, ch. ult.) that blood itself was forbidden in the law, upon the account of the heathens' performing their superstitious worship in this manner, by gathering together blood for their demons, "and then coming themselves and eating of it with them, whereby they were their demons' guests; and by this kind of communion with them, were enabled to prophesy and foretell things to come." And this interpretation is the more probable, that they hoped, by eating of the blood of the sacrifices, or the flesh, or both, to have such familiarity with them, as to receive revelations from them, and be inspired with the knowledge of secret things; if we consider the two other prohibitions in this verse, that are joined with this of "not eating upon blood;" which shows that it was a rite of divination.

Rosen.—חָלַל עֲלֵיהֶם, *Ne comedatis cum sanguine.* חָלַל h. l. significare *cum*, apparet e Deut. xii. 23, ubi positum est חָלַל. De hac lege vid. ad iii. 17. Pro חָלַל לֶחֶם לֶחֶם videtur legisse חָלַל, *in montibus*, habent enim ἐν τῶν ὀρέων. Qui sensus non est ineptus. Mos enim sacrificandi ac simul victimas edendi in locis excelsis et cœlo proprioribus antiquissimus est. Is igitur, si illam lectionem sequimur, hic vetaretur.

Use enchantment.

Gesen.—חָלַל only in Piel חָלַל. 1. Properly a denominative from חָלַל, *to foretell, augur events*, from the observation of serpents, which kind of prediction, under the name of ὄφιομαντεία, was not uncommon among the ancients. See *Bocharti Hieroz.*, t. i., p. 21; Lev. xix. 26; Deut. xviii. 10; 2 Kings xvii. 17; xxi. 6. In all these passages it is mentioned together with other kinds of predictions and soothsayings, and is therefore to be taken in its own specific signification. (Comp. in Arab. تَحْش, *præstigiis, usus est*, also probably نَحْس, *med. Damm. and Keer. infaustus, nefastus fuit dies.*)

Au. Ver.—*Nor observe times.*

Gesen.—חָלַל Poel, fut. חָלַל, part. חָלַל, *to prophesy* from the motion of the clouds, a peculiar mode of auguration, Lev. xix. 26; Deut. xviii. 10, 14; 2 Kings xxi. 6; 2 Chron. xxxiii. 6; Jer. xxvii. 9. But it

requires to be proved that such a kind of augury existed in ancient times. It is therefore better to render it with the Talmudists (*Surenhusii Meschna*, t. iv., p. 244), and several ancient versions, to enchant, bewitch by the eye (Ital. *indocchiatura*), and considered as derived from חָלַל. Compare in Arabic عَان, *oculo maligno petivit*, and حَلَّ, حَلَّ.

Prof. Lee.—It. pret. חָלַל, pres. pl. חָלַל. *Divine*, by the clouds, or appearance of the heavens generally, 2 Kings xxi. 6; 2 Chron. xxxiii. 6. Comp. Is. xlvii. 13, חָלַל שָׁמַיִם וְאֶרֶץ. Comp. Jer. x. 2. Pres. once, Lev. xix. 26. LXX, ὀρνιθοσκοπήσεσθε. Syr.

ܠܚܝܬܐ, *Divine*, generally. Some, *Divine*

by times, seasons, &c. So Jarchi, Nicholas, Fuller, &c.: but this is groundless. Gesen. thinks, *acting secretly*, thence *divining* generally, is meant: but this would rather refer to *sacred mysteries* than to any sort of divination. See Matt. xvi. 2, 3; Luke xii. 56.

Rosen.—חָלַל plures post Aben-Esram interpretatur *ne ex nubium aspectu omina capletis*. Verbum ab חָלַל, *nubes* derivatum putant, et significari divinationem ex observatione astrorum et φαινόμενων cœlestium. Ad quod divinandi genus etiam respicere videri Jer. x. 2, ubi vetat Hebræos *signis cœli terreri*, quemadmodum iis terrebantur gentes vicinæ. Alii a nomine חָלַל, quod *tempus statutum* denotare ajunt, verbum חָלַל *tempora observare* significare volunt. Ita Fullerus in *Miscell. SS.*, l. i., c. 16. חָלַל eum esse dicit, qui constituta et definita tempora boni vel mali, læti vel tristici, prosperi vel calamitosi eventus omni negotio aggrediendo, veluti in vita instituenda, itinere suscipiendo, bello gerendo, reliquisque tot et tam variis casibus privatis et publicis, qui mortalibus accidere solent, ex arte præscire, et consulentibus se prædicere proficitur. Quæ divinationis species omni tempore inter Orientales frequens fuit, vid. Spencerum, l. i., p. 387, sqq. Ratio tamen, cur ea verbo חָלַל indicetur, quod חָלַל, *tempus statutum* significet, perquam incerta est. Nam Ex. xxi. 21, quo solo loco nomen illud legitur, potius *cohabitationem maritalem* denotat. Gesen. in Lex. minori conjicit verbum חָלַל ab חָלַל, *oculus* derivatum verti posse *oculis fascinare, oculo maligno et torvo aspectu lædere*; sed hoc non admittit Deut. xviii. 14, ubi Israelitæ vetantur,

אֶל־דִּיּוּנִים, *et ad divinos audire*, unde patet, illos consultos fuisse. Quare Aben-Esræ sententiam meam facere malle.

Ver. 27.

לֹא תִקְצַץ פְּאַתְךָ וְלֹא תִשְׁחָתֵן
אֶת פְּאַת זָקְנְךָ :

οὐ ποιήσετε σισόην ἐκ τῆς κόμης τῆς κεφαλῆς ὑμῶν, οὐδὲ φθερεῖτε τὴν ὄψιν τοῦ πρόγονος ὑμῶν.

Au. Ver.—27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

Pool.—*The corners of your heads*; i.e., your temples: Ye shall not cut off the hair of your heads round about your temples. This the Gentiles did, either for the worship of the devils or idols, to whom young men used to consecrate their hair, being cut off from their heads, as Homer, Plutarch, and many others write; or in funerals or immoderate mournings, as appears from Isa. xv. 2; Jer. xlviii. 37. And the like is to be thought concerning the beard or the hair in the *corner*, i.e., corners of the beard. The reason then of this prohibition is, because God would not have his people agree with idolaters, neither in their idolatries, nor in their excessive sorrowing, no, nor so much as in the appearances and outward significations or expressions thereof.

Bp. Patrick.—27 *Ye shall not round the corners of your heads.*] Or, "The ends of the hair of your head." For the Hebrew word *peak*, which we here translate *corners*, signifies also the *ends* or *extremities* of anything: and the meaning is, they were not to cut their hair equal behind and before; as the worshippers of the stars and the planets, particularly the Arabians, did (as R. Levi Barzelonita interprets it, *Præcept. cclv.*). For this made their head have the form of a hemisphere.

The LXX translate it, οὐ ποιήσετε σισόην ἐκ τῆς κεφαλῆς ὑμῶν. Where *sisoe* is the same with the Hebrew *sisith*, which signifies that lock which was left in the hinder part of the head, the rest of the hair being cut in a circle. And thus the ancient Arabians cut their hair, as Herodotus tells us, in imitation of Bacchus. Whence, as Bochartus notes (lib. i., Canaan, cap. 6), the Idumeans, Ammonites, Moabites, and the rest of the inhabitants of Arabia Deserta, are called "circumcised in the corners,"

i.e., of the head (Jer. ix. 26). And the Greek scholiast on that place saith, that in his time the Saracens were so cut.

But there are those who think this refers to a superstitious custom among the Gentiles, in their mourning for the dead. For they cut off their hair, and that round about, and threw it into the sepulchre with the bodies of their relations and friends; and sometimes laid it upon the face or the breast of the dead, as an offering to the infernal gods, whereby they thought to appease them and make them kind to the deceased. For that this relates to the dead, is probable from the like law, repeated Deut. xiv. 1, and from the next verse to this (see Maimonides, *De Idol.*, cap. xii. 1, 2, 5).

Neither—mar the corners of thy beard.] There were five corners (as their phrase is) of their beards; one on either cheek, and one on either lip, and one below the chin: none of which, much less all, they might shave off, as the manner of the idolatrous priests was; if we may believe Maimonides, par. iii., *More Nevoch.*, cap. 37. But if the former have respect to their mourning for the dead, I do not see why this should not also be so interpreted; the Gentiles being wont (as Theodoret observes) to shave their beards and smite their cheeks, at the funerals of their friends.

Gesen.—Hiph. קָצַץ, 1. To go round a place. 4. Elliptically, Lev. xix. 27: קָצַץ רֹאשׁ אִתְּךָ, *ye shall not (shave) in a circle the outer edges (edge-hairs) of your head.* Symm. οὐ περιέκυρσεν κύκλῳ τὴν προσόψιν, in allusion to a certain kind of sacred tonsure among the Arabians, according to which they shaved off the lower part of the hair, and let it remain on the top of the head. *Herodot.* iii. 8; iv. 175.

Rosen.—27 קָצַץ רֹאשׁ אִתְּךָ, *Ne circumcise in orbem*, sc. *tondendo*, i.e., *ne in orbem tondeatis, extremitatem capitis vestri*, i.e., *extremos capillos*. Id quod Arabes facere solebant in honorem numinis cujusdam, quod Græci cum Baccho contulerunt; vid. *Herodot.* iii. 8. Cf. *Jer.* ix. 26; xxv. 23; xlix. 32; et Deylingii *Observatt.* SS., p. ii., p. 297, qui et refutavit Spencerii sententiam, prohiberi hac lege extraordinariam tonsuræ speciem, quæ in mortuorum exequiis, animo et ritu supersticioso fieri soleret. Neque enim in solennitate funebri tonsura in orbem adhiberi solebat, sed caput et barbam prorsus radebant, vid. *Jer.* xvi. 6;

xli. 5; xlviii. 3; Baruch. vi. 30. — *לֹא תִסָּחֵק בְּרֵגְלֶךָ* *Nec delebis*, i.e., *rades angulum barbae tuae*, i.e., *extremam ejus partem*. Fortasse etiam hic erat mos superstitiosus alicujus vicini populi.

Ver. 28, 31.

Au. Ver.—I am the LORD.

Ged.—I the Lord your God *forbid it*.

Booth.—I Jehovah *forbid it*.

Ver. 30, 32, 34, 37.

Au. Ver.—I am the LORD.

Ged., Booth.—I the Lord [Heb., Booth., Jehovah] so command.

Ver. 33.

Au. Ver.—*Vex.*

Margin, Ged., Booth.—Oppress.

Ver. 37.

Statutes and judgments. See notes on xlviii. 4.

CHAP. XX. 1.

Au. Ver.—*And.*

Ged.—Again.

Booth.—Also.

Ver. 2.

אֲשֶׁר יָבִין מִזְרְעוֹ לְפָלֶךְ וְגו'

ὅς ἐν δὲ τοῦ σπέρματος αὐτοῦ ἀρχοῦσι, κ.τ.λ.

Au. Ver.—2 Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

Bp. Patrick.—*That giveth any of his seed unto Molech.*] This looks like the prohibition before given (ch. xviii. 21), and R. Levi gives this reason of its repetition—because it was a piece of idolatrous worship so usual in those days when the law was delivered, that there needed great endeavours to preserve them from it (Præcept. ccviii.). But, upon due consideration of these words, it may appear probable, that there is something more in them than in the former; importing a higher degree of this sin. For to “give their children to Molech,” seems to be no less than to offer them in sacrifices (so Christ *giving himself for us*, constantly signifies in the New Testament), which was a more horrid thing than merely making them *pass through the fire*, which did them no hurt. And therefore this crime

is here forbidden under the penalty of death; whereas in the eighteenth chapter no punishment is threatened. Certain it is, children were really burnt upon the altars of the ancient pagans, especially in times of great distress, when they hoped to pacify the anger of their gods, by offering to them the dearest thing they had; see our great Selden, lib. ii., *De Diis Syris Syntagm.* i., cap. 6.

Dr. A. Clarke.—*That giveth any of his seed unto Molech.*] To what has been said in the note on chap. xviii. 21, we may add, that the rabbins describe this idol, who was probably a representative or emblematical personification of the solar influence, as made of brass, in the form of a man, with the head of an ox; that a fire was kindled in the inside, and the child to be sacrificed to him was put in his arms and roasted to death. Others say that the idol which was hollow, was divided into *seven compartments* within; in one of which they put *flour*, in the second *turtle-doves*, in the third a *ewe*, in the fourth a *ram*, in the fifth a *calf*, in the sixth an *ox*, and in the seventh a *child*, which, by heating the statue on the outside, were all *burnt alive together*. I question the whole truth of these statements, whether from Jewish or Christian rabbins. There is no evidence of all this in the sacred writings. And there is but presumptive proof, and that not very strong, that *human sacrifices* were at all offered to Molech by the Jews. The *passing through the fire*, so frequently spoken of, might mean no more than a simple rite of *consecration* to the service of this idol. Probably a kind of *ordeal* was meant, the persons passing *suddenly* through the flame of a large fire, by which, though they might be *burnt* or *scorched*, yet they were neither *killed* nor *consumed*. Or they might have passed *between two large fires* as a sort of purification.

Ver. 4.

Au. Ver.—*When he giveth, &c.* See notes on verse 2.

Ver. 6.

וְהַנֶּפֶשׁ אֲשֶׁר תִּפְגַּח אֶל־הָאֱלֹהִים וְאֶל־הַיִּדְעָלִים לִזְנוֹת אַחֲרֵיהֶם וְגו'
καὶ ψυχὴ ἣ ἀν ἐπακολουθήσῃ ἐγγαστριμύθοις ἢ ἐπαιδοῖς, ὥστε ἐκπορεύσθαι ὀπίσω αὐτῶν, κ.τ.λ.

Au. Ver.—6 And the soul that turneth

after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

Ged.—And if a person apply to necromancers or prognosticators, and go astray after them, &c. So Booth.

Gesen.—אִיִּם, m. 1. *Necromancer*, who calls forth the dead, to learn from them future events, νεκρομαντης. (Vid. especially 1 Sam. xxviii. 7—19); Deut. xviii. 11; 2 Kings xxi. 6; 2 Chron. xxxiii. 6. 2. The familiar spirit which abides with such a sorcerer, Lev. xx. 27: *A man or woman, who has (אִיִּם) a familiar spirit.* 1 Sam. xxviii. 8; hence, אִיִּתּוֹ, *A woman who has such a familiar spirit*, 1 Sam. xxviii. 7. 3. The apparition itself, Isa. xxix. 4: וְהָיָה כִּי־יִשָּׁאֵר קוֹלִי מִן־הַאֲדָמָה, *and thy voice shall be as that of a spirit out of the earth.* Plur. אִיִּמוֹת (almost constantly combined with דַּעֲלִים) *sorceresses*, Lev. xix. 31; xx. 6; 1 Sam. xxviii. 3, 9; Isa. viii. 19; xix. 3. The derivation is not clear; some have conjectured אִיִּם ‘to return,’ hence, *manes revenans*, spectres which make their re-appearance. (Isa. xxix. 4.) אִיִּם, *potens manium*, and then אִיִּמוֹת for אִיִּמוֹת, but the passages under No. 2, hardly correspond. LXX, ἐγγαστριμυθός, ventriloquists, who were considered by the ancients as sorcerers; but the reference to necromancy is clear from 1 Sam. xxviii. 7—19.

Prof. Lee.—אִיִּם, pl. אִיִּמוֹת, the etymology is doubtful. Perhaps we have some remains of it in the Arabic آَب used as an im-

precation; as آَبَ اللّٰهَ, *may God reject*

him! آَبٌ, *felix fortuna*, &c., root آَب. See Freytag's Lexicon. Simonis

may also be consulted. 1. *A spirit of divination*, supposed to possess certain privileged persons, or to be within their call. Such was the young woman, Acts xvi. 16, who had a πνεῦμα Πύθωνος; such the woman of Endor; 1 Sam. xxviii. 7. אִיִּם:—to whom Saul said, verse 8, אִיִּם, *Divine, I pray, for me, by a πνεῦμα Πύθωνος.* This spirit was common to both men and women, see Lev. xx. 27. II. *A man or a woman in whom there is a spirit of divination* (אִיִּם). Characters of this sort are by no means uncommon at this day in the East; and to these may be com-

pared the witches, wizards, and conjurors, among ourselves; which, however, the light of the Reformation has almost entirely put to flight. The hocus-pocus jargon of our modern conjurers, &c., seems to have been in use in the Biblical times, see Is. viii. 19; xxix. 4. The LXX mostly translate אִיִּם, by ἐγγαστριμύθους, on account of their muttering. On this subject may be consulted the dissertations of David Millius, in the Thesaurus of Ugolini, tom. xii., num. 5; or in the Dissertationibus Selectis, num. xii.; or Leonis Allatii Syntagma de Engastrimytho, in the Critici Sacri, tractatt. Bibl., vol. i., p. 331; Van Dale de idololatria, p. 649; and Thes. Gesenii, sub voce.

Gesen.—דַּעֲלִים, m. pl. דַּעֲלִים. 1. *A soothsayer, a wise man*, Lev. xix. 31; xx. 6; Deut. xviii. 11; 1 Sam. xxviii. 3, 9 (comp. in Arabic عالم, properly, one who knows; whence, wise man, magician, and دَعْلٍ, No. 2). 2. *The spirit of divination*, with which one is possessed. Lev. xx. 27. Comp. אִיִּם.

Prof. Lee.—דַּעֲלִים, m. pl. דַּעֲלִים. Dimin. of דַּעַל (Gram. art. 168), with the relative termination (י), Ib. art. 166. Lit. *Sciolist*, applied to false prophets, prognosticators, Lev. xix. 31; xx. 6; Deut. xviii. 11; 1 Sam. xxviii. 3, 9: frequently with אִיִּם, which see, the sense of which is taken, as Gesenius thinks, Lev. xx. 27: but for this there is no good reason. LXX, ἐγγαστριμυθός, ἡ επασιδός. θελητής ἡ γνώστης.

Ver. 7.

καὶ ἔσεσθε ἅγιοι, ὅτι ἅγιος ἐγὼ κύριος ὁ θεὸς ὑμῶν.

Au. Ver.—7 Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

For I, &c.

Ged., Booth.—Because I, the LORD [Heb., Booth., Jehovah] your God, am holy.

Ver. 8.

Au. Ver.—My statutes. So the Heb.

Ged., Booth.—All [Sam., Copt.] my statutes.

Ver. 10.

וְאִישׁ אִשְׁרֵךְ יִנְאֶף אֶת־תַּאֲשֶׁת אִשְׁתּוֹ
וְאִשְׁרֵךְ יִנְאֶף אֶת־תַּאֲשֶׁת רֵעֵהוּ מִתַּיִתּוֹ
הַנֶּאֱמָר וְהַנֶּאֱמָר :

ἀνθρωπος δὲ ἂν μοιχεύσῃται γυναῖκα ἀνδρός,

ἡ δὲ ἂν μοιχεύσῃται γυναῖκα τοῦ πλησίον, θανάτῳ θανατούσθωσαν, ὁ μοιχεύων καὶ ἡ μοιχομένη.

Au. Ver.—10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

Ged., Booth.—If any man commit adultery with his neighbour's wife, the adulterer and the adulteress shall surely be [Ged., let both the adulterer and the adulteress be, surely, &c.] put to death.

I consider the words *אִשָּׁה רַע הָיְתָה אִשָּׁה רַע* as an interpolation. They are wanting in three of Kennicott's MSS., but they seem to have been read by all the ancients, and may be a pure tautology; which, however, is better omitted in a translation. Our common version patches up the verse thus, &c. [see above]; where mark, that the whole construction is embarrassed and ungrammatical. Elegantly, as usual, Dath: *Qui cum uxore alterius adulterium commiserit, morte afficiatur, tum adulter, tum adultera.*—Geddes.

Rosen.—10 *Qui cum uxore alterius adulterium committit, quive cum uxore cognati adulterium committit, hic una cum adultera occiditor.* Duplex huic loco inest adulterii interdictio, *generalis*, et *specialis*. Illa interdicat adulterium in universum, *quacunque demum cum uxore committatur*, sive cognata, sive non cognata; hæc vero adulterium *quod cum uxore cognati committatur*. Nomen *רַע* h. l. non significat *alterum* in universum, neque etiam *amicum*, sed *propinquum*, *cognatum*, et respondet nominibus *רַע רַע* xviii. 6, veluti nostrum *Freund* et *Freundschaft* non tantum *amicos* et *amicitiam*, sed etiam *propinquum*, *cognatum*, et *propinquitatem*, *cognationem* significat. Quo eodem *cognati* significatu *רַע* legitur Deut. xiii. 7; 2 Sam. xiii. 3. Vulgo quidem h. l. *una* tantum adulterii interdictio reperitur. Lutherus interdictionem specialem non vidit. Vertit sic: *Wer die Ehe bricht mit jemandes Weibe, der soll des Todes sterben, beyde Ehebrecher und Ehebrecherin, darum dass er mit seines Nächsten Weibe die Ehe gebrochen hat.* Moses autem hoc vult: omne adulterium supplicio mortis dignum est, non solum illud, quod cum uxore hominis non cognati committitur, sed hoc etiam, quod cum uxore cognati patrat. Non enim sentiendum est, inter cognatos exceptionem locum habere, quia amicorum omnia sint communia, et

injuriæ ejusmodi nullam esse animoque æquo ferendam. Cf. Ez. xxii. 10, 11, ubi est aperta allusio ad nostrum.

Ver. 14.

Au. Ver.—*It is wickedness.* See notes on xviii. 17.

Ver. 17.

וְאִם יִשָּׂא אִישׁ אֶת־אִשְׁתּוֹ

דְּנֵידוֹס עֲשִׂיתִי.

Au. Ver.—17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness: it is a wicked thing, &c.

Ged.—It is not easy to account for such a catachresis of the word *רַע* which everywhere else denotes benignity, mercy, piety, and I much suspect that we ought to read *רַע* which in the Arab., with other meanings, has that of *lasciviousness*.

Gesen.—*רַע*, 3. According to the Aram. i. q., *רַע*, *רַע*, *disgrace*, Prov. xiv. 34; of incest, Lev. xx. 17. Vid. *Piel*. Prov. xxv. 10: *רַע רַע*, *lest he reproach thee*.

Rosen.—*רַע*, quod proprie *mutuum parentum sobolisque amorem* (Græc. *στοργήν*, Lat. *pietatem*) hinc *fraternum amorem* (2 Sam. x. 2), denotat, hic de incestu cum sorore dicitur, plane ut nos *amoris* nomine in deterius quoque abutimur, uti opinatur Michaelis in *Suppl.* p. 853. Sed recte jam notavit Jarchi, *רַע*, h. l. ex usu loquendi Aramaico *probrum*, seu *crimen probrosum* significare, ut Prov. xiv. 34; xxv. 10.

Ver. 18.

וְאִם יִשָּׂא אִישׁ אֶת־אִשְׁתּוֹ
וְנָלְתָה אֶת־מִקְדָּשָׁהּ
וְהָיָה גִלְתָּה אֶת־מִקְדָּשָׁהּ
וְנִכְרְתָה וְנִכְרְתָה
שְׁנֵיהֶם מִקֶּרֶב עַמָּם

καὶ ἀνὴρ, ὃς ἂν κοιμηθῇ μετὰ γυναῖκός ἀποκαθήμενης, καὶ ἀποκαλύψῃ τὴν ἀσχημοσύνην αὐτῆς, τὴν πληγὴν αὐτῆς ἀπεκάλυψε, καὶ αὕτη ἀπεκάλυψε τὴν ῥύσιν τοῦ αἵματος αὐτῆς, ἐξολοθρευθήσονται ἀμφότεροι ἐκ τῆς γενεᾶς αὐτῶν.

Au. Ver.—18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered [Heb., made naked] her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

Ged.—And if any man lie with a menstruous woman, and uncover her nakedness in that situation; she also consenting to be thus uncovered: let both of them be cut off from among the people.

Booth.—And if a man shall lie and cohabit with a woman in her removed state, and she hath consented to cohabit with him; both of them shall be cut off from among their people.

Ver. 19.

— קִי אֶת־שְׁאֵרֵי הַעֲרָךְ עֲוֹנָם יִשְׁאָר :

— τὴν γὰρ οἰκειότητα ἀπεκάλυψεν, ἀμαρτίαν ὁποῖσονται.

Au. Ver.—19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

Rosen.—הַעֲרָךְ יִשְׁאָר, *Quia propinquam tuam nudavit.* Sed in textu Samar. legitur הַעֲרָךְ יִשְׁאָר, quod una cum verbis sequuntur, מִיָּד מִיָּד, Michaelis sic vertit: *namque cum frusto nuditatis* (i.e., denudato) *culpam portabunt*, i.e., qui tale scelus commiserit, eadem pœna plecti debet qua plectitur is, qui cum parte corporis ipsius, id vero est, cum cognatis sibi proximis concubuerit. LXX habent τὴν γὰρ οἰκειότητα ἀπεκάλυψεν (al. ἀπεκάλυψας); legerunt itaque vel ἡνὶ vel ἡνὶ. Syrus: *quia cognati sunt*, quasi legisset יִשְׁאָר.

Ver. 22.

Au. Ver.—Statutes and judgments. See notes on xviii. 4.

Ver. 24, 26.

Au. Ver.—24 — I am the LORD your God, which have separated you from other people.

Bp. Horsley.—24, 26 — “from [other] people.” מִן הָעַמִּים, “from the peoples.”

Ver. 27.

Au. Ver.—Familiar spirit—wizard. See notes on xx. 6.

CHAP. XXI. 1.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 4.

לֹא יִשְׁמָח בְּעַל בְּעַמִּי לְהַחֲלוֹ :

οὐ μανθήσεται ἐξάπινα ἐν τῷ λαφ αὐτοῦ εἰς βεβήλωσιν αὐτοῦ.

Au. Ver.—4 But he shall not defile him-

self being a chief man among his people, [or, being an husband among his people he shall not defile himself for his wife, &c. See Ezek. xxiv. 16, 17] to profane himself.

Pool.—Or, seeing he is a *chief man*, &c., or *ruler*, &c., for such not only the high priest, but others also of the inferior priests, were. And therefore though he might defile himself for the persons now named, yet he, above all others, must take heed so to do it that he do not profane himself by doing as follows. Or, for a *chief man*, &c., the preposition *lamed* being easily understood from the former verse, where it is oft used, such supplements being not unusual in the Hebrew tongue. So the sense is, *he shall not defile himself* for any other person whatsoever who is not thus near of kin to him, no, not for a *prince* or *chief ruler among his people*, who might seem to challenge this duty from him, to join with all others in their resentment of the public loss; much less shall he defile himself for any other. And so the last word, *to profane himself*, may be added as a reason why he should not defile himself for the prince or any other except the persons named, because such defilement for the dead did profane him, or make him as a common person and unclean, and consequently unfit to manage his sacred employment, which was an impediment to the service of God, and a public inconvenience to the people, whose concerns with God he negotiated.

Bp. Patrick.—*He shall not defile himself, being a chief man.*] But though he might defile himself for such very near relations, yet he might not for the greatest man in the nation, who was not so near of kin to him. This seems to me to be the easiest and the most natural sense of this verse, by adding the particle *lamed* (which in the two foregoing verses is put before *mother*, *father*, *son*, *daughter*, *brother*, and *sister*) to *baal*, i.e., *chief man* (as we translate it); nothing being more usual than to omit such a particle, which yet must be understood when it hath been often before mentioned. And thus the Vulgar Latin understands it; and the sense is the same, if we take it as our translation seems to intend it: “But he shall not defile himself (for any other), being a chief man,” &c. As for the marginal translation, I can see no ground for it: and there must be a greater supplement, by adding *for his wife*; which one cannot well think is here

forbidden, as I observed on the foregoing verse. They also who translate it, "a chief ruler shall not defile himself," &c., have still less reason, the whole discourse in this place being concerning the priests.

Ged., Booth.—But if she have a husband, among his people, he shall not defile himself for her by any uncleanness [*Ged.*, he shall not dishonour himself by incurring uncleanness on her account].

Ged.—The text, as it now stands, is unintelligible. It is clear that the law in question regards the priests, the ordinary priests, the sons of Aaron; what business, then, has a chief of the people to do here? Jerom saw this, and so formed his version, as if he had read *לכל* as before *לכאן*, *sed nec in principe populi sui contaminabitur*; which makes, at least, a connected sense, adopted by Dathe and Rosenmüller. Michaelis thinks that *כל* is here the *high-priest*: but this is highly improbable. He is never so denominated, and the law with respect to him is couched in other words in ver. 10. Bate obviates the difficulty thus: "As a husband, he (the priest) shall not be defiled," &c. Purver: "A husband among his people shall not be defiled." But the word *כל* never signifies a husband, without some adjunct. The version of Sept. is singular: *οὐ μανθησεται ἐξάπινα ἐν τῷ λαφ αὐτοῦ*, κ.τ.λ. Such is the common reading; but Cod. Alex. and Glasg. want *οὐ μανθησεται*, and join *ἐξάπινα*, &c., to ver. 3. In either case the reading is not inept; but it supposes that not *כל* was in their text, but *כנעל*, as in Numb. iv. 20, and not *כנעל*, as Capellus conjectured. But even this, to me, appears unsatisfactory; and I am convinced that a word has been dropped out of the text, which I would restore thus: *וְלֹא יִשְׁמַח בְּנִשְׁתָּהּ* [לְבַעֲלָהּ]. Or, if it be granted that *בנעל* may, without any adjunct, denote a *married woman*, which I doubt, the restoration of the text might consist of the addition of a single letter, or at most two letters; and the reading be either *לְבַעֲלָהּ*, or *בנעל*, or even *בנעל*, but I think the other amendment preferable, which leaves *כל* as it is, and is more analogous to the Hebrew idiom. This restored reading is partly supported by Vulg., Saad., and the first lection of one Heb. and one Chald. MS., which have the copulative before *כל*, and partly by Sept., who although they read *כל* for *כל*, yet must have found either *כ* or *ב* before it, since they rendered

ἐξάπινα. In short, the context itself almost demonstrates this to be the true reading, as two cases are contrasted, in one of which the priest is allowed to do the funeral duties to a deceased sister, in the other not.

Rosen.—3 Funeri sororis, quæ adhuc in domo paterna fuerit, sacerdoti interesse licebat, fortasse quod illius funus curare debuit; si vero soror nupta fuerat, munus hoc ad virum ejus pertinebat. 4 Verba *רָצָה רָצָה מִפְּנֵי* *לְבַעֲלָהּ* varie explicantur. Vulgatus: *sed nec in principe populi sui contaminabitur*, i.e., sacerdos ne principis quidem funeri intersit. Ita et Syrus. Hi itaque interpp. *ב* ante *רָצָה* præposuerunt *רָצָה*. LXX, *οὐ μανθησεται ἐξάπινα ἐν τῷ λαφ αὐτοῦ*, non subito polluatur in populo suo. Legerunt *כנעל* pro *כל*, quod Syriace est subito, coll. Arab. *لن* festinavit, hoc sensu, non temere et levi de causa sacerdotem pollueri se debere alicujus funere, sed certis duntaxat in casibus, qui vs. 2, 3, enumerantur, ut *ἐξάπινα* hic sit i. q., *οὐ τυχόντως*. Alii cum Jonathane et Jarchio *כל* hic *maritum* significare putant, ut Gen. xx. 3; Joel i. 8, al., ut dicatur, sacerdotem se non pollueri debere, si fuerit maritus, propter uxorem, i.e., se non funestari, coll. Ez. xlv. 25, ubi propter sex memoratos vs. 2, 3, duntaxat sacerdotibus funestari permittitur. Nec apud Romanos sacerdotibus uxoris funere pollui licuit; vid. Plutarchus in *Sulla*. Sed quum h. l. *uxoris* mentio non fiat, et *כל* *רָצָה* significet *dominum inter suos populares*, i.e., amplissima dignitate inter suos insignem, malim cum Mose Nachmanis fil. summum sacerdotem illa appellatione intelligere, qui, antequam reges apud Hebræos existerent, summum honoris gradum obtinebat. *לְבַעֲלָהּ*, *Ad profanandum se*, i.e., ut dignitatem et sanctitatem quasi suam violet. Bene Moses Mendelii fil. vs. hunc sic reddidit: *Sonst aber darf das Haupt der Nation sich niemals verunreinigen, und dadurch sein Ansehen schwächen*.

Ver. 6.

קְדָשִׁים יִהְיוּ לְאֱלֹהֵיהֶם וְלֹא יִחַלְלוּ
שֵׁם אֱלֹהֵיהֶם בְּזֵוָה אֲתֵינָא יִהְיוּ לְקֹדֶשׁ
אֱלֹהֵיהֶם תָּח מְקִרְבָּם וְהָיוּ קְדָשׁ :

ἄγιοι ἔσονται τῷ θεῷ αὐτῶν, καὶ οὐ βεβήλωσουσι τὸ ὄνομα τοῦ θεοῦ αὐτῶν. τὰς γὰρ θυσίας κυρίου δῶρα τοῦ θεοῦ αὐτῶν αὐτοὶ προσφέρουσιν, καὶ ἔσονται ἄγιοι.

Au. Ver.—6 They shall be holy unto their God, and not profane the name of their

your God his portion of *your sacrifices*: let them be holy, therefore, because holy am I, the LORD, who have hallowed them [LXX, Vulg.] to myself.

This verse in our public version, is a singular instance of the absurdity of a verbal translation. Who is *holy*? the *husband*, according to the version; but *any one* of the priests according to the text. The *enallage*, therefore, ought not to have been followed; and the following it here, and in six hundred other places, renders the translation obscure and ambiguous.—*Geddes*.

Booth.—7 They shall not take a harlot, or one dishonoured, for a wife; nor shall they take a woman divorced from her husband; for they are hallowed to their God. 8 Ye shall, therefore, account them holy; because they offer the portion of your God; holy shall they be to you, because I, Jehovah, who have hallowed them, am holy.

Rosen.—שְׂמִי שִׁנְתִּים, *Sint sanctitas*, i.e., ἀγνοί, sine pollutione. — 7 יָדָהּ est meretrix, quæ corpore *quæstum* fecit, יָדָהּ cui vitium est illatum, etiamsi nequaquam prostitit. שָׂדֶה דָּא, *Sanctus est*; mutatio numeri, pro, *sancti sunt*. 8 יָדָהּ, *Sanctificabis eum*, i.e., sacerdos ita Deo consecratus haberi debet, ut nemo sit passurus illum inire conubium cum tali muliere polluta.

Ver. 12.

— אִי גִבּוֹר שָׂמֵן מְשַׁחַת יָלְתָּו עֲלָיו
אִי יָחֹךְ :

— οὗτο τὸ ἀγιον εἶλαιον τὸ χριστὸν τοῦ θεοῦ ἐπ' αὐτῷ. ἐγὼ κύριος.

Au. Ver.—12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD.

Bp. Horsley.—"For the crown of the anointing oil of his God is upon him." Rather, "for he is separate: the anointing oil of his God is upon his head."

Ged.—Whilst the badge of holiness and the anointing oil of his God are upon him: I, the LORD so command.

12 *The badge of holiness*. Although both texts have here only שִׂמְנוֹ שֶׁן, yet I cannot help thinking that a word has been dropped, and that the text originally was שִׂמְנוֹ שֶׁן וְהָדָשׁ שֶׁן. The שֶׁן or badge of holiness, is never elsewhere joined with שֶׁן, and indeed had no connexion with it: it was part of the *tiara*, or *mitre*, and is expressly

called the *badge of holiness*, שֶׁן הַקֹּדֶשׁ, in Exod. xxix. 6, 7. The addition, however, I have put in italics, as it is a mere conjectural emendation, unsupported by any text or version.

Ver. 14.

Au. Ver.—Profane.

Bp. Horsley.—7, 14, "Profane." Rather, "one that has been known of man."

Ver. 17.

Au. Ver.—The bread. So the Heb.

Ged., *Booth*.—The portion. See notes on verse 6.

Ver. 18.

אִי חָרָם

ἡ κολοβόριν.

Au. Ver.—Or he that hath a flat nose. So Rosen., Gesen., Lee.

Gesen.—חָרָם i. q. خرم Arabic, to tear off, cut off, intrans., to have a flat nose. Conj. ii., to flatten or curtail the nose. It occurs only in the part. Kal, חָרַם Lev. xxi. 48, *flat-nosed*, one that is mutilated in his nose.

Bp. Horsley.—Rather, "or one maimed." So *Ged.*, *Booth*.

Ver. 20.

אִי גִבּוֹר אִי זָקָה אִי תִבְלָל בְּעֵינָיו אִי
גִבּוֹר אִי יִלְפַח אִי מְרוֹחַ אִשָּׁה :

ἡ κυρτός, ἡ ἐφῆλος, ἡ πτῖλλος τοὺς ὀφθαλμούς. ἡ ἄσθρωνπος ὃ ἂν ᾖ ἐν αὐτῷ ψώρα ἀγρία, ἡ λειχήν, ἡ μονόρρις.

Au. Ver.—20 Or crookbackt, or a dwarf [or, too slender], or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken.

Ged.—Or be humped, or extenuated, or pearl-eyed; or have a dry or purulent scab, or a rupture.

Bp. Patrick.—*Crookbackt*.] The Hebrew word *gibben* properly signifies *bunch-backed*: whether the bunch came from the luxation of the back-bone, or from a swelling in the flesh.

A dwarf.] Who, besides that he looked despicably, was not able to reach up to the altar. The marginal translation may be justified from the Hebrew; for *dak* in that language signifies *lean*, or *slender*: but then the meaning must be, one whose flesh was wasted by a *consumption*. The Vulgar took

it for one *blear-eyed*; and the LXX also thought it signified some disease in the eyes, if the Complutensian edition be right, where this word is translated *ἔφηλος τοὺς ὀφθαλμούς*. But other editions leave out the two last words; and then it is uncertain what *ἔφηλος* signifies; but most likely some ill-favoured spots or pustules in the face.

Blemish in his eye.] The Hebrew words *toballul beeno* signify one that hath a confused spot in the eye; which is called by the Chaldee paraphrasts, and by the Talmudists, *chillez* and *chaluzon*, which is the very same with the Greek word *χάλαζα*, importing a concretion of a white humour (like to a hailstone), *κατὰ τὸ βλέφαρον*, as Ægineta speaks, and Galen also (see Bochart, in his Hierozoicon, par. ii., lib. v., cap. 9). But this spot did not make a priest incapable to minister (as Selden observes, in the place above mentioned), unless it was a little prominent, which made the blemish more apparent.

Scurvy, or scabbed.] One of these words signifies a dry *scurf* or *scab*, the other a purulent.

His stones broken.] Is bursten, or hath a rupture, as some expound it. The LXX translate it *μόνορχης*; which Procopius Gazæus understands an *hermaphrodite*.

Bp. Horsley.—"Or hath his stones broken." Rather, "or overspread with a foul humour."

Gesen.—פֶּז, Lev. xxi. 20, used for an imperfection, unnaturally thin, consumptive, or, having a withered limb.

לְבָנָה m., Lev. xxi. 20 only: לְבָנָה לְבָנָה, *he that has a white spot, or cataract in the eye* (λευκωμα). Vulg., *albuginem habens in oculo*. Comp. Tob. ii. 9; iii. 17; vi. 8, where the Hebrew translator has it for the Greek λευκωμα. Root לָבַן, *to stain, pollute*, comp. לָבַן. All the Targums translate *snail*, here, for *bleariness, wateriness of the eye*, in reference to the Chald. לְבָנָה signifying a *snail*. But this would be expressed in Hebrew by לְבָנָה.

צָרָה m. *The itch* (a disease) perhaps of a bad kind. Alex., ψωρα ἄγρια. Vulg., *scabies jugis*, Lev. xxi. 20; xxii. 22. (In Syriac and Arabic, leprosy, itch.)

Prof. Lee.—צָרָה, m.—pl. non occ.—Syr.

לֵּצָרָה, *lepra, et leprosus*. جَرَبٌ, *scabiosus*. *Scurvied person*: i.e., infected with a malignant sort of itch. Not *scurvy*, &c.,

scabies, abs. as Gesenius makes it, Lev. xxi. 20; xxii. 22. LXX, Ἀνθρωπος ὃς ἂν ᾖ ἐν αὐτῷ ψωρα ἄγρια: not ψωρα ἄγρια only, Targ. צָרָה, Vulg., *habens.....jugem scabiem*. Gesenius well remarks that several cognate words seem to have originated from the noise made in *scratching* or *scraping*. Our term *scurvy* is evidently one of these.

Gesen.—רָפַח, fem. *A kind of itching, dry scab, teller*. Lev. xxi. 20; xxii. 22. LXX, λειχην. Vulg., *impetigo*. Root, perhaps, רָפַח, Arab. رَفَفَ, to stick fast.

Professor Lee.—רָפַח, with צָרָה. Arab.

وَلَفَّ, *venerunt homines alii post alios. A sort of herpes, or itching, creeping scurvy*.

Gesen.—רָפַח, m. Lev. xxi. 21: רָפַח רָפַח, *he that has crushed testicles* [so Prof. Lee]. Root, רָפַח, in Arab. also used of, *to rub, rub in pieces*, comp. مَرَحَ, *arbor, quæ confecta ignem reddit*.

Rosen.—20 צָרָה veteres fere omnes vertunt *gibbosum*. Nomine צָרָה veterum nonnulli eum, qui oculorum vitio laborat, designari existimarunt. Ita Vulgatus, qui *lippus*, et Saadias, qui *lusciosus* vertit. Onkelos: מַעֲרָה, *panniculus s. pellicula tenuis oculo adnata*. Vid. Buxtorfii *Lex. Chald.*, p. 570. Jonathan et Hierosolymitanus: *cui non sunt pili in superciliis suis*. LXX, ἔφηλος, qua voce Suidas vocari ait eum, cui vitium est faciei asperæ ex inflammatione aut ardore solis proveniens, quo vitio deformes Plinius *solatos* appellat. Sed videtur potius intelligi is, qui tantæ est fragilitatis, ut propterea deformis sit, sive talis, qui membrum aliquod nimis gracile habet. Ita Syrus, qui *parvus* vertit. צָרָה לְבָנָה LXX, πτεῖλος τοὺς ὀφθαλμούς, *deplumbratus oculos*. Concinit Syrus: *defturis superciliis*. Additæ tamen in Syr. leguntur duæ aliæ interpretationes, una, *aut lusciosus*, altera, *aut in cujus oculo est albugo*. Cum qua interpretatione posteriore convenit Onkelos: *in cujus oculo est macula alba*. Chaldaicum רָפַח, aut, ut alii paraphrastæ habent, רָפַח, Bochartus in *Hieroz.*, t. iii., p. 656, edit. Lips. non diversum ait a Græco χάλαζα, vel χαλάζιον, quod Ægineta definit *ἀργον ὑγροῦ σύστασιν κατὰ τὸ βλέφαρον*, *concretionem lenti aut albi humoris in palpebra*. Quod et Hieronymus intellexit, qui vertit *albiginem habens in oculo*, Græcus in Hexaplis, qui λεύκωμα, et Saadias, qui *punctum candicans in nigricante parte oculi* vertit. Equidem in

Onkelosi interpretatione acquiescendum existimo. Hebræi illud oculorum vitium dicunt ajunt a זָב, *confundendo*, propterea quod adspectus oculi quasi confusus appareat. זָב, LXX, ψόφα ἀγρία. Vulgatus, *scabiem jugem* reddunt; interpretes orientales retinent verbum זָב, quod in omnibus *scabiem* denotat. Jonathan: *qui plenus est scabie sicca*. זָבִי videtur alii scabiei species esse. LXX, λειχήν, *lepræ* genus in Ægypto frequens, vid. Plin. *H. N.* xxvi. 1. Ita et Jonathan: *impetigo Ægyptiaca*. Arabibus زَب, quo hic utitur Saadias, *furfures capitis* denotat. Vulgatus: *impetigo in corpore*. זָבִי LXX, μόνυχος, *unum habens testiculum*, quos sequitur Syrus. Onkelos: *contritus testiculis*, a זָב, cui radici *fricandi*, *conterendi* significationem inesse, arguit consonum Arab. verbum, quod denotat *inunxit corpus oleo*. Illam interpretationem plerique recentiorum sequuti sunt. Aliis a זָב, *dilatatus fuit*, זָבִי זָבִי est *dilatatus testiculos*, i.e., *herniosus*. Sic Vulgatus et Saadias.

Ver. 23.

וְלֹא יֵחָלֵץ אֶת־מִקְדָּשִׁי כִּי אֲנִי יְהוָה מְקַדְּשִׁים :

— καὶ οὐ βεβηλώσει τὸ ἅγιον τοῦ θεοῦ αὐτοῦ, ὅτι ἐγὼ εἰμι κύριος ὁ ἁγιάζων αὐτοῦ.

Au. Ver.—23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the Lord do sanctify them.

Bp. Patrick.—*My sanctuaries.*] This word, in the plural number, relates to the two parts of the sanctuary; the court where the altar of burnt-offering stood (which was a holy place) and that which was properly called the *sanctuary*, wherein the altar of incense was; into neither of which a priest that had any blemish might enter; as was said before.

I the Lord do sanctify them.] I have set apart both those places for my service.

Ged.—Lest he profane my sanctuary; which I, the Lord, have hallowed.

Booth.—Lest he profane my holy things: for I, Jehovah, have hallowed them.

Rosen.—*Nec profanabit meas sanctitates*, i.e., *res mihi consecratas*.

CHAP. XXII. 1, 2.

Au. Ver.—1 And the Lord spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the Lord.

Ged.—1, 2, Again the Lord spoke to Moses, saying, Tell Aaron and his sons, on what occasions they are to keep themselves at a distance from the holy things of the children of Israel, lest they profane, &c. So Booth.

Ver. 3.

Au. Ver.—I am the Lord.

Ged., *Booth.*—I the Lord [Heb., *Booth.*, *Jehovah*] so command.

Ver. 4.

וְהִנְחַלְצוּ בְּכֹל־שְׂמֵחַתָּאֲשֶׁר וְנוֹ

καὶ ὁ ἀπτόμενος πάσης ἀκαθαρσίας ψυχῆς, κ.τ.λ.

Au. Ver.—4 And whoso toucheth any thing that is unclean by the dead.

Ged.—He who incurreth uncleanness by touching a dead body.

Rosen.—*Qui tetigerit omne immundum animæ, s. cadaveris*, i.e., *rem immundam ob cadaver*.

Ver. 5.

אִם־אִישׁ אֲשֶׁר יִנָּע בְּכֹל־שֶׂרֶץ אֲשֶׁר יִמָּחֲלֹו אִם־בְּכָדֹם אֲשֶׁר יִמָּחֲלֹו לְחָלֹל מִמֶּנּוּ :

ἢ ὅστις ἀν᾿ ἄψηχται παντὸς ἐρπετοῦ ἀκαθάρτου, ὃ μιν αὐτὸν, ἢ ἐν ἄνθρωπῳ, ἐν ᾧ μιν αὐτὸν κατὰ πᾶσαν ἀκαθαρσίαν αὐτοῦ.

Au. Ver.—5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath.

Any creeping thing.

Ged., *Booth.*—Any unclean [Sam., LXX] reptile.

Or a man, &c.

Rosen.—אִם־בְּכָדֹם אֲשֶׁר יִמָּחֲלֹו, *Aut hominem si tetigerit qui sit immundus propter illud*, sc. שֶׂרֶץ, *reptile*, quod præcessit. וְלִי אֲשֶׁר יִמָּחֲלֹו, *Aben-Esra hic propter illud valere dicit*. וְלִי אֲשֶׁר יִמָּחֲלֹו, *Secundum omnem immunditiam ejus, quancunque tandem impuritate sit ille impurus*.

Ver. 8.

Au. Ver.—8 That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the Lord.

He, &c. So the Heb.

Ged., Booth.—They shall not eat to defile themselves thereby: I the Lord [Heb., Boothroyd, Jehovah] *forbid it*. So also verse 31.

Ver. 9.

וְשֹׂמְרוֹ אֶת־מִשְׁמְרֹתַי וְלֹא־יִשְׁאָא עָלָיו
חֲטֹא וּמָתוֹ בּוֹ כִּי יַחֲלֹלְהוּ אֹנִי יְהוָה
מִקְדָּשָׁם :

καὶ φυλάσσονται τὰ φυλάγματα μου, ἵνα μὴ λάβωσι δι' αὐτὰ ἁμαρτίαν, καὶ ἀποθάνωσι δι' αὐτὰ, ἐὰν βεβηλώσουσιν αὐτά. ἐγὼ κύριος ὁ θεὸς ὁ ἀγιάζων αὐτούς.

Au. Ver.—9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the Lord do sanctify them.

Rosen.—*Observent meam observationem*, observent sacerdotes praecepta et leges, quas iis dedi. וְשֹׂמְרוֹ אֶת־מִשְׁמְרֹתַי, *Et ne ferent super se peccatum*, ne culpam contrahant, ejusque poenas luant. Suffixum singulare ad לָא capiendum est collective, quasi גִּלְתִּים positum easset. וּמָתוֹ בּוֹ, *Et moriantur in eo*, i.e., *propter rem sanctam violatam*.

Ver. 10.

Au. Ver.—10 There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

Pool.—*A sojourner*; one that comes to his house and abides there for a season, and eats at his table.

Rosen.—*Inquilinus sacerdotis et mercenarius non comedit sanctum*, rem consecratam. Per וְשֹׂמְרוֹ Hebraei post Jarchium intelligunt servum, cujus auricula fuerat perforata tempore libertatis (Ex. xxi. 6), quod noluit abire a domino suo, et qui tempore jubilaei libertate donabatur, nomen nactus a וְשֹׂמְרוֹ *habitando* et manendo, quod diu apud dominum suum manserit. Per וְשֹׂמְרוֹ, *mercenarium* vero intelligunt servum conductitium ad sex annos, qui exacto sexennio libertate donabatur. Addit Jarchi, doceri hac lege, corpus inquilini et mercenarii non possideri a domino, sicuti corpus servi Cananæi, de quo vs. sq., sed illius opera solum uti illum.

Ver. 15.

Au. Ver.—*And they shall not*, &c.

Booth.—Thus they shall not, &c.

Ged.—Thus let them not, &c.

Ver. 16.

וְהָעֹמְרֵי אֹתָם עֲנִן אִשְׁמָה בְּאֲכָלָם
אֶת־קֳדְשֵׁיהֶם כִּי אֹנִי יְהוָה מִקְדָּשָׁם :

καὶ ἐπάξουσιν ἐφ' ἑαυτοὺς ἀνομίαν πλημμελείας ἐν τῷ ἐσθίειν αὐτοὺς τὰ ἅγια αὐτῶν, ὅτι ἐγὼ κύριος ὁ ἀγιάζων αὐτούς.

Au. Ver.—16 Or suffer them to bear the iniquity of trespass, when they eat [or, lade themselves with the iniquity of trespass in their eating] their holy things: for I the Lord do sanctify them.

Pool.—16 i.e., *They*, i.e., the priests shall not (the negative particle being understood out of the foregoing clause, as Psal. i. 5; ix. 18) *suffer them*, i.e., the people, *to bear the iniquity of trespass*, i.e., the punishment of their sin, which they might expect from God, and for the prevention whereof the priest was to see restitution made, &c. The words may be rendered thus, *But* (so the Hebrew *vau* is oft translated) *they*, i.e., the priests, *shall make them*, i.e., the people, *to bear the iniquity, or punishment of*, their *trespass or sin*, i.e., they shall require from them reparations in manner here expressed.

Bp. Patrick.—16 *Or suffer them.*] i.e., The people.

To bear the iniquity of trespass, &c.] To fall under the punishment which God will inflict for their trespass, in eating things which do not appertain to them. The marginal translation refers this also wholly to the priests, in this manner, "Or lade themselves with the iniquity of trespass in their eating holy things;" viz., in their uncleanness, and with such persons (it may be added) as ought not to eat of them.

I the Lord do sanctify them.] These words seem to justify this last interpretation (see ver. 9).

Ged.—16 Nor load themselves with guilty trespass, in the eating of their holy things: for I, the Lord, have hallowed them.

Booth.—Or bring on themselves the guilt of trespass, by their eating of the holy things; for I, Jehovah, have hallowed them.

Rosen.—16 *Ante verba et facient portare eos iniquitatem delicti*, subaudienda est negatio ex vs. 15, hoc sensu: ne sibi poenam noxae contrahant.

Ver. 18.

אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִכֹּהֵן — 18

הַנָּרִי יִשְׂרָאֵל אֲשֶׁר יִהְיֶה קָרְבָּנוֹ לְכָל-
קָרְבָּנֵיהֶם וּלְכָל-נְדֻבֹתָם אֲשֶׁר-יִקְרִיבוּ
לַיהוָה : 19 לְרֹצְנֵיכֶם מִתָּמִים זָכָר
בְּפָגְיוֹ בְּפִשְׁקֵיהֶם וּבְקַצְצֵיהֶם :

18 — ἄνθρωπος ἄνθρωπος ἀπὸ τῶν υἱῶν Ἰσ-
ραὴλ, ἡ τῶν προσηλύτων τῶν προσκειμένων πρὸς
αὐτοὺς ἐν Ἰσραὴλ, ὃς ἂν προσενέγκῃ τὰ δῶρα
αὐτοῦ κατὰ πᾶσαν ὁμολογίαν αὐτῶν, ἡ κατὰ
πᾶσαν αἵρεσιν αὐτῶν, ὅσα ἂν προσενέγκωσι
τῷ θεῷ εἰς ὀλοκαύτωμα. 19 δεκτὰ ὑμῖν
ἄμωμα ἄρσενα ἐκ τῶν βουκολίων ἢ ἐκ τῶν
προβάτων καὶ ἐκ τῶν αἰγῶν.

Au. Ver.—18 Speak unto Aaron, and to
his sons, and unto all the children of Israel,
and say unto them, Whatsoever *he be* of the
house of Israel, or of the strangers in Is-
rael, that will offer his oblation for all his
vows, and for all his freewill offerings,
which they will offer unto the Lord for a
burnt offering;

19 *Ye shall offer* at your own will a male
without blemish, of the beeves, of the sheep,
or of the goats.

18 *For all his vows, &c.*

Booth.—For any vow, or for any free-will
offering, and will offer it for a burnt-offering
to Jehovah.

19 *Au. Ver.*—*Ye shall offer at your own
will a male, &c.*

Rosen., Ged., Booth.—To be accepted, it
shall be a male, &c. See notes on i. 3.

Rosen.—19. ἡ δέξασθαι, *Ad gratiam vestram*,
ad favorem vobis conciliandum, i.e., si quis
velit Deo id esse acceptum, quod offerre
voluerit, offerat masculinum integrum, etc.

Ver. 22.

עִוְרָתוֹ אוֹ שָׁכָר אוֹ-חֲרוּץ אוֹ-יִצְלָת
אוֹ נָרֵב אוֹ יִלְפָת לְאִתְקַרְבּוֹ אֵלֶּה
לַיהוָה וְאֵלֶּה לְאִתְתֵּנוּ מִתָּמִים עַל-
חַפְצָם לַיהוָה :

τυφλὸν ἢ συντετριμμένον ἢ γλωσσοτύμητον
ἢ μυρμηκῶντα ἢ ψωραγριῶντα ἢ λειχήνας
ἔχοντα, οὐ προσάξουσιν ταῦτα τῷ κυρίῳ, καὶ
εἰς κάρπωσιν οὐ δώσετε ἀπ' αὐτῶν ἐπὶ τὸ
θυσιαστήριον τῷ κυρίῳ.

Au. Ver.—22 Blind, or broken, or maimed,
or having a wen, or scurvy, or scabbed, ye
shall not offer these unto the Lord, nor make
an offering by fire of them upon the altar
unto the Lord.

Broken. So Rosen: *Fractum*, cui sit
fractum membrum.

Ged., Booth.—Bruised.

Maimed.

Bp. Patrick.—*Maimed.*] Most take it for
that which the Latins call *mutilum*, "that
which lacketh any part." The LXX took
it more particularly for that which had its
tongue cut out: the Hebrew doctors for that
whose eye-brows or lips were slit, or cut
off; which is nearer to the Hebrew word
charuts than the Vulgar, which translates it
only a *scar*.

Ged.—Lacerated.

Rosen.—פָּגַע quid denotet, incertum est.
LXX, γλωσσοτύμητον *linguā sectum* vertunt,
i.e., cujus lingua est præcisa aut exsecta.
Onkelos: פָּצַע, *abscissus*, quo mutilus mem-
bro aliquo significari videtur. Sed Jona-
than: *cujus palpebræ sunt læsæ*. Similiter
Jarchi et plerique Hebræorum animal, quod
vel supercilia, vel labia scissa habeat, de-
signari existimant. Hieronymus: *cica-
tricem habens*. Syrus: *sectus*. Saadias:
מְחַרָּה, *resecta*, i.e., mutilata, nisi fortassis
quæ cauda caret significet, a נָרֵב, *cauda
caruit*. Arabs Erpenii: *sectus, truncatus*.
Arab. פָּגַע denotat *fidiū* cutem, *fregit* caput,
unde חֲרוּץ, *contusio seu fractura capitis
findens nonnihil cutem*.

Having a wen.

Bp. Patrick.—The Hebrews generally
understand by the word *jabbeth*, that
which the Latins call *verruca*, a wart, or
hard knob rising in the flesh; which is
better than the Vulgar, who translates it
papulas, which properly signifies *pimples*,
pushes, or *wheals*. But I think our transla-
tion cannot be mended; a *wen* being a
more manifest deformity, and more common
in beasts, than the other.

Ged., Booth.—Having the rot.

Gesen.—יָצַל, only fem. יִצְלָה of cattle:
having pimples, small-pox, or warts. Lev.
xxii. 22 only. Vulg., *papulas habens*. (So
in Chald. and by the Rabbins. The Mishna
Erubin 10, § 11, speaks of the cutting out
of such pimples. Arabic, دَفْلُوز, *defluzus*
but the former is preferable.)

Prof. Lee.—יָצַל, m. f. יִצְלָה, once, Lev.
xxii. 22. *Issue, or running disease*. See יָצַל.

Scurvy or scabbed. See notes on xxi. 20.
Bp. Patrick.—*Scurvy.*] This is that which
the Greeks call ψώρα, the *itch*.

Scabbed.] Some take this word to signify

the same with the Latin *impetigo*, i.e., "a ring-worm or tetter," which spreads in the skin with a dry scab; though others take it for that which they call *porrigo*, for which I know no English word, unless it be the *mange*. The Hebrews take it for the *porrigo Egyptiaca*, as Bochart observes, a scabby disease of this kind frequent among the Egyptians.

Ver. 23.

וְשׂוֹר וְשֹׁחַד עֲרֵצָה וְהִלֵּשׁ נִדְבָה
תַּעֲלֶה וְגו'

καὶ μόσχον ἢ πρόβατον ὠτόμητον, ἢ κολο-
βόκερκον σφάγια ποιήσεις αὐτὰ σεαυτῷ, κ.τ.λ.

Au. Ver.—23 Either a bullock or a lamb [or, kid] that hath anything superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted.

Bp. Patrick.—*Anything superfluous.*] This word we had before (which we translate *superfluous*), ch. xxi. 18, but it properly signifies the inequality and disproportion that there is between those parts that are pairs, as the eyes or legs: and particularly when one of them exceeds its just bigness, e. g., when one leg is longer than it should be.

Lacking in his parts.] This word signifies just quite the contrary to the other; when one part is less, and more contracted than it should be; one leg supposed shorter than ordinary. So all the Hebrews understand these words, particularly Onkelos and Jonathan.

Rosen.—*Uti* פִּרְצָא *est animal, cui e partibus, quæ geminæ sunt, una est altera longior et extensior* (cf. ad xxi. 18); *ita קָזַשׁ contra animal dicitur, cum una pars justo brevior est et contractior.* Arabibus عِلֵשׁ *est pu- milio ex hominibus, felibus et canibus.*

Ver. 24.

וּמִצֵּי וּמִחֵי וּמִחֵי וּמִחֵי וּמִחֵי
תִּהְיֶינָה לְיִהוָה וּבְאֲרָצְכֶם לֹא תִעָשֶׂה:

Θαδίας καὶ ἐκτεθλιμμένον καὶ ἐκτομίαν καὶ
ἀπεσπασμένον οὐ προσάξεις αὐτὰ τῷ κυρίῳ,
καὶ ἐπὶ τῆς γῆς ὑμῶν οὐ ποιήσετε.

Au. Ver.—24 Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

Bp. Patrick.—24. *Bruised, or crushed, or broken, or cut.*] That is, as the Hebrews in-

terpret it (and so do the LXX and the Vulgar), any beast whose testicles were *compressed* or *bruised*, &c.; for these four ways they used to castrate a lamb (for instance) and make it wether; and so they did with kids and calves, as Bochart observes out of Aristotle and others, in his Hierozoicon, par. i., lib. ii., cap. 46.

Neither shall ye make any offering thereof in your land.] The word *offering* is not in the Hebrew, and this passage may be thus exactly translated, "neither in your land shall ye make, or do." So the LXX: the sense of which the Vulgar expresses by adding the word *this*, i.e., the forenamed castration, either by compression or contusion, or any way; for Josephus saith, it was unlawful among them to geld any creature; which was prohibited to keep them from doing so with men, which they were taught to be abominable. And these words suggested as much, being thus translated, "Neither in your land shall it be done" (see Selden, lib. vii., De Jure Nat. et Gent., cap. iii., p. 799).

Ged.—"But what hath been emasculated either by friction, or contusion, or evulsion, or excision, ye must not offer to the Lord." Four modes of castration are here enumerated.

Gesen.—פִּרְצָא, *with bruised testicles, castrated.* מִחֵי, *contusus (testiculos)* a mode of castration, Lev. xxii. 24. מִחֵי, *castratus avulsis testiculis*, Lev. xxii. 24. מִחֵי, Lev. xxii. 24 and פִּרְצָא, *Deut. xxiii. 2, abscissus veretrum.*

Rosen.—*Compressus, contusus, avulsus, excisus*, i.e., pecus, cui testiculi aut compressi aut contusi, aut abrupti aut excisi sunt. Nam tot modis castratur agnus, ut vervex fiat, ut ex Aristotele et Columella observavit Bochartus.

Ver. 25.

Au. Ver.—25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

Ged.—Nor of any such, though received from a stranger, shall ye offer the portion of your God: for, having corruptions and blemishes they will not be acceptable from you.

Ver. 29, 30.

וּבְיָמֵי וְבִלְחֵם וּבְחֵלֶב וּבְחֵלֶב וּבְחֵלֶב

לְרִצְצֵכֶם תִּזְכְּרוּ : 30 פִּיֹם חֲהוּמָא יִאָּל
לְאַתְוֹתֵירִי מִפְּנֵי עַד־בֶּקֶר אֲנִי יְהוָה :

29 εὖν δὲ θύσης θυσίαν εὐχὴν χαρμοσύνης κυρίῳ, εἰσδεκτὸν ὑμῖν θύσετε αὐτό. 30 αὐτῇ τῇ ἡμέρᾳ ἐκείνῃ βρωθήσεται. οὐκ ἀπολείψετε ἀπὸ τῶν κρεῶν εἰς τοπρῶν. ἐγὼ εἰμι κύριος.

Au. Ver.—29 And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will.

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow : I am the Lord.

Ged., Booth.—29 And when ye offer a thanksgiving-sacrifice to Jehovah; that it may be accepted, 30 It shall be eaten on the same day ye offer it; ye shall leave none of it until the morrow : I, Jehovah, forbid it.

See notes on i. 3.

CHAP. XXIII. 1, 26.

Au. Ver.—*And.*

Ged., Booth.—Again.

Ver. 2.

מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרָא אֲתֶם
מִקְרָאֵי לִדְשׁ אֱלֹהֵי הֵם מוֹעֲדֵי :

αἱ ἑορταὶ κυρίου ἂς καλέσετε αὐτὰς ἁγίας αὐταὶ εἰσὶν αἱ ἑορταὶ μου.

Au. Ver.—2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the Lord, which ye shall proclaim to be holy convocations, *even* these are my feasts.

Bp. Patrick.—This word *moed*, which we translate a *feast*, properly signifies an *assembly*. And so Mr. Thorndike would have it here translated; because the name of *feasts* is proper to those solemnities which are to be celebrated with joy and cheerfulness; whereas under this general word *moed* is comprehended the day of atonement, which is one of the *assemblies* here named (ver. 27), but was no *feast*: being to be observed with the greatest humiliation and affliction that could be expressed. He therefore exactly translates these words in this manner; “The assemblies of the Lord (for the word *concerning* is not in the Hebrew) which ye shall proclaim for holy convocations, these are my assemblies” (see Religious Assemblies, ch. ii.). All that can be said for our translation is, that the day of atonement being a day of rest from all labour, it may go under the name of a *feast*, in opposition to working days.

Which ye shall proclaim.] Or *call* by the sound of the trumpet, which the priests were to blow upon these days (Numb. x. 10).

Holy convocations.] The Hebrew word *mikra*, which here signifies a *convocation*, signifies also *reading* (Neh. viii. 8). For on these days they were called to assemble together to hear the law read to them, as well as to offer sacrifices, and make their prayers to God with thanksgivings for his benefits.

Even these are my feasts.] Or, *my assemblies*, as I said before; the first of which was the sabbath, then the passover, Pentecost, the beginning of the new year, the day of atonement, and the feast of tabernacles: which are all contained under the general word *moed*, and none besides.

Bp. Horsley.—“Speak unto the children of Israel, and say unto them, The stated festivals of Jehovah, which ye shall notify by proclamation, they [are] holy assemblies. These are my stated festivals.”

Ged.—The festivals of the Lord, which ye shall celebrate by holy convocations, are these.

Booth.—The feasts of Jehovah, which ye shall celebrate by holy convocations, are these.

Gesen.—מִקְרָאֵי, the festivals of Jehovah, Lev. xxiii. 2; iv. 37, 44.

Prof. Lee.—מִקְרָאֵי, (h) — called together, an assembly, congregation, with קָרָא, &c., Gen. xli. 8: מִקְרָאֵי, Ib. xlix. 1: immed., Joel i. 14; Is. i. 13;—Lev. xxiii. 2, 4.

Rosen.—מִקְרָאֵי, Quod attinet ad festa Jovæ. אֲשֶׁר־תִּקְרָא אֲתֶם, Quæ celebrabitis. מוֹעֲדֵי, Convocationes sanctæ, per appositionem dictum, q. d., hæ sunt feriæ, quas celebrabitis in honorem meum.

Ver. 4.

אֱלֹהֵי מוֹעֲדֵי יְהוָה מִקְרָאֵי לִדְשׁ
אֲשֶׁר־תִּקְרָא אֲתֶם פְּמוֹעֵדֶם :

αὐταὶ αἱ ἑορταὶ τῷ κυρίῳ ἁγίαί, ἂς καλέσετε αὐτὰς ἐν τοῖς καιροῖς αὐτῶν.

Au. Ver.—4 These are the feasts of the Lord, *even* holy convocations, which ye shall proclaim in their seasons.

Bp. Horsley.—“These are the stated festivals of Jehovah, holy assemblies, which ye shall convene by proclamation at their appointed seasons.”

Ged.—And the other festivals of the Lord which ye shall, at their stated times, celebrate by holy convocations, are these.

3 q

Rosen.—*Quas convocabitis temporibus suis*, i.e., convocationes sacras, quas celebrabitis temporibus suis, i.e., constitutis. חֲצִיזֵי hic non, ut antea, conventum, sed tempus constitutum denotat.

Ver. 10, 11.

וְהִבְאֵתֶם אֶת-לֶחֶם הָאֵלֶּיךָ וְהִבְאֵתֶם אֶת-לֶחֶם הָאֵלֶּיךָ :
וְהִבְאֵתֶם אֶת-לֶחֶם הָאֵלֶּיךָ :
וְהִבְאֵתֶם אֶת-לֶחֶם הָאֵלֶּיךָ :

— καὶ οἴσετε τὸ δράγμα ἀπαρχῇν τοῦ θειοσμου ὑμῶν πρὸς τὸν ἱερέα.

Au. Ver.—10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf [*or*, handful; Heb., omer] of the firstfruits of your harvest unto the priest:

Pool.—*A sheaf*, Heb., an omer, which is the tenth part of an ephah. It seems here to note the measure of corn which was to be offered. For it is to be considered that they did not offer this corn in the ear, or by a sheaf or handful, but as Josephus, iii. 10, affirms, and may be gathered from Lev. ii. 14—16, purged from the chaff, and dried, and beaten out, and, some add, ground into meal, and sifted into fine flour; though this may be doubted of, because the meat-offering attending upon this was of fine flour, ver. 13, and because this offering is said to be of green ears of corn dried, &c., Lev. ii. 14.

Ged., Gesen., Lee, &c.—Sheaf.

Ged.—The word rendered sheaf signifies also a certain measure called an omer; and Delgado finds fault with our translators for not so rendering it here. But our translators did right to be guided by Sept. and the other antient versions, which all have words that denote a sheaf. Even the Gr. of Venice has το δράγμα, the very word used by Sept.; and indeed etymology confirms this rendering. עֶמֶר in Arabic, signifies to bind, a bundle, &c.

Gesen.—עֶמֶר plur. עֶמְרִים. 1. As עֶמֶר, a sheaf, Lev. xxiii. 10, &c.; Job xxiv. 10. 2. An omer, a measure which, according to Exod. xvi. 36, contains the tenth part of an ephah, xvi. 22, 32, 33.

Rosen.—עֶמֶר hic est manipulus. Manipulus autem intelligendus est hordei, quia hoc eo tempore maturescit in illis regionibus, vid. ad Ex. ix. 32.

Ver. 13, 16, 18, &c.

Meat offering. See notes on ii. 1.

Mingled. See notes on Exod. xxix. 2.

Ver. 14.

וְלֶחֶם וְקֵלִי וְקֵלִי לֹא תֹאכְלוּ וְגו'
καὶ ἄρτον, καὶ πεφρυγμένα χίδρα νέα οὐ φάγεσθε, κ.τ.λ.

Au. Ver.—14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God, &c.

See notes on ii. 14.

Ged.—Neither bread, nor toasted grain rubbed out of the full ear, may ye eat, &c. Toasted grain rubbed out of the full ear, commonly rendered as if they were two different things, as in our public version, nor parched corn, nor green ears. But from a comparison with ch. ii. 14, I am convinced that we are to consider the words as a *hendiadys*, and that they mean only one thing, namely, full ears of corn toasted or parched. So Sept. understood them, without noticing the copulative before.

Ver. 18.

Au. Ver.—Two rams. So the Heb.

Ged., Booth.—Two rams without blemish [Sam., LXX].

Ver. 19.

Au. Ver.—Peace offerings. See notes on iii. 1.

Ver. 21.

וְהִקְרַבְתֶּם בָּעֶצֶם וְהִקְרַבְתֶּם בָּעֶצֶם
וְהִקְרַבְתֶּם בָּעֶצֶם וְהִקְרַבְתֶּם בָּעֶצֶם

καὶ καλέσετε ταύτην τὴν ἡμέραν κλητήν.
ἀγία ἔσται ὑμῖν.

Au. Ver.—21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you.

Ged.—And that day ye shall solemnize by an holy convocation.

Booth.—And ye shall celebrate on that very day, a holy convocation, &c.

Ver. 22.

Au. Ver.—Make clean riddance.

Ged., Booth.—Completely reap.

Au. Ver.—I am the Lord your God.

Ged., Booth.—I, the Lord [Heb., Booth. Jehovah] your God so command.

Ver. 23, 33.

Au. Ver.—And.

Ged.—Again.

Booth.—Also.

Ver. 24.

— בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ
יִהְיֶה לָכֶם שַׁבָּתוֹן זִכְרוֹן הַרְפוּעָה
מִקְרָא לִחְדָּשׁ :

— τοῦ μηνὸς τοῦ ἑβδόμου μᾶ τοῦ μηνὸς
ἔσται ὑμῖν ἀνάπαυσις, μνημόσυνον σαλπιγγων.
κλητὴ ἀγία ἔσται ὑμῖν.

Au. Ver.—24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

Bp. Horsley.—"A sabbath, a memorial of blowing of trumpets." Rather, "a sabbath of commemoration, a blowing of trumpets."

Ged.—The first day of the seventh month ye shall keep as a sabbath, to be commemorated by shouting, and by a holy convocation. *To be commemorated by shouting.* LXX, *μνημοσυνον σαλπιγγων.* Vulg., *memoriale clangentibus tubis*; from whom our English version, a memorial of blowing of trumpets. But there is no trumpet in the original, as Delgado well remarks; and all the other versions, save the Arabic of Saadiah, have words that simply denote shouting, or some similar term. Excellently Gr. Ven., *μνημη αλαλαγμων.* It may, however, be, that this shouting was accompanied with the blowing of trumpets or rather horns; and the Alexandrian Gr. translators might, from that usage in their time, render as they have done. Jerom followed them.

Booth.—On the seventh month, the first day of the month, shall ye keep as a sabbath, to be commemorated by blowing of trumpets, and a holy convocation.

Rosen.—Quod hoc loco scribitur שַׁבָּת שַׁבָּתוֹן, *in mense septimo primo*, sc. die mensis, non vero שַׁבָּתוֹן שַׁבָּתוֹן, *primo* die mensis septimi, Naphtali Herz Wessely, in Commentario Hebraice scripto, quem huic libro a Mendelssohnio teutonice verso subjunxit, ideo factum existimat, quod Moses hoc dicere voluisse videatur: in septimo quoque mense sint vobis festa sicut in primo mense, die videlicet primo *celebratio clangoris*, die 10, expiationis dies, et die 15, festum tabernaculorum. Similiter mensis primi die 14, celebrabatur Pascha, et die 15, festum azymorum. עֵרִיתָם לָכֶם שַׁבָּתוֹן, *Erit vobis quies*, erunt vobis feriæ. שַׁבָּתוֹן de iis tantum feriis dicitur, quæ non in septimum heb-

domadis diem, qui נֶחַשׁ, *cessatio* ab opere κατ' ἐξοχὴν dicitur, incidit.

Ver. 27.

אִף בַּעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הָיָה יוֹם
הַכִּפּוּרִים הוּא מִקְרָא לִחְדָּשׁ יִהְיֶה לָכֶם
יָצִיאתֶם אֶת־נַפְשֵׁיכֶם וּגו'

καὶ τῇ δεκάτῃ τοῦ μηνὸς τοῦ ἑβδόμου τούτου
ἡμέρα ἐξίλασμού, κλητὴ ἀγία ἔσται ὑμῖν. καὶ
ταπεινώσετε τὰς ψυχὰς ὑμῶν, κ.τ.λ.

Au. Ver.—27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

Bp. Horsley.—"Also on the tenth day of this seventh month, there shall be a day of atonement, it shall be a holy convocation unto you." Rather, "Also on the tenth day of this seventh month (that is the day of atonement), you shall have a holy convocation."

Ye shall afflict your souls. See notes on Levit. xvi. 29.

Ver. 29.

Cut off. See notes on xvii. 4.

Ver. 36.

— עֲצֶרֶת הוּא כָּל־מְלֶאכֶת עֲבֹדָה לֹא
תַעֲשׂוּ :

— ἐξόδιόν ἐστι. πᾶν ἔργον λατρευτὸν οὐ ποιήσετε.

Au. Ver.—36 Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly [Heb., day of restraint]; and ye shall do no servile work therein.

Pool.—A solemn assembly, Heb., a day of conclusion, because it was the end of the feast, John vii. 37; or, of restraint, because they were restrained from servile work, and obliged to attendance upon God's worship; or, of detention, because they were yet detained before the Lord, and kept together for his service, and not suffered to return to their tents till this was over.

Bp. Patrick.—It is a solemn assembly.] This is a new word, which is not used hitherto concerning any of the feasts here

mentioned; signifying, as we translate it in the margin, "a day of restraint," or rather, "a closing, or concluding day," for then the solemnity ended. And so Theodoret, τὸ τέλος τῶν ἑορτῶν, "the conclusion of the feasts:" whence the last day of the feast of unleavened bread is also called by this name of *atzereth* (Deut. xvi. 8). And so is the feast of Pentecost (which was kept in the end of seven weeks) called, by Josephus, by the same name of *asaritha* (lib. iii., Antiq., cap. 10). This, therefore, as it was the *last*, so it was the *great day* of the feast, as St. John calls it, ch. vii. 37. On which day they read the last section of the law, and so concluded the reading of the whole five books of Moses. And thence any great solemnity is called by this name of *atzereth* (2 Kings x. 20; Joel i. 14). This seems to me to be a far better account of this word, than that which the Jews commonly give, who render it *a day of detention*; because, saith Abarbanel, they were bound to detain the feast to this day (whereas no other feast continued more than seven days), staying at Jerusalem till it was over; whence this day seems to him to be to the feast of tabernacles, as the day of Pentecost was to the passover; for as they were bound to count seven weeks from that time, and then made this fiftieth day a feast, so they are here commanded, after the seven days of the feast of tabernacles, to stay and feast one day more.

Ged.—"It is an assembly day." Some modern critics are of opinion, that עֲצָרָה, from the Arab. عَصَرَ, *to press*, denotes a festival held when the grapes were to be pressed, or the *wine press feast*. So Michaelis and Rosenmüller: but, to me, this appears to be a forced interpretation; and I would rather, with Hezel, follow Sept. and render the *close of the festival*; or, as the Scots call the Epiphany, *uphaly-day*: i.e., the last of the Christmas holidays. But still I prefer *assembly*, as I cannot well see what other term would be so suitable to the context, and as עֲצָרָה must be so rendered in several places. See 2 Kings x. 20; Neh. viii. 18; Isa. i. 13; Joel i. 14. Dathe has, *Festæ sunt*.

Gesen.—עֲצָרָה fem. and more frequently עֲצָרָה. 1. *Assembly*. 2. Especially *a solemn assembly of the people, a festival meeting, πανηγυρις*. 3. By way of preference, *the festival meeting*, which was kept on the

seventh day of the passover, and on the eighth day of the feast of tabernacles, equivalent with עֲצָרָה. Lev. xxiii. 36: *on the eighth day shall be (עֲצָרָה) a holy convocation unto you, ye shall present an offering unto Jehovah, (עֲצָרָה) it is the day of the festival meeting, ye shall do no work therein*. Comp. Numbers xxix. 35; Deut. xvi. 8; 2 Chron. vii. 9; Neh. viii. 18. Comp. in Arab. جَمْعَة, *assembly, a day of meeting*, Friday, the festival meeting of the Mahometans.

Prof. Lee.—

עֲצָרָה } Lit. *restraint, shutting up*: applied,
עֲצָרָה } (a) to any *Day of assembling, or congregation*, as a day of *restraint*. (b) Such *assembly or congregation*. (a) 2 Kings x. 20; Isa. i. 13; Joel i. 14; ii. 15; Jer. ix. 1; Amos v. 21. Pec. (b) *The seventh day of the feast of the Passover, or the eighth of that of Tabernacles*: termed also, עֲצָרָה, Lev. xxiii. 36; Num. xxix. 35; Deut. xvi. 8; 2 Chron. vii. 9; Neh. viii. 18; Jer. ix. 1; Amos v. 21. Ikenius, Dissert. Theol., p. 50, seq., thinks the term was so applied, because work was *forbidden* on such days, Deut. xvi. 8, &c. Gesen., on

the other hand, thinks the Arab. جَمْعَة, and يوم الجمعة, *day of coming together*, which, with the Mohammedans, is Friday (*Dies Veneris*), justifies the supposition that *restraint, shutting up*, &c., is rather the cause of the term. He is, perhaps, right in the end, although it is doubtful whether the Mohammedan usage did not originate in a totally different notion. The real origin of the term is to be sought in consecrating such seasons *apart to religious service*, whence also they were called עֲצָרָה. Hence the phrr. עֲצָרָה עֲצָרָה, 2 Kings x. 20; Joel i. 14. Comp. Is. lviii. 3, 13.

Rosen.—עֲצָרָה alii vertunt, *seriæ sunt*, alii *clausula, exitus festi*, ut LXX: ἐξόδου. Sed neutra harum significationum verbi עֲצָרָה notioni convenit. Cf. Conr. Ikenii Diss. de *Azereth festi*, quæ est *quinta* Dissertatt. suarum junctim editar., p. i. (Lugd. Batav. 1749, 4), § 8, p. 57, sqq., ubi varias hujus vocabuli explicationes expendit. Et ipse quidem עֲצָרָה ab עָצַר, *cohibuit, prohibuit*, existimat *prohibitionem laboris* denotare. Quam interpretationem eo firmari ait, quod tam h. l., quam Num. xxix. 35; Deut. xvi. 8, post עֲצָרָה הָיָה לָכֵן, vel עֲצָרָה הָיָה לָכֵן ad-

ditur tanquam explicationis causa: *ullum opus servile non facietis*, vel: *non facies negotium*. Sed *cohibitionem a labore* minime notare potest illud nomen Jer. ix. 2, ubi נָצְרָה נְזִירִים, *catervam perfidorum* esse nemo dubitat. Neque aliis locis illa significatio est apta, ut 2 Reg. x. 20; Joel i. 14. Significat potius נָצְרָה proprie *coetum, populum collectum et congregatum* (a *cogendo* in unum locum, *congregando*, quæ notio cum *cohibendi* significatu, quem נָצְרָה obtinet, cognata est), hinc *festum, quo populus congregatur*. Hunc sensum expresserunt Onkelos, Syrus, Hieronymus, Arabs Erpenii. Et ipsi LXX, σὺνῳδον et πανήγυριν alicubi vertunt, ut Amos v. 2; Jer. ix. 2. Similiter Mohammedani diem Veneris, quo in suis oratoriis solennes πανηγύρεις instituunt, *diem congregationis* nuncupant. Hoc loco, sicuti Num. xxix. 35; Neh. viii. 18; 2 Chr. vii. 9. נָצְרָה ponitur de octavo die, festo tabernaculorum addito. Saadias pro נָצְרָה הוֹיָה posuit: *et manete in sanctuario ejus*. Saadianæ interpretationis rationem pandit Kimchi, qui in Lexico diem octavum festi tabernaculorum נָצְרָה dictum ait *quod populus continetur s. retinetur in loco congregationis*.

Ver. 37.

Au. Ver.—37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day:

Ged., Booth.—Such are the stated festivals of the LORD, which ye shall solemnize by holy convocations for the purpose of offering burnt-offerings to the LORD; whether holocaust or donative, sacrifice or libation; each on his proper day.

Ver. 38.

Au. Ver.—Your gifts. So the Heb.
Ged., Booth.—All [Sam.] your gifts.

Ver. 39.

אֵת בְּחֻמְשָׁה עָשָׂר יוֹם לַחֹדֶשׁ
חֹדֶשׁ צִי וְגו'
καὶ ἐν τῇ πεντεκαδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ ἰσθμοῦ τούτου, κ.τ.λ.

Au. Ver.—39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days; on the first

day shall be a sabbath, and on the eighth day shall be a sabbath.

Bp. Patrick.—Also in the fifteenth day, &c.] Here is no new injunction in this verse, but only an enforcement of what was said before, the very same days being appointed to be observed with those named, ver. 24. Therefore the Hebrew particle *ak* should not have been translated *also*, but *surely* [so Pool; Ged., *but*], or *certainly*, or *truly*, as we translate it in other places; particularly Gen. xxix. 14, "Surely thou art my bone and my flesh." Ps. lxxiii. 1, "Truly God is good to Israel." Lam. ii. 16, "Certainly this is the day we looked for."

Ver. 40.

וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר בַּפֶּת הַתְּמָרִים וְעֵנַף עֵץ-צִלְתָּה וְעֵרְבֵר־נַחַל וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם שִׁבְעַת יָמִים :

καὶ λήψετε τῇ ἡμέρᾳ τῇ πρώτῃ καρπὸν ξύλου ὠραίων, καὶ κάλυνθρα φοινίκων, καὶ κλάδους ξύλου δασεῖς, καὶ ἱτέας, καὶ ἄγρου κλάδους ἐκ χειμάρρου, εὐφρανθήσεται ἔναντι κυρίου τοῦ θεοῦ ὑμῶν ἑπτὰ ἡμέρας.

Au. Ver.—40 And ye shall take you on the first day the boughs [Heb., fruit] of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

Bp. Patrick.—Boughs of goodly trees, &c.] Some fancy, that this is not a direction for the building of booths with these branches, but for the carrying them in their hands, as Josephus tells us, lib. iii. Antiq., cap. 10. But it is evident, from Neh. viii. 15, that they cut these branches to make booths, and not to carry in their hands; though it is likely that this might also be thought a fitting expression of joy in aftertimes, especially after they were expelled out of their own land.

Boughs.—The Hebrew word *pri* signifies fruit, as is noted in the margin of our Bibles; from whence some have gathered that they were to be the boughs of fruit-bearing trees; nay, the Jews fancy they were to be boughs with their fruit, as well as leaves on them. But Buxtorf made no doubt (in his sixteenth chapter of Synag. Judaica), that the word is rightly translated a *bough*, whether without fruit or with it;

though in later editions of that book this passage be left out.

Goodly trees.] The Hebrew word *hadar* doth not merely signify that which is *beautiful* and *goodly*, but that which is *large* and *well spread*; as is observed by Hottinger, in his *Smegma Orientale*, lib. i. cap. 7, where he thinks these words may be thus exactly translated, "Take to you the boughs of trees with broad leaves, such as the branches of palm-trees;" so that *hadar* is a general word, and "branches of palm-trees" a special instance of a tree with spacious leaves, which were the fittest to be used, because they were best able to defend them, either from heat, or cold, or rain. Maimonides takes this word to signify the boughs of a particular tree, which he will have to be a *citron*: and the Jews are so possessed with this opinion, that, at this day, they fancy the feast cannot be celebrated without such branches; and therefore the Jews now in Germany send into Spain, and endeavour to get one every year with the *pomecitrons* on it; and, after the feast, they offer the citrons to their friends as a great present. Hottinger saith he had one presented to him at Heidelberg, that very year he wrote his book now mentioned (see Dr. Lightfoot, in his *Temple Service*, chap. 6, sect. 3, and Buxtorf. *Synag. Jud.*, cap. 21).

Ged.—Shoots of luxuriant wood.

Rosen.—רֹאשׁ פֶּתִיחַ, *fructum arboris decoris*, LXX, καρπὸν ξύλου ὀραίου, Hieronymus: *fructus arboris pulcherrimæ*. Usus Hebræorum inde ab antiquissimis temporibus hæc verba interpretatur de *malis citreis*. Ita jam Onkelos et Saadias. Sunt tamen qui putent, Hebræos intellexisse *poma Medica* s. *Assyria*. Josephus *Ant.* iii. iv. 4, ritus festi tabernaculorum describens dicit, in manibus gestari eo festo præter aliarum arborum ramos et ramum palmæ, ita paratum, ut ex eo pendeant mala Persea, τοῦ μήλα τοῦ τῆς Περσείας προσόντος. Talmudici quidam doctores pro פֶּתִיחַ legere jubent פֶּתִיחַ, *permanens*, a פֶּתַח, ut significetur talis fructus, qui in arbore sua de anno in annum permaneat. Clericus verbis legis פֶּתִיחַ פֶּתִיחַ in universum indicari putat fructus selectos ex iis, quos præstantissimæ arbores, eo tempore anni, proferunt in Judæa, quos gestare et comedere juberentur eo festo, quo gratiæ agebantur Deo ob collectionem autumnalium fructuum. Cf. et Celsii *Hierobot.*, p. i., p. 251. רֹאשׁ פֶּתִיחַ, *Et ramum ligni s.*

arboris densarum frondium. Onkelos reddit *myrtos*, consentientibus utroque Arabico et Syriaco interprete. Josephus quoque ramos myrti Hebræos in manibus gestare ait in festo tabernaculorum. Sane, si ulla arbor frondium foliorumque frequentia abundat, myrtus est. Sed Neh. viii. 15, ubi celebratio festi tabernaculorum describitur, פֶּתִיחַ, *frondes myrti* distinguuntur ab פֶּתִיחַ רֹאשׁ, *foliis arboris densarum frondium*.

Ver. 41.

Au. Ver.—*And ye shall keep it a feast, &c.*
Ged.—For ye shall keep this festival, &c.

CHAP. XXIV. 1.

Au. Ver.—*And.*
Ged., *Booth.*—Again.

Ver. 2.

Au. Ver.—*Beaten*. See notes on Exod. xxix. 40.

Ver. 2, 3.

שָׁמֹן זַיִת אֶת־כֶּתֶן יִשְׂרָאֵל וְיִקְרָא אֵלָיו
שָׁמֹן זַיִת אֶת־כֶּתֶן לְמִאֲוָר לְחֻצֹת גֵּר
תָּמִיד : מְחֹרָף לְכִיכֶת הָעֹצֶה בְּאֶחָל
מוֹעֵד יַעֲלֶה אֹתוֹ אֶחָד מֵעַרְב עַד־בֹּקֶר
לִכְנֵי יְהוָה תָּמִיד וְגו'

2 ἐντεταλῇ τοῖς υἱοῖς Ἰσραὴλ, καὶ λαβέτωσάν σοι ἔλαιον ἐλαῖνον καθαρὸν κεκομμένον εἰς φῶς, καῦσαι λύχνον διαπαντός, 3 ἔξωθεν τοῦ καταπετάσματος ἐν τῇ σκηνῇ τοῦ μαρτυρίου. καὶ καύσουσιν αὐτὸ Ἀαρὼν καὶ οἱ υἱοὶ αὐτοῦ ἀπὸ ἑσπέρας ἕως πρωῒ ἐνώπιον κυρίου ἐνδελεχώς, κ.τ.λ.

Au. Ver.—2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn [Heb., to cause to ascend] continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the Lord continually: *it shall be* a statute for ever in your generations.

Bp. Horsley.—2, 3.—"continually, without the vail of the testimony, in the congregation, shall Aaron order it." Rather thus, "continually, without the vail of the symbols of the tabernacle of the appointed meeting, Aaron shall set it in order."

3 *Testimony*. See notes on Exod. xvi. 34. *Tabernacle of the congregation*. See notes on Exod. xxvii. 21.

Shall Aaron, &c.

Ged., Booth.—Aaron and his sons [Sam., LXX, thirteen Heb., and three Chald. MSS.] shall so order, *that they may burn* from even, &c.

Ver. 4.

Au. Ver.—Pure candlestick.

Ged., Booth.—Chandelier of pure gold.

Ver. 5.

Au. Ver.—Two tenth deals.

Ged., Booth.—Two tenths of an ephah.

Pool.—Two tenth deals, or, parts, to wit, of an ephah, i.e., two omers.

Ver. 6.

Au. Ver.—Pure table.

Ged., Booth.—Table of pure gold.

Ver. 7.

וְנָחֲתָ עַל־הַפֶּתַח לֶבְנֵה זָכָה
וְהִיְתָה לֶלֶחֶם לְאֹכְלָהּ אֲשֶׁר לַיהוָה :

καὶ ἐπιθήσετε ἐπὶ τὸ θέμα λίβανον καθαρὸν
καὶ ἄλα, καὶ ἔσσονται εἰς ἄρτους εἰς ἀνάμνησιν
προχέιμενα τῷ κυρίῳ.

Au. Ver.—7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the Lord.

7, &c. *Pure.* So most commentators.

Bp. Horsley.—Rather, "bright."

Frankincense.

Ged.—"Incense and salt [LXX]." In Explan. Note, I have said, that perhaps the uppermost loaf of each pile was burned with the incense and salt; I have added *salt* partly on the authority of Sept., and partly because in chap. ii. 13, all *donatives* are ordered to be *seasoned with salt*. Now the *presence-loaves* may, I think, be considered as a sort of *donative*, out of which a portion was to be burned upon the altar; and in verse 9 it is expressly said, that those loaves were given to Aaron and his sons, as their share of the Lord's burnt-offerings, *מִנְחָה יְדָה*. I know that *ידה* in ver. 7 may be rendered, *in lieu of bread or food, vice panis*; or, as Dathe, *quæ panis loco sit*, but this is certainly not the most natural interpretation; it is more probable that *ידה* here has the same meaning with *ידה* in ch. ii. 13, and that *ידה לֶלֶחֶם* means, *for the Lord's portion of food*, whether it were the incense and salt only, or these together with two of the loaves.

On the bread, &c.

Pool.—Or, *to the bread, or for the bread*, to wit, to be burnt before the Lord instead of the bread, which could not conveniently be offered to God in that manner. And this was done every time that the bread was changed.

Bp. Patrick.—*On the bread.*] Or, *for the bread*. That is, offered unto God, instead of the bread; which was to be given to the priests, who waited on him at his table, for their portion.

Booth.—That it may be instead of the bread for a memorial, as a burnt-offering to Jehovah.

Ver. 8.

Au. Ver.—He.

Booth.—The priest.

Ver. 9.

Au. Ver.—9 And it shall be Aaron's and his sons; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute.

For it is most holy unto him of, &c. So the Heb.

Booth.—For it is their most holy portion of, &c.

Ver. 10.

Au. Ver.—10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp.

Ged., Booth.—Now the son of an Israelite woman whose father was an Egyptian, had come up among the Israelites, &c.

Pool.—*Went out*, to wit, out of Egypt, being one of that mixed multitude which came out with the Israelites, Exod. xii. 38. It is probable this was done when the Israelites were near Sinai.

Ver. 11.

וַיִּכָּחַד בְּרֵחַ אִשְׁתּוֹ הַיִּשְׂרָאֵלִית אֶת־יִשְׂרָאֵל
וַיִּקְרָא אֹתוֹ אֶלְיָמֶלֶךְ וְגו'

καὶ ἐπονομάσας ὁ υἱὸς τῆς γυναίκος τῆς Ἰσραηλίτιδος τὸ ὄνομα κατηράσατο. καὶ ἤγαγον αὐτὸν πρὸς Μωυσήν, κ.τ.λ.

Au. Ver.—11 And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:)

Blasphemed.

Prof. Lee.—Spoke contemptuously of.

Pool.—*The name of the Lord*: the words of the Lord, or of *Jehovah*, are here conveniently supplied out of ver. 16, where they are expressed, but they are here omitted for the aggravation of his crime. He *blasphemed the name*, so called by way of eminency; that name which is above every name. *And cursed*, not the Israelite only, but his God also, as appears from ver. 15, 16. *They brought him*; either the people who heard him, or the inferior magistrate, to whom he was first brought.

Ged.—I think it clear that in ver. 11, שְׁמִי, *the name* (*κατ' ἐξοχήν*) is equivalent to *Jehovah*; which, however, I believe to have stood originally in the text here, as it still does in ver. 16; although its elision must have been made at an early period, as it is wanting in Sept. and in the Sam. text.

Bp. Horsley.—"The name [of the Lord]" *the Name*, שְׁמִי רַחֲמֵינוּ, the representative of the Godhead, the Angel in whom *Jehovah* had put his name, that is Christ. (See Parkhurst, שְׁמִי, ix.)

Ibid.—"And cursed." Rather, "and reviled," i.e., used irreverent language.

Prof. Lee.—Pih. לְעָלְיוֹתָ, pres. לְעָלְיוֹתָ. Constr. immed. it. med. אֶלֶּי. *Spoke contemptuously of, reviled, declared worthless, wished ill to*, Lev. xx. 9; 1 Sam. xvii. 43; 2 Sam. xvi. 9, 13; Eccl. vii. 22, &c.

Rosen.—11 וְשֵׁם־יְהוָה, *Tum pronuntiavit filius Israelitidis nomen Jovæ et imprecatus est*. Verbum וְשֵׁם־יְהוָה, quod proprie *fixit, transfixit, perforavit* notare constat, passim *convitiatus est, maledixit* significat, ut Num. xxiii. 11; Job. iii. 8; v. 3; Prov. xi. 26. Eodem significatu וְשֵׁם־יְהוָה, h. l. plures interpp. capiunt vertuntque *verbis violavit, s. impia verba jecit* in Deum. Sic jam Saadias. Verum quum statim וְשֵׁם־יְהוָה, quod idem denotat, sequatur, illa adscita interpretatione, *ταυτολογία* hisce verbis inerit. Sed transfertur verbum וְשֵׁם־יְהוָה a prima *figendi* notione et ad alium usum, quo *aliquid nominatim exprimere et designare* valet, ut Gen. xxx. 28; Num. i. 17; Jes. lxii. 3. Qua et h. l. adsumta significatione sic vertimus: *diserte expressit nomen Dei proprium*, quod gravat culpam. Itaque vs. 15, ejus, qui quoquo modo Deo maledixit, pœna est arbitraria, pro modo culpæ, qui illo nomine pronunciato, pœna mortis, vs. 16. Recte igitur LXX, *ἐπινομάσας*, Onkelos et Syrus:

diserte expressit, et Arabs Erpenii: *pronunciavit*. וְשֵׁם־יְהוָה hic, ut Deut. xxviii. 58; 1 Chr. xiii. (al. xiv.), 6, *nomen proprium*, וְשֵׁם־יְהוָה, uti Hebræi loquuntur, Dei Israelitarum denotat, וְשֵׁם־יְהוָה, quod consulto a Mose omittitur, venerationis causa. Ob eandem causam Græci ab efferendo nomine divino abstinebant. Pausanias *Corinth*. 74, *Ἑλληντικῶς ὀμνύειν Ἀττικῶν ἔστι, defective, i.e., omisso Dei nomine, jurare Atticorum est mos*. Scholiastes ad Aristophanis *Ranas*: *Μὰ ἐτὸν ἐγὼ μὲν, κ.τ.λ.* hæc observat: *Ἑλληντικῶς ὀμνύει, καὶ οὕτως ἔθος ἔστι τοῖς ἀρχαίοις ἐνίστε μὴ προστιθῆναι τὸν θεόν, εὐλαβείας χάριν*. Solebant antiqui subinde *defective jurare, nec addere nomen Dei, reverentiæ ergo*. וְשֵׁם־יְהוָה "aut male precatus est, aut convitiatus. Potuit Semi-Ægyptius Deo Israelis male precari, optando cultum ejus ab Hebræo populo deseri, neminem ejus Numen agnoscere, etc. Potuit et conviciari, spernendo ejus numen resque ab eo gestas. Ejusmodi sunt contumeliæ Pharaonis Ex. v. 2, et Rabsakis 2 Reg. xviii. 33. Deorum suorum reverentiores non erant veteres Ægyptii, quam Græci antiquissimi, qui aliquando contumeliosissime de Diis loquebantur, ut liquet ex variis Homeri locis. Cf. *Iliad*. iii. 365, 399, sqq. Hinc nata illæ minæ, quibus Ægyptii in Sacris interdum utebantur erga Deos, de quibus Porphyrius in Epistola ad Anebonem. Mirum ergo non videbitur, hominem ab Ægyptio genitum usque adeo insanuisse, ut Deo Israelis male diceret." Cleric.

Ver. 14.

Au. Ver.—*Him that hath cursed, &c.*

Bp. Horsley.—וְשֵׁם־יְהוָה, "that reviles."

See notes on ver. 11.

Ver. 15, 16.

15 וְשֵׁם־יְהוָה יִשְׂרָאֵל תִּדְבֹּר לְאַמֵּר
אִישׁ אִישׁ כְּפִי־יְהוָה אֱלֹהָיו וְנִקְמָה חֲסָאוֹ
16 וְנִקְבַּה שֵׁם־יְהוָה מוֹת יוֹמָת רָגוֹם
יִרְמָסוּדָו כִּלְיָהֶסְדָּה כִּגְר פְּאִזְיָה בְּרִנְקָו
שֵׁם יוֹמָת :

15 καὶ τοῖς υἱοῖς Ἰσραὴλ λαλήσου, καὶ ἐρεῖς πρὸς αὐτοὺς. ἄνθρωπος δε εἰάν καταράσῃται θεόν, ἁμαρτίαν λήψεται. 16 ὀνομάζων δὲ τὸ ὄνομα κυρίου, θανάτω θανατούσθω. λίθοις λιθοβολεῖτω αὐτὸν πᾶσα ἡ συναγωγή Ἰσραὴλ. εἰάν τε προσήλυτος εἰάν τε αὐτόχθων, ἐν τῇ ὀνομάσει αὐτὸν τὸ ὄνομα κυρίου, τελευτάτω.

Au. Ver.—15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

Pool.—15 —i. e., Speaketh of him reproachfully, and with contempt. They therefore are greatly mistaken that understand this of the heathen gods, whom their worshippers are forbidden to reproach or curse. But Moses is not here giving laws to heathens, but to the Israelites; nor would he concern himself so much to vindicate the honour of idols; nor doth this agree either with the design of the holy Scriptures, which is to beget a contempt and detestation of all idols and idolatry, or with the practice of the holy prophets, who used oft to vilify them. See 1 Kings xviii. 27; Jer. x. 11. *Shall bear his sin*, i. e., the punishment of it; shall not go unpunished. Some say he was to be beaten with stripes, others say with death, which is described ver. 16.

16 *He that blasphemeth the name of the Lord*: this some make a distinct sin from *cursing his God*, mentioned ver. 15, but the difference they make seems arbitrary, and without evidence from reason, or the use of the words. And therefore this may be a repetition of the same sin in other words, which is common. And as this law is laid down in more general terms, ver. 15, so both the sin and the punishment are more particularly expressed, ver. 16. Or the first part of ver. 16 may be an application of the former rule to the present case. *And as for him that blasphemeth, &c., or is blaspheming, &c.*, in the present tense, which is fitly used concerning words just now uttered, and scarce yet out of their ears, *he shall, &c.* And so the following words, *as well the stranger, &c.*, may be a repetition and amplification of the former law.

Bp. Patrick.—*Whosoever curseth his God.*] Some of the Hebrews understand this of a Gentile, who lived among them, and was not yet solemnly made a proselyte of the gate, that, if he cursed the god which was worshipped in his country, he should die for it (see Selden, lib. ii. De Jure Nat. et Gent., cap. ult.). And Procopius Gazæus extends the words to such persons as cursed the god

they worshipped, though he were a false god: which is, according to the common rule of the Talmudists, that where we find these words, *ish, ish* (*man, man*, which we well translate *whosoever*), they comprehend Gentiles as well as Jews. But, no doubt, this law particularly concerned the people of Israel; whom God intended by this law, to preserve from such horrid impiety as is here mentioned.

Shall bear his sin.] Be stoned (see ch. xx. 9). *Curseth*. The Hebrew word seems to import only speaking *contemptuously of God* [Horsley, *revileth* or speaketh irreverently of].

16 *He that blasphemeth—shall surely be put to death, &c.*] It is uncertain, whether this be a higher degree of the sin mentioned in the foregoing verse, or only a repetition of the same law, with a more express declaration of the punishment he should bear for his sin. The Jews unreasonably understand it of him alone that *expressed the name*, i. e., the most holy name of God, as they say in Sanhedrin, cap. 7, numb. 5, where Joh. à Coch observes out of the Jerusalem Targum on Dent. xxxii. that it is thus explained, “Woe unto those that in their execrations use the holy name: which it is not lawful for the highest angel to express.” But this is a piece of their superstition: the meaning undoubtedly is, that if any man reproached the Most High, he should die for it; but the mere pronouncing his holy name could be no crime, when men might swear by it, though not take it in vain (Deut. vi. 13; Exod. xx. 7).

As well the stranger, &c.] By *stranger* may be meant a proselyte, like the Egyptian, whose offence was the occasion of this law: but the Jews extend it to Samaritans and Gentiles; only they say, such were to be punished by the sword, and not by stoning.

Geddes.—15, 16, And to the children of Israel thou shalt speak, saying, “Whosoever revileth his God, let him bear his sin: but he who mentions the name of the LORD *with contumely*, shall, *surely*, be put to death; the whole assembly shall overwhelm him: whether stranger or native, he who *contumeliously* mentions the name of the LORD shall die.”

Whosoever revileth his God, let him bear his sin.] The question here is, What is meant by *אדיר*? Some think that it means not any God, but the *judges, or magistrates*. So Drusus, Le Clerc, and Rosenmüller: “*Quicunque magistratibus suis imprecatus*

fuert, pœnas peccati ferre debet: אלהים hic significat magistratus, ut Exod. xxviii. nam de Deo est vers. seq. Nexus cogitationum in hoc et sequenti vers. est hic: Si jam is, qui magistratibus suis maledixerit, pœnas luere debet; tanto magis plectendus est is qui tale crimen erga Deum commiserit." But I believe no one who has read the whole context with attention, will be ready to adopt this opinion. What gives rise to the injunction, is not the reviling a magistrate, but reviling the name of some god or other; the injunction, therefore, must be relative to this alone. But, still, what is meant here by his God? Any one's own god (say some interpreters), whether a false god or a true God. (Philo was of this opinion.) So Schulz: "Quicumque Deo suo sive verus sive falsus is sit, maledixerit pœnam luat." This interpretation I consider as more inadmissible than even the former; for is it in the smallest degree credible that the Lord Jehovah, or Moses in his name, would announce to the Israelites (for to them the law is addressed) that reviling even a false god was a crime worthy of punishment? He who takes every occasion to place all gods, except the God of Israel, in the most contemptible point of view! But how, then, account for the contrast between verses 15 and 16? There is no contrast, but a most proper climax. In ver. 15 is a general precept, forbidding every Israelite to revile his God under any name whatsoever; but the reviling him under the appellation of his great name Jehovah is to be punished with immediate death, and by the same sort of death as had been just inflicted upon the Egyptian proselyte, who had reviled that name, השם.

Booth.—15 And thou shalt speak to the Israelites, saying, Whosoever curseth his own rulers shall bear his sin; 16 But he who blasphemeth the name of Jehovah shall surely be put to death; the whole congregation shall certainly stone him: as well the stranger as the native, when he blasphemeth the name of Jehovah, shall be put to death.

Rosen.—15 וְאִם אִשׁ אֶלֶּהִים אֵלֶּיךָ, Quicumque Deo suo imprecatus fuerit. וְאִם recentiores fere vertunt magistratibus suis, coll. Ex. xxi. 6; xxii. 28. Eos vero hic jungi Deo volunt, ut ostendat legislator, si ob maledicentiam erga magistratus pœnas luere oporteret homines; potiore jure plectendos,

qui ei, qui excellentissimo sensu אלהים dicitur, convitiati essent. Quodsi vero de magistratibus hoc loco sit cogitandum, quod quidem negare nolumus, eatenus tantum nomine אלהים comprehenduntur, quatenus in loco sacro, coram Deo, jus dicere solebant (vid. ad Ex. xxi. 6), ut igitur qui proprie dicitur אלהים h. l. nequaquam sit excludendus. Is igitur, qui Deo, ut judici, maledixerit, nec tamen expresso proprio ejus nomine, Jova, יהוה, portet delictum suum, i. e., peccati pœnas feret, quas videbitur magistratibus, Dei vicem obeuntibus, luere eum oportere. ו ante אלהים, ἀποδόσει, indicandæ inservit, ut Gen. iii. 5; xl. 9; xlv. 9; Ex. xii. 15, et alias sæpe. — 16. וְאִם אִשׁ אֶלֶּהִים אֵלֶּיךָ, Sed qui protulerit nomen Jovæ (scil. אלהים, maledicens), morte adficietur. At Judæorum magistri hæc interpretantur de sola pronunciatione nominis Jovæ, et colligunt ex hoc vs., nomen יהוה ne enuntiare quidem licitum esse. Cf. ad Ex. iii. 15.

Ver. 22, 23.

22 *Au. Ver.*—For I am the LORD your God,

Ged.—For so I the LORD your God ordain.

Booth.—For I Jehovah your God, so command.

23 *Au. Ver.*—Him that had cursed. See notes on verses 11 and 15.

CHAP. XXV. 1.

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּהָר־סִינַי לֵאמֹר:

καὶ ἐλάλησε κύριος πρὸς Μωυσῆν ἐν τῷ ὄρει Σινά, λέγων.

Au. Ver.—I And the LORD spake unto Moses in mount Sinai, saying,

Ged., Booth.—Again the Lord [Heb., Booth., Jehovah] spoke to Moses, by mount Sinai, saying.

Bp. Patrick.—In Mount Sinai.] That is, in the wilderness of Sinai (Numb. i. 1). For they stayed almost a whole year not far from this mountain, from whence they did not remove till the twentieth day of the second month of the second year after their coming out of Egypt (see Numb. x. 11, 12). And thus the Hebrew particle *beth* is often used for *by* or *near*, as in Gen. xxxvii. 13; Josh. v. 13; and we find this expression again in the end of the next chapter, and in the conclusion of this book. Which shows that all here related was delivered to Moses

in the *first* month of the *second* year after their coming out of Egypt, immediately after the tabernacle was set up (Exod. xl. 17).

Ver. 2.

Au. Ver.—2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep [Heb., rest] a sabbath unto the LORD.

Bp. Patrick.—Some have understood the foregoing words, *When ye shall come into the land which I give you*, as if they were to begin the sabbatical year as soon as they entered into Canaan : which is very absurd ; for so, not the seventh, but the first, would have been the year of rest. The meaning is, that the seventh year after their entrance into Canaan, or rather, after they were settled, and had rest in it, they should let the land rest.

Ver. 5.

אֶת סְפִיחַ הַקִּיּוֹד לֹא תִקְצוֹר וְאֶת-
עֵבְרֵי הַיִּיחֹד לֹא תִבְעֹר שְׁנֵת שְׁבָחוֹן
יִהְיֶה לְאָרֶץ :

καὶ τὰ αὐτόματα ἀναβαίοντα τοῦ ἀγροῦ σου
οὐκ ἐκθερίσεις, καὶ τὴν σταφυλὴν τοῦ ἀγιά-
σματος σου οὐκ ἐκτρυγήσεις. ἐναντὸς ἀνα-
παύσεως ἔσται τῇ γῇ.

Au. Ver.—5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed [Heb., of thy separation]: for it is a year of rest unto the land.

Pool.—Of its own accord ; from the grains that fell out of the ears the last reaping time. *Thou shalt not reap*, i.e., as thy own peculiarly, but only so as others may reap it with thee, for present food. *The grapes of thy vine undressed*, Heb., *the grapes of thy separation*, i.e., the grapes which thou hast separated or set apart to the honour of God, and to the ends and uses appointed by God ; or the grapes of that year, which are in this like the Nazarites' hair, not cut off by thee, but suffered to grow to the use of the poor.

Geddes.—*The grapes that grow without pruning, ye shall not gather.*] Le Clerc imagined that נר was here to be taken in the same sense as נר, a *Nazarite*: "Vocat נר, vineam non putatam, translatione a Naziræo ductâ; cujus per Naziræatis tempus ut cæsariæ non tondedebatur, sic palmites, qui sunt comæ vitis, septimo anno non putabantur." This explanation, although scouted by Hous-

bigant, was adopted by Michaelis, and again rejected by Rosenmüller, who gives his own interpretation in the following words: "Equidem נִיץ in eodem sensu, quo Clericus. sumo; sed id exponere malletm vineam a qua separasti te, dum eam non coluisti; vineam non cultam sive putatam: igitur עֵבֶר נִיץ erunt vvaę quę nascuntur in vinis tuis; septimo anno non putatis." That this is the general meaning of the clause, I have little doubt; but I differ from both Le Clerc and Rosenmüller as to the precise signification of the word נִיץ here. I think it has nothing to do with the common acceptations of נִיץ, not even with נִיץ, a *Nazarite*; but I would refer it either with Houbigant to נִיץ, a branch, *surculus*, or rather to the Arab. نَر, *viruit, fronduit*—*comam produxit arbor*. See Castell. The Syr. translator seems then very properly to have rendered, and his version was with reason adopted by Houbigant: *nec racemos palmitum tuorum decerpes.*

Gesen.—נָדַד (from נָד). 1. Separated from others. 2. The consecrated person, &c. 3. Metaphorically applied to the *unpruned vine* of the sabbatical and jubilee year, because, in this case, as well as in that of the Nazarites, the cutting off the branches was omitted in consequence of a religious precept. Lev. xxv. 5: אַתָּה לֹא תִקֵּץ מִנְחָה, thou shalt not gather the grapes of thy unpruned vine. Ver. 11, וְלֹא תִקֵּץ מִפְּרִי הָאֵדֶנָּה, and ye shall not gather the fruit of the unpruned vine. Comp. in Latin, *herba virgo*; in Talmud (*Neddah* viii. 2), בְּתוּלָה, virginitas sycamori, the state of the sycamore when it is not yet dressed.

Prof. Lee.— $\tau\eta$, r. $\tau\theta$. Cogn. Heb. and Syt. $\tau\theta$. Arab. نَظَر , *devonii* Deo. *Set apart*. (a) &c. . . . (c) Applied to vines, Lev. xxv. 5, 11: but in what sense is not certain. LXX, $\tau\eta\mu$ $\sigma\tau\alpha\phi\upsilon\lambda\eta\eta\tau\omicron\upsilon$ $\acute{\alpha}\gamma\iota\alpha\sigma\mu\alpha\tau\omicron\varsigma$ $\sigma\omicron\upsilon$ — $\tau\acute{\alpha}$ $\acute{\alpha}\gamma\iota\alpha\sigma\mu\acute{\epsilon}\nu\alpha$. Vulg., *uas primitiarum tuarum; primitias*. Le Clerc; *vineam non putatam*.

Rosen.—5 תָּתִיב מִן הָאֵרֶץ, *Sponte nascens messis tua*, quæ sponte nascuntur e granis, messis anni præcedentis, ex granis, quæ deciderunt inter metendum. וְהָאֵרֶץ תִּתֵּן לָהֶם, *Et uvas vineæ tuæ non putatæ.* תִּתֵּן LXX vertunt τοῦ ἀγύσματος σου; *Vulgatus, primitiarum, male.* Onkelos: *relictionis tuæ*, i.e., a te relictas. Syrus: *palmitum vestrorum*, Saadias: *separatum*, scil. ab uvis tuis. Recentiorum nonnulli תִּתֵּן עֲנַבִּים ex-

ponunt *uvas, quas hactenus tibi separasti, et aliis prohibuisti, jam omnibus communes facies.* Sed rectum vidisse, haud dubitamus Clericum, וְיִּזְרְעוּ *vineam non putatam*, translatione a Naziræo ducta, quod, sicut ejus cæsaries non tondebatur, ita palmites, qui sunt comæ vitis, septimo anno non putati essent. Sic Virgil. in *Culice* vs. 74, de homine sub vitis umbra quiescente: *viridi cum palmite ludens Tmolia pampineo subter coma velat amictu.* Propert., l. ii., Eleg. 15, *Illic assidue tauros spectabis arantes. Et vitem doctam ponere falce comas.*

Ver. 6.

Au. Ver.—6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.

Ged.—And the product of this year of the land's rest shall be food for you in common; for yourselves, &c.

Booth.—But the produce of the land during its rest, shall be food for you; for yourselves, &c.

Pool.—The sabbath, i.e., the growth of the sabbath, or that fruit which groweth in the sabbatical year. See on Lev. xxiii. 38, where the word *sabbath* is taken in the like sense. For thee, and for thy servant; for all promiscuously, to take food from thence as they need it.

Ver. 9.

וְהָעֶבֶרֶתְךָ שׁוֹפֵר תִּרְצַע בַּחֹדֶשׁ הַשְּׁבִיעִי
בַּעֲשׂוֹר לַחֹדֶשׁ בְּיוֹם הַקִּדְּשׁוֹם תִּשְׁמָע
שׁוֹפָר בְּכָל-אַרְצְכֶם :

διαγγελεῖτε σάλπιγγος φωνῇ ἐν πάσῃ τῇ γῇ ὑμῶν ἐν τῷ μηνὶ τῷ ἑβδόμῳ τῇ δεκάτῃ τοῦ μηνός. τῇ ἡμέρᾳ τοῦ διασμοῦ διαγγελεῖτε σάλπιγγι ἐν πάσῃ τῇ γῇ ὑμῶν.

Au. Ver.—9 Then shalt thou cause the trumpet of the jubile [Heb., loud of sound] to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

Bp. Patrick.—9. *Trumpet of the jubile.*] The word *jobel* (which we translate *jubilee* in the next verse) is not in the Hebrew, but *teruah*, which, in the margin, we translate *loud of sound*: for the trumpet was blown after a different manner at this time, than upon other occasions, that every one might understand the meaning of it.

To sound.] In the Hebrew the word is, *cause it to pass*, that it might be heard every-where throughout the land. So these words may be most literally translated, *thou shalt cause to pass the trumpet loud of sound.*

Rosen.—וְהָעֶבֶרֶתְךָ שׁוֹפֵר, *Transire facias tubam clangoris*, i.e., tubæ clangore in tota terra indicetur annus jubilæus, uti mox explicatur.

Ver. 10.

וְהָיָה שָׁנָה הַחֲמִשִּׁים שָׁנָה
וְהָיָה יְרֵדוֹר בְּאַרְצְךָ לְכָל-יִשְׂרָאֵל יוֹבֵל
הוּא תִּהְיֶה לָכֶם וְגו'

καὶ ἀγιάσετε τὸ ἔτος τὸν πεντηκοστὸν ἐν-
αὐτὸν, καὶ διαβοήσετε ἀφ' ἑσῶν ἐπὶ τῆς γῆς πᾶσι
τοῖς κατοικοῦσιν αὐτήν. ἐν αὐτῷ ἀφέσεως
σημασία αὕτη ἔσται ὑμῖν, κ.τ.λ.

Au. Ver.—10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

Bishop Patrick.—*It shall be a jubile.*] Whence this year hath the name of *jobel*, there are so many opinions, that Bochartus himself scarce knew which to follow. Josephus saith it signifies *ἐλευθερίαν*, "liberty;" and the LXX and Aquila translate it *ἀφ' ἑσῶν*, "remission," having a regard to the thing, rather than the import of the word *jobel*, which never signifies anything of that nature. D. Kimchi tells us, that R. Akiba, when he was in Arabia, heard them call a ram by this name of *jobel*; and thence some fancy this year was so called, because it was proclaimed with trumpets of rams' horns. But what if there were no such trumpets? as Bochart thinks there were not, these horns being not hollow. See Hierozoicon, par. i., lib. ii., cap. 43, p. 425, &c., where several other opinions are confuted. The most probable that I meet withal, is, that it was called *jobel*, from the peculiar sound which was made with the trumpet when this year was proclaimed. For the trumpet blowing for several purposes, viz., to call their assemblies together, to give notice of the moving of their camps, to excite soldiers to fight, and to proclaim this year; there was a distinct sound for all these ends, that people might not be confounded, but have a certain notice what the trumpet sounded for.

And this sound mentioned before (ver. 9) was peculiarly called *jobel*, as Hottinger thinks, who considers a great many other opinions in his *Analecta*, Diss. iii., wherein he follows Joh. Forsterus, who, near a hundred years before, observed that *jobel*, which we commonly translate *trumpet* (Exod. xix. 13, and other places), doth not signify the instrument itself, but the sound that it made. And when it is used absolutely alone, it signifies this year, which was called *jobel*, from that sound which was then made; as the feast of unleavened bread was called *pesach*, from the angel passing over them when he slew the Egyptians. The opinions of the Hebrew writers about it are collected and largely represented by Josephus de Voisin (lib. i. De Jubilæo, cap. 1).

Gesen.—יָבֵל, comm. 1. *A wind instrument*, Exod. xix. 13: more fully יָבֵלִים צָרָה, Josh. vi. 5, and יָבֵלִים יָרִיחוֹ, Josh. vi. 6, 8; יָבֵלִים יָרִיחוֹ, vi. 4, 13, *jubilee horns, trumpets*. Of the blowing or sounding of this instrument is used the phrase יָבֵלִים צָרָה יָרִיחוֹ, Josh. vi. 5; Exod. xix. 13. Comp. יָרִיחוֹ. The proper signification is not clear. The Chaldee and the Hebrew interpreters explain יָבֵל by, *ram*, hence, *rams' horns*, trumpets made of rams' horns; according to *R. Levi* and *Akiba*, it signifies the same also in Arabic, where however it is now obsolete. Vid. *Bocharti Hieroz.*, part i., lib. ii., cap. 43. Others *sonus tractus* (from צָרָה), but which is not applicable. Equally obscure is, 2. יָבֵלִים, Lev. xxv. 13, 15; xiii. 40, and merely יָבֵל, ver. 28, 30, 33, *the jubilee year*, every fiftieth (according to others, but falsely, every forty-ninth) year, which according to the Mosaic law was a year of release, xxv. 10, &c. LXX, ἔτος τῆς ἀφέσεως, ἀφεσις. Vulg., *annus jubilei, annus jubileus*. The etymology is also here dubious, most probably it is connected with the former, because (which however is nowhere expressly mentioned) this year was announced with jubilee horns (as the new year with trumpets). Comp. *Carpzov. Appar. ad Antiquit. s. cod.*, p. 447, &c.

Prof. Lee.—יָבֵל, masc. pl. יָבֵלִים. Arab. وَبَلَّ, *acriter persecutus fuit; imbrem effudit*, &c. Syr. مَحَا, *deduxit, adduxit*; whence יָבֵל, *processus aquarum, rivus*. See r. יָבֵל. *Drawing out at length*, seems to be the primary sense: the secondary, *running*,

flowing out, as waters. Gesenius here gives us an elaborate comparison of this word with وَبَلَّ, اَبَّ: Arabic وَلَوْل, اَبَّ, Gr. ὀλολύζειν, &c. Lat. *ejulare*, &c. Germ. *jauchzen*: Sweed. *iolen*—jäl, jobl, jodl, &c., to show that this word, and שָׁוַת, *shout*, mean the same thing. For my own part, I can see no connexion whatever, either between these two words, or this one word, and his synonymes, or cognates; while, *drawing out, lengthening*, as in the course of a river, the processions of the Jubilee, or the sound of a horn, seem obvious and natural enough.—*The Jubilee*, a feast of the Jews, announced by the sounding of horns, on the seventh day of the seventh month in the year, immediately succeeding every period of seven times seven years; i. e., on this day of this month, every recurring *fiftieth year*, Lev. xxv. 9—11, 13, 15, 31, 40. Josephus *Antiq.*, lib. iii. 12. And, at this period, the person and property of every Israelite, in any way incumbered with servitude or debt, became free. Hence, the ἔτος ἀφέσεως, and ἀφεσις, of the LXX. Phr. יָבֵלִים צָרָה יָרִיחוֹ, *in the lengthening out, continuing the sound, with the horn of the Jubilee, &c.*, or, more literally, *of the Jubilee-er*, i. e., of the person usually announcing the Jubilee with it, Josh. vi. 5; Exod. xix. 13, יָבֵלִים צָרָה יָרִיחוֹ. In Josh. vi. 6, יָבֵלִים יָרִיחוֹ; Ib. 4, 8, 13. יָבֵלִים יָרִיחוֹ, not etymologically the same thing with יָרִיחוֹ, Lev. xxv. 9, as Gesenius will have it; although exegetically there is no essential difference between them. The same may be said of יָבֵלִים צָרָה יָרִיחוֹ, Joshua vi. 4, 5. A similar mistake has been made by the Jews in the phr. יָבֵלִים צָרָה, where, from the consideration that this horn was a ram's horn, they came to the conclusion that יָבֵל here meant a ram!

The note of Gesenius here, in which he tells us that the usage of both יָבֵל, and יָבֵלִים, rests on an idiom not generally understood, and which is found in three different forms; means only, that, as a singular noun may be taken generically signifying all or many of the class to which it belongs, so the singular or plural may be used either in the first or second word in the construction, or both: a thing well known to the Grammarians. See *Gram. artt.* 142; 215. 5, &c.

Rosen.—Dissentiunt interpp. de propria nominis יָבֵל significatione. Exstat in lingua Hebr. verbum יָבֵל, *fluxit, in longum dima-*

navit, quod solum in conjug. 3, tam activa, הוֹבִיל, *deduxit, produxit*, tam passiva הֻבֵּל, *productus, adductus est*, in Cod. Hebr. legitur, et nomina peperit הֻבֵּל, הֻבֵּל, הֻבֵּל, *fluctus, aquarum fluenta*, tum etiam הֻבֵּל, *proventus terræ*. Ad eandem illam radicem et nomen הֻבֵּל plerique philologi revocant, nec tamen una omnes ratione. Fullerus in *Miscell. SS.*, l. iv., cap. 8, annum הֻבֵּל interpretatur *ro éros rîs ávaywççs*, annum *reductionis*, "reducebat enim," inquit, "annus ipse omnes ad vetustas sedes agrosque suos, ad antiqua hæreditatum jura, et primas vivendi conditiones," unde quoque e Philone ἀνοκάρασασι, *restitutionem*, dicit, quod anno 50, res ac personæ apud Judæos universa in loca pristina restituerentur. Eadem Syri mens fuit. Nos quidem adstipulamur iis, qui הֻבֵּל *sonitum et clangorem tubæ protractionem* proprie denotare ajunt, quæ sententia et linguæ nititur analogia, et locorum parallelorum concentu tantum non exigitur, et simplicitate sua se commendat. Eam adscivit et Jo. Gottl. Carpzov. in *Diss. de anno Jobelæo secundum disciplinam Hebr.*, Lips. 1730, 4, inserta auctoris *Apparatus historico-critico antiquitatum Sacri codicis*, p. 447, sqq. "Quandoquidem enim," inquit, p. 449, "הֻבֵּל proprie est in longum *deduxit* seu *protraxit*, ut aquarum fluenta, hinc הֻבֵּל dicimus vocabulum rei suæ attemperatum, quod *sonum longe productum*, et initiationi anni libertatis fere proprium denotat, unde porro, per metonymiam signi, ipse quoque annus hoc nomine venit. Planum hoc est ex vocis constructione et usu. Ex. xix. 13, הֻבֵּל, *cum trahetur sonus*. Vel si ex Jos. vi. 5, suppleatur ellipsis: הֻבֵּל, *cum productiore sono inflabitur cornu Jobelæum*; ita enim apposite הֻבֵּל dicitur cornu his usibus, talique sono et cantui appropriatum. Sic etiam Jos. vi. 4, 6, 8, 13. הֻבֵּל, *buccinæ clangoris Jobelæorum* appellantur. Recte itaque הֻבֵּל annus clangore ejusmodi solenni promulgandus, eodemque sensu הֻבֵּל simpliciter vocatur Lev. xxv. et xxvi. Contra vero, sive buccinæ, sive reductionis aut restitutionis, sive missionis, dimissionis, aut remissionis amplectaris notionem, vel absurda prodiit, vel impropria, et per ambages evolvenda explicatio, si Scriptura dixisse perhibeatur: *cum trahetur buccina, vel restituito, seu missio ac dimissio*, item *cornu buccinæ, aut remissionis ac restitutionis*, et *tubæ buccinarum, remissionis aut restitutionis*, juxta loca modo allegata. Nostræ

sententiæ favet R. Salomo (Jarchi): *Jobel est nomen ejus anni propter clangorem productum buccinæ*. A certo autem vel ritu, vel facto, stata tempora, solennitates et festa, nomina esse sortita, exemplo הֻבֵּל, Exod. xii. 13, 27, הֻבֵּל, Num. xxix. 1; הֻבֵּל, alisque passim constat, nec eget probatione."

Ver. 11.

Au. Ver.—Of thy vine undressed. See notes on verse 5.

Ver. 12, 13, &c.

Au. Ver.—*Jubile*. See notes on verse 10.

Ver. 14.

Au. Ver.—Ye shall not oppress one another. *Ged.*—Ye must not over-reach one another. *Booth.*—Ye shall not injure one another.

Ver. 17.

Au. Ver.—Oppress.

Ged.—Over-reach.

Au. Ver.—For I am the LORD your God. *Ged.*, *Booth.*—For I, the LORD [Heb., Booth., Jehovah] your God so command.

Ver. 18.

Au. Ver.—Statutes and judgments. See notes on xviii. 4.

Ver. 23.

Au. Ver.—23 The land shall not be sold for ever [or, to be quite cut off; Heb., for cutting off]: for the land is mine; for ye are strangers and sojourners with me.

For ever.

Gesen.—הֻבֵּל fem. properly, *extermination, destruction*, from הֻבֵּל, hence הֻבֵּל, *for ever entirely*, i. q. הֻבֵּל. Lev. xxv. 23, 30.

Prof. Lee.—הֻבֵּל, fem. Apparently, *Perfect silence; completeness*. הֻבֵּל, *completely*, i. e., *without power of redemption*, Lev. xxv. 23, 30.

Rosen.—הֻבֵּל, *Terra non rendatur ad abscissionem*, h. e., ita ut penitus a possessore abdicetur, sine spe redemptionis.

Ver. 26.

Au. Ver.—26 And if the man have none to redeem it, and himself be able [Heb., his hand hath attained and found sufficiency] to redeem it.

Bp. Patrick.—In the Hebrew it is, "his hand hath attained and found sufficiency:" which justifies the limitation the Jews put upon this (as I observed, ver. 24), that he should not have the right of redemption, unless he was grown able to repurchase it since the sale of it.

Ver. 29.

וְאִישׁ כִּי יִמְכֹּר בֵּית-מוֹשָׁב עִיר חוֹמָה
וְהִתְחַל אֲחֵלָתוֹ עֲדָתָם שָׁנָה מִמֶּכְרוֹ
יָמִים קָהֳנָה אֲחֵלָתוֹ :

ἐὰν δὲ τις ἀποδῶται οἰκίαν οἰκητήν ἐν πόλει τετειχισμένην, καὶ ἔσται ἡ λύτρωσις αὐτῆς, ἕως πληρωθῇ. ἐνιαυτὸς ἡμερῶν ἔσται ἡ λύτρωσις αὐτῆς.

Au. Ver.—29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it.

Bp. Horsley.—29 “And if any man sell a dwelling-house in a walled city, it shall be redeemable. Until the year of its sale be completed is the time it shall be redeemable.”

Ver. 33.

וְאִשָּׁר יִנְאַל מִדִּחְלוֹת וַיָּצֵא מִמֶּכְרוֹ
בֵּית וְעִיר אֲחֵלָתוֹ בִּיגְלָל כִּי כִמִּי עָבִי
חֲלוֹתִים הֵוא אֲחֵלָתָם בְּתוֹךְ בְּנֵי
יִשְׂרָאֵל :

καὶ ὅς ἂν λυτρώσθαι παρὰ τῶν Λευιτῶν καὶ ἐξέλυσεται ἡ διάπρασις αὐτῶν οἰκιῶν πόλεως κατασχέσεως αὐτῶν ἐν τῇ ἀφέσει, ὅτι οἰκίαι τῶν πόλεων τῶν Λευιτῶν κατάσχεσις αὐτῶν ἐν μέσφ' υἱῶν Ἰσραὴλ.

Au. Ver.—33 And if a man purchase of the Levites [or, one of the Levites redeem them], then the house that was sold, and the city of his possession, shall go out in the year of jubile: for the houses of the cities of the Levites are their possession among the children of Israel.

Bp. Patrick.—33 If he did not redeem it before, it was to come back to him for nothing in this year. But there is another translation in the margin, which the first words will bear, viz., “If one of the Levites redeem them.” Though he was not near of kin (ver. 25), yet any Levite might redeem any of these houses: however, they were to be restored to that tribe at the jubilee.

Bp. Horsley.—33 “And if a man purchase of the Levites, then the house that was sold, and the city of his possession.” For יִנְאַל, read with Vulg. and Houbigant, וַיָּצֵא, and for יִנְאַל, read with LXX and Houbigant, וַיִּגְלַל, and for וְעִיר, read with LXX, וְחָוֶה, “And if it be not redeemed by any of the Levites, then the house that was sold in the city of their possession.”

Ged.—33 “And if he be a Levite who hath the right of redemption, the house which had been sold (being in a Levitical city) must be vacated at the year of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel.” Different ways have been taken to amend the passage. Houbigant, finding in the Vulg., “Si redemptæ non fuerint,” &c., imagined that Jerom had read, in his Hebrew copy יִנְאַל before יִנְאַל, and accordingly adopted that reading in his version, “Quare aliquam domum si quis Levita non redemerit, irrita erit in jubileo venditio domus ejus.” But this cannot be the meaning of the legislator, and is contrary to the whole tenour of the laws in favour of the Levites. It is not, therefore, here, but in the following part of the verse, where the error lies, but which is rectified by the Septuagint, who read not יִנְאַל but וַיִּגְלַל, which, I have no doubt, was the original reading, and which sets all right: only יִנְאַל must not be rendered, “If a man purchase of (i. e., from) the Levites,” but “if it be any of the Levites,” &c. *Qui ex Levitis.* So Dathe, “Sed si, qui redemerit, sit de Levitis, cessat jus domus venditæ in urbe quam Levitæ possident anno jubileo.” Michaelis, “Und wenn ein Levite das haus seines verwandten durch den wiederkauf an sich bringt, so wird auch das verkaufte haus im Jubeljahr wieder frey,” &c.

Booth.—And if one of the Levites have redeemed, then the house that hath been sold, of the city of his possession, shall be given up in the year of jubilee.

Rosen.—33 יִנְאַל—יִנְאַל, *Qui vero redemerit e Levitis, exhibit*, sc. gratis (vid. ad vs. 31) *emtio domus aut urbis possessionis ejus in Jobeleo*, i. e., qui a Levitis domum emerit, nisi prius redimatur, eâ anno Jobeleo egreditor. וַיָּצֵא מִמֶּכְרוֹ, *Qui ex Levitis*, i. e., Levita, qui redemerit domum alterius Levitæ. Tribuli licebat servare domum tribulis sui ad Jobeleum; quod non esset redemptoris melior conditio ac ejus, qui vendiderat, quum uterque esset Levita. Ante יִנְאַל Vulgatus addit יִנְאַל, hoc sensu: *quare aliquam domum si quis Levita non redemerit, irrita erit in Jubileo venditio domus ejus.*

Ver. 35.

וְכִרְיָתָהּ אֲחִיהָ וַיִּמְכָּר יָדוֹ עִמָּהּ
וְהִתְחַל בּוֹ גֵּר וְרוֹשֵׁב וְחֵי עִמָּהּ :

ἐὰν δὲ πένηται ὁ ἀδελφός σου ὁ μετὰ σοῦ,

καὶ ἀδυνατήσῃ ταῖς χερσὶ παρὰ σοὶ, ἀντιλήψῃ αὐτοῦ ὡς προσηλύτου καὶ παροίκου, καὶ ζήσεται ὁ ἀδελφός σου μετὰ σοῦ.

Au. Ver.—35 And if thy brother be waxen poor, and fallen in decay [Heb., his hand faileth] with thee; then thou shalt relieve [Heb., strengthen] him: *yea, though he be a stranger, or a sojourner; that he may live with thee.*

Bp. Horsley.—"Yea though he be a stranger or a sojourner." Read, with LXX, Vulg., and Houbigant, כִּנֹּר. (One MS. of Kennicott's has כִּנֹּר.) "You shall entertain him with all courtesy and tenderness, as a stranger would be entertained, according to the rules of hospitality."

Ged.—If a fellow-citizen become poor, and fail in his circumstances, ye shall succour him: let him dwell with you as a sojourner.

Booth.—And if thy brother have become poor, and be reduced to want, then shall ye relieve him as a stranger, or a sojourner; let him live with you.

Rosen.—פֶּגְרִינִי, *Peregrinum et accolam.* Ita hic dicitur is, cui proprius ager aut domus non est, quia domum in perpetuum, agrum ad annum jobeleum usque vendidit. Apud Hebræos enim nemo perfecte civis erat, nisi qui fundum in Palæstina proprium haberet.

Ver. 36.

אַל־תִּתְּקֶה מַאֲמָלוֹ נֶפֶשׁ וְרִבְיָת וְרִבְיָת
מֵאִלֹּהֶיךָ וְהָיָה אִתְּךָ עֲמָךְ :

οὐ λήψῃ παρ' αὐτοῦ τόκον, οὐδὲ ἐπὶ πλήθει, καὶ φοβηθήσῃ τὸν θεόν σου. ἐγὼ κύριος. καὶ ζήσεται ὁ ἀδελφός σου μετὰ σοῦ.

Au. Ver.—36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

But, &c.

Ged.—But ye shall revere your God, and shall let your brother live with you.

Ver. 38.

Au. Ver.—38 I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

Bp. Horsley.—38 —"your God—you forth—to give you—your God." The personal suffix in the original in the three preceding verses is singular. But here it is plural, intimating that Jehovah is the God in common of him who is ordered to administer, and of him who is to receive relief;

that the land of Canaan was given in common to both.

Ged., Booth.—38 I, Jehovah your God, who brought you out of the land of Egypt, to give you the land of Canaan, and to be your God, *so command.*

Ver. 55.

Au. Ver.—55 For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the Lord your God.

Whom I brought, &c.

Ged.—Whom I brought forth out of the land of Egypt; I, the Lord your God.

CHAP. XXVI. 1.

לֹא־תַעֲשֹׂוּ לָכֶם אֱלֹהִים וּמַצֵּבָה
לֹא־תִקְיִמוּ לָכֶם וְאִבְנוּ מַסֵּבָה לֹא־תִתְּנוּ
בְּאַרְצְכֶם לְהַשְׁתַּחֲוֹת עָלֶיהָ כִּי אֲנִי
יְהוָה אֱלֹהֵיכֶם :

ἐγὼ κύριος ὁ θεὸς ὑμῶν. οὐ ποιήσετε ὑμῖν αὐτοῖς χειροποίητα, οὐδὲ γλυπτὰ, οὐδὲ στήλην ἀναστήσετε ὑμῖν, οὐδὲ λίθον σκοπὸν θήσετε ἐν τῇ γῇ ὑμῶν προσκυνῆσαι αὐτῷ. ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν.

Au. Ver.—1 Ye shall make you no idols nor graven image, neither rear you up a standing image [or, pillar], neither shall ye set up any image of stone [or, figured stone; Heb., a stone of picture] in your land, to bow down unto it: for I am the Lord your God.

Idols. See notes on xix. 4.

Graven image.

Bp. Patrick.—The Hebrew word *pesel* signifies the image of anything hewn out of wood or stone (see Exod. xx. 4).

Prof. Lee.—פֶּסֶל. Arab. فُصْل, *dissecuit; separavit.* Syr. ܦܫܠ, *dolavit, sculpsit.*

Hewing, carving. (a) A carved image, an idol.

(b) An idol, whether carved or molten.

(a) Exod. xx. 4; Is. xlv. 20; Hab. ii. 18, &c. (b) Isa. xl. 19; Jer. x. 14; li. 17, &c.

Standing image.

Bp. Patrick.—Neither rear you up a standing image.] The Hebrew word *matsebah*, is translated by the LXX, στήλην, "a pillar," as we also translate it in the margin. And if we translate it *statue*, or *standing image*, we are not to understand by it the figure of a man, or of any other creature; but, as the Hebrews seem rightly to take it,

for any work, an altar, for instance, which is erected and set up for sacred assemblies to be held thereat, though they be to the true God. So Maimonides (as Mr. Selden observes, lib. ii., De Jure Nat. et Gent., cap. 6), who saith, this was the custom among idolaters, to erect such statues to their gods. And so Pausanias saith (in his Achaica), that in ancient time among the Greeks, universally, ἀντὶ ἀγαλμάτων εἶχον ἀργοὶ λίθοι τιμὰς θεῶν, "rude stones, instead of images, had Divine honours paid to them" (see Maimonides De Cultu Stell. et Plah., cap. 6, sect. 8). These were the most ancient monuments of all other: and being plain and simple, might be thought to be less tempting and inviting, than those images which had the figure of men, or other creatures; yet, even these God forbids to his people, because he would have no representation of him whatsoever, though it might seem to have no danger in it. These were they which the Greeks called θαιρύλια (see upon Gen. xxviii. 19, and Selden De Diis Syris, Syntag. 2, cap. 1).

Gesen.—עֲמֻדָּה, fem. stat. const. עֲמֻדָּה (from עָמַד), any thing erected, a pillar, column, an erected stone, cippus. Gen. xxviii. 18, 22; Exod. xxiv. 4, especially statue of an idol, e.g., הַעֲמֻדָּה הַזֶּה, the statue of Baal. 2 Kings iii. 2; x. 26; Lev. xxvi. 12: אֵל עֲמֻדָּה יִצְרָאֵל, ye shall not erect images and statues. 1 Kings xiv. 23; 2 Kings xviii. 4; xxiii. 14; Micah v. 13.

Prof. Lee.—עֲמֻדָּה, (a) A pillar set up as a memorial, Gen. i. c. Exod. xxiv. 4; 2 Sam. xviii. 18. (b) Image, or statue, of an idol (עֲמֻדָּה, of Baal), 2 Kings iii. 2, &c.

Image of stone.

Bp. Patrick.—Eben Mashkith signifies carved or figured stones that had pictures cut in it, as the Hebrews understand it (see Maimonides in the place before named, and Dionys. Vossius's notes upon him). And Mr. Selden observes, also, it was unlawful to set up these in their land (as Moses here speaks), though it were without the temple; and it was no more permitted to a proselyte than to an Israelite. If any man did make such statues he was beaten.

Possibly this may signify such images as were common among the Egyptians in after-times; which were not representations of their gods, but were full of symbols and hieroglyphics, expressing some of the perfections of their gods. These God would as

little allow among his people as any of the former: such caution he used to prevent this sort of idolatry, by *image-worship*.

Gesen.—תְּבַרִּית fem. 1. An image, figure. (Comp. תְּבַרִּית, תְּבַרִּית, Ezek. viii. 12: תְּבַרִּית, chambers of imagery, i.e., chambers, the walls of which were painted with images or idols. Comp. verses 10, 11. תְּבַרִּית, Lev. xxvi. 1, and תְּבַרִּית Numb. xxxiii. 52, stones with idolatrous figures. Prov. xxv. 11: תְּבַרִּית, golden apples with silver figures. Others, in silver vessels or baskets, from תְּבַרִּית = תְּבַרִּית.

Prof. Lee.—תְּבַרִּית f. Chald. תְּבַרִּית, specular, contemplatus est, asperxit. Syr. تَبَرَّيْتُ, expectavit, intendit, speravit. Sam. תְּבַרִּית, desideravit; תְּבַרִּית, oculus, conspectus. Æth.

סוּחִי-חֵי: fenestra. Aff. תְּבַרִּית, pl. תְּבַרִּית. Aff. תְּבַרִּית. Figure (a) external, image. (b) Internal, imagination. (a) Lev. xxvi. 1; Num. xxxiii. 52; Prov. xxv. 11. (b) Ps. lxxiii. 7; Prov. xviii. 11. Some take תְּבַרִּית, in Prov. xxv. 11, to signify baskets, from תְּבַרִּית.

Rosen.—1 תְּבַרִּית, sculpsile quodvis e lapide aut ligno datatum, תְּבַרִּית vero a תְּבַרִּית, statuit, denotat statuam, cippum, sive sit lapis rudis erectus, ut Gen. xxviii. 18, sive sculptoris arte elaboratus. תְּבַרִּית proprie est lapis adspectus, nam תְּבַרִּית non dubium esse, i.q., Aramæorum תְּבַרִּית, contemplari, speculari. Qualis vero lapis illo nomine significetur, dissentiunt interpretes. LXX, λίθον σκοπόν, lapidem speculatorem, i.e., vigilem, custodem, interpretantur, eo fine positum, ut esset προφυλακτικὸν quiddam, et locum, quo positus erat, a quovis infortunio vel casu sinistro custodiret. Erant enim ejusmodi lapides θεοῖς τῆς χώρας σκοποῖς, diis regionis inspectoribus, seu præsidibus consecrati. Sic Pindar. Olymp. Od. 6, vocat Apollinem Δάλου θεοδμήτας σκοπόν, Deli divinitus conditæ præsidem. Hieronymus תְּבַרִּית, titulos, תְּבַרִּית vero lapidem insignem reddidit, quo fortasse Græcorum λίθον σκοπόν exprimere voluit, quod illi lapides insignes essent; vel quod lapidem adspectus existimaret lapidem conspicuum significare. Onkelos: lapidem adorationis, nec aliter Jonathan et Syrus. Paraphrastes Hierosol. lapidem erroris, s. idoli dedit. Quos interpp. rem potius, quam proprium verborum significatum expressisse patet. Sed תְּבַרִּית non solum, vi etymi, adspectum, verum etiam quod ad adspiciendum allicit, imaginem

affabre sciteque factam, figuram, sculpturam significare, liquet ex Ez. viii. 12, ubi דְּרָוֹרֵי sunt *penetralia figuris*, s. sculpturis ornata, uti e vss. 10, 11, patet, et ex Prov. xxv. 11, ubi *mala aurea* כִּסְיֵי זָהָב, cum figuris argenteis, s. figuris argenteis distincta et ornata memorantur. Cf. et not. Jes. ii. 16. Hinc כִּסְיֵי per tropum et imaginationes denotat, quasi imagines animo conceptas, Ps. lxxiii. 7; Prov. xviii. 11. Unde אֲבָן כִּסֵּי, erit *lapis in quo figurae sunt caelae*, aut simulacrum lapideum arte statuarum effectum. Simile quid videtur Saadias intellexisse, qui *lapidem ornatum*, intellige figuris vanis, ad idolorum cultum spectantibus, vertit. Araba Erpenii *lapidem pictum* reddidit.

Au. Ver.—For I am the LORD your God.

Ged., Booth.—For I the LORD [Heb., Booth, Jehovah] your God forbid it.

Ver. 2.

Au. Ver.—I am the LORD.

Ged.—I the LORD so command.

Ver. 13.

Au. Ver.—I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

Ged.—So promise I, the LORD your God; who brought you out of the land of the Egyptians, that ye might not be their slaves; I, who broke, &c.

Ver. 15.

Au. Ver.—Statutes and judgments. See notes on xviii. 4.

Ver. 16.

אֲנִי אֶפְשֶׁח־זָאֵת לָכֶם וְהִפְקֹדֹתַי
עָלֵיכֶם בְּחֻלָּה אֶת־הַשְׁתַּחֲפֹת וְאֶת־
הַקְּדוֹחַת מְכֻלּוֹת עֵינֵיכֶם וְיִדְרֹכַת נַפְשׁ
וְגו'

καὶ ἐγὼ ποιήσω οὕτως ὑμῖν. καὶ ἐπιστήσω
ἐφ' ὑμᾶς τὴν ἀπορίαν, τὴν τε ψῶραν, καὶ τὸν
ἵκτερά σφακελίζοντα τοὺς ὀφθαλμοὺς ὑμῶν,
καὶ τὴν ψυχὴν ὑμῶν ἐκτῆκουσαν, κ.τ.λ.

Au. Ver.—16 I also will do this unto you; I will even appoint over you [Heb., upon you] terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

Bp. Patrick.—I will even appoint over you.] Or, as it is in the Hebrew, *upon you*; causing the following diseases to seize upon them (as the phrase signifies) and arrest them.

Terror, consumption, and the burning ague.] It is not certain what diseases are comprehended under these words; especially the first, *behalah*, which we translate *terror*. But, coming from a word importing *haste* and precipitancy, I take it to signify the *falling sickness*; whereby people are so suddenly surprised, that they sometimes fall into the fire by which they sit. The other two words, probably, are rightly translated. For the next *sachepheth* is by Kimchi and a great many others understood to signify a *consumption*, or a *hectic fever*; though R. Solomon and some others seem to take it for a *dropsy*; for he says it is a disease that puffs up the flesh, or (as David de Pomis) makes it to break out in blotches (see Bochart in his *Hierozioc.*, p. ii., lib. ii., cap. 18). As for the last word, *chaddachat*, it coming from a word denoting *great heat*, may well be translated a *burning fever*.

Bp. Horsley.—For בִּדְאָה, read with the Sam. text and Houbigant, בִּדְאָה, “visit upon you with disease, namely, atrophy and the burning fever, consuming the eyes and causing moaning of the heart.”

Ged.—“This, in my turn, will I do to you: I will afflict you with diseases [Sam.], with consumptions and fevers; which shall waste your eyes and wring your hearts.” *With diseases.* The present Hebrew text has בִּדְאָה, by our English translators rendered *terror*, as if the word were from בָּא. So also Jerom understood it, but in a different sense: visitabo vos *velociter* [so likewise Saadias]. I am persuaded that the true reading is that of Sam., בִּדְאָה, but do not think, with Houbigant, that בִּדְאָה is here a preposition, or that the root is דָּאָה, I believe the root to be בָּא, and the meaning of בִּדְאָה to be a *nausea* which for the most part precedes a *consumption*.

Gesen., Lee.—בִּדְאָה, Fear, terror, astonishment.

Rosen., Gesen., Lee.—בִּדְאָה, fem., a *consumption*, *phthisis*.

Gesen.—בִּדְאָה, fem., a *burning or inflammatory fever*.

Rosen.—בִּדְאָה plerique *febrim ardentem* interpretantur, a בָּרָא, *ardere, exardescere*. Michaelis in *Suppl.*, p. 2164, conjicit, esse

erosionem, sive cariem ossium, quum Arab. דר sit erosio dentium. Veteres Interpp. in alia omnia eunt, LXX, ἰκρεα, morbus regius, aurigo, die gelbe Sucht; Vulgatus: ardorem; Syrus: scabies, impetigo; Saadias: calida febris. קבולח עינים, Conficientes oculos, i. e., ut Onkelos interpretatur, קבולח עיני (morbi) qui obscurant oculos, labescente desiderio recuperando sanitatis. Cf. ad Ps. lxi. 4.

Cause sorrow of heart.

Gesen.—דריב, *to languish, to pine away.* (Arab. ذاب, *idem.* Syr. ܕܪܝܒ, *to melt, dissolve*), only in *Hiph. causat.* Lev. xxvi. 16: קבולח נפש, *which causes the soul to languish.* Synonymous is the *Hiph.* from דרב 1 Sam. ii. 33, by transposition, as נצח, *to sigh.*

Prof. Lee.—דריב, v. in Kal. non occ. i. q. דרב. *Hiph. part. f. pl.* קבולח, *Things wasting, Lev. xxvi. 16, al. non occ.*

Ver. 19.

וְשִׁבְרֵי אֱתֵּי-צִיָּאֵי דְּזָבְבִּים וְגו'

καὶ συντρίψω τὴν ὑβριν τῆς υπερηφανίας ὑμῶν, κ.τ.λ.

Au. Ver.—*And I will break the pride of your power, &c.*

Ged., Booth.—*And I will break your stubborn pride.*

Bp. Patrick.—*The pride of your power.* That power wherein you glory. Which some understand of the *sanctuary*; which in the days of Eli was forsaken of the *ark of God's strength* (as the Psalmist calls it), 1 Sam. iv. 10, 11. But it seems rather to relate to their numerous forces, which at the first were everywhere victorious; but, after sundry defeats in foregoing times, were in the days of Saul reduced to such straits, that they hid themselves in caves.

Ver. 20.

Au. Ver.—*Trees of the land.*

Ged., Booth.—*Trees of the field* [Sam., LXX, Arab., with eighteen Heb. and four Chald. MSS].

Ver. 22.

Au. Ver.—*And your highways, &c.*

Ged., Booth.—*So that your highways, &c.*

Ver. 25.

וְהִקְדַּמְתִּי עֲלֵיכֶם חֶרֶב נִזְקָתָהּ נִקְמָה

בְּיָדֵי וְגו'

καὶ ἐπάξω ἐφ' ὑμᾶς μάχαιραν ἐδικουσαν διακτην διαθήκης, κ.τ.λ.

Au. Ver.—25 And I will bring a sword upon you that shall avenge the quarrel of my covenant, &c.

Ged., Booth.—And I will bring a sword upon you, which shall avenge the violation of my covenant.

Gesen.—חֶרֶב נִקְמָה נִזְקָתָהּ, *the sword which avengeth the covenant.*

Rosen.—חֶרֶב נִקְמָה אֲלֵיכֶם, *Ultorem ultionis fœderis, i. e., homines armatos, qui ulciscantur fœdus a vobis fractum et violatum.*

Ver. 30.

וְהָשַׁמְדָּתִי אֶת-בְּמִזְבְּחֵיכֶם וְהִכָּרְתִּי אֶת-קִנְיֵיכֶם וְנָתַתִּי אֶת-בְּנֵיכֶם עַל-בְּנֵי גְלִילֵיכֶם וְגַעְלָה נַפְשִׁי אֲחֵיכֶם :

καὶ ἐρημώσω τὰς στήλας ὑμῶν, καὶ ἐξολοθρεύσω τὰ ξύλινα χειροποίητα ὑμῶν, καὶ θήσω τὰ κῶλα ὑμῶν ἐπὶ τὰ κῶλα τῶν εἰδωλῶν ὑμῶν, καὶ προσοχθιεῖ ἡ ψυχὴ μου ὑμῖν.

Au. Ver.—30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

Images.

Ged., Booth.—*Sun-images.*

Bp. Patrick.—*Cut down your images.*

The Hebrew word *chammanecem*, which we translate *your images*, properly signifies "temples erected for the worship of the sun," as Aben Ezra says upon this place. For it is certain that the Hebrews called the sun *chammæ*; from whence comes the word *chamman*, the temple of the sun: whom the ancient Phœnicians took to be the Lord of Heaven. So Sanchoniathon, τοῦτον γὰρ (speaking of the sun) θεὸν ἐνόμιζον μόνον οὐρανοῦ Κύριον. Though it is very probable, that, as superstition increased, the name of *Chammanim* was given to other temples, as well as those of the sun. (See Bochart in his *Canaan*, lib. ii., cap. 17.) Others take this word to signify what the Greeks call Πυραβεία and Πυρεία, "temples of the fire;" which being worshipped by the eastern people, temples were erected in honour of it. But this is not much different from the former: the Persians worshipped the sun in the fire, which was the symbol and representative of the sun (see Selden, Syntag. ii., De Diis Syris, cap. 8).

Prof. Lee.—חֶרֶב, m. pl. חֶרֶבִּים, sing. non occ. r. חרם, cogn. חרם, חרם, from Arab. خِمْار. Heb. חֶרֶב, &c. Pers. خمانی, *similitudo.* Castell. Polyg. *Images, dedi-*

cated to the sun, apparently, and which, according to Spencer, de leg. Hebr., lib. ii., cap. xxv., § iii., were of a conical form: "κωνοειδὲς αὐτῷ σχῆμα, μελαίνᾳ τε ἡ χροῖα." See the Thesaurus of Gesenius, p. 489, et seq., who cites this, with certain Phœnician inscriptions containing this word. See also "Henrici Arentii Hamaker,.....Miscellanea Phœnicia, Lugdun. Batav. 1828," pp. 49—54, and also his "Diatribæ Philologico-critica, aliquot monumentorum Punicorum," &c. Ib. 1822, with Selden de Diis Syris, Syntag. ii., cap. viii., and the authors severally cited in each. Upon the whole I am disposed to believe, that the term חַמָּה, is rather derived from חַם, *Ham*, the father of Canaan, of Mitsraim, &c.; and, hence, the progenitor of the Egyptians, &c., Gen. x. 6—20: and hence, by the latter, worshipped as presiding angel of the sun, under the title of Ἀμὼν, Gr. Ἀμμων; which is probably our very word. Hence too, Egypt, seems

to have been named *χημία*. Copt. *Χημεί*.

See חַם above, and Plutarch, de Iside et Osiride; Lev. xxvi. 30; Is. xvii. 8; xxvii. 9; Ezek. vi. 4, 6; 2 Chron. xiv. 4; xxxvi. 4, 7, al. non occ. Aff. חַמָּה.

Rosen.—חַמָּה plerique intelligunt idola a חַמָּה, id est, *sole* (Jes. xxiv. 23; xxx. 26; Job. xxx. 27; Cant. vi. 10) nomen sortita; vel, quia ad similitudinem orbis solaris facta essent, vel, quod in tectis collocata, atque ita soli fuerint exposita. Ex Aben-Esra et Bocharti *Geogr. S.*, p. 773, sententia erant templa, facta pro cultu solis, qui præcipue a Phœnicibus colebatur. Spencerus l. l., p. 473. חַמָּה arbitratur statuas aut columnas quasdam altiores fuisse, e ligno vel saxo ad Obeliscorum vel Pyramidarum Ægyptiacarum similitudinem formatas, de quibus Plin. *H. N.* 36, 14: *Trabes ex eo* (Syenite lapide) *fecere reges quodam certamine obeliscos vocantes solis numini sacratos, radorum ejus argumentum in effigie est, et ita significatur nomine Ægyptio*. Eisdem fortasse Arabs Erpenii intelligebat, qui *soles s. imagines solis reddidit*. Cum Spencero consenti Mich. in *Suppl.*, p. 818, ubi et veterum interpretationes expendit.

Bp. Patrick.—*Cast your carcases upon the carcases of your idols.* Which were both burnt together, as some imagine. However, this expresses the utmost contempt both of them and of their idols, who were alike detestable. Their fondness of them also

when they were alive, seems to be represented by throwing them upon them when they were dead. And the Hebrew word *gillulim* (which we barely translate *idols*), importing something belonging to the dunghill, is taken by some to signify the images of Baal-peor; who was worshipped, as the Jews say, after a most beastly manner. These idols, whatsoever they were, though dressed up finely, yet were no better than dead *carcases*, without any life or soul in them. And we might think (if that superstition were so old) that Moses alludes to the little images of Isis, which were made of plaster and clay, and are found frequently in the sepulchres of Egyptians at this day. Unto which Christoph. Arnoldus (in his epistles to Wagenseil) thinks the Talmudists allude, when they say that Pharaoh's daughter, becoming a proselyte to the Jewish religion, washed herself in the river Megullile, from these dunghill idols (as some render it) of her father's house (Excerpt. Gemaræ in Sota, cap. 1, sect. 40). The Dutch interpreters translate it *dreck-goden*, not merely for the matter (as Arnoldus thinks), but also for the form of a beetle, which lives in dung: for so they represented Isis, as Plutarch tells us in his book De Isid. et Osir. (see Wagenseil, Sota, p. 1176).

Gesen.—חַמָּה plur. masc. A name of derision or aversion, for idols, perhaps *blocks* (from חָלַל, *to roll*), Lev. xxvi. 30; Deut. xxix. 16, especially in Ezek. frequently, as vi. 4, 5, 9, 13; xiv. 3; xx. 17; xxiii. 7. According to the Hebrew interpreters, *sordidi, stercorei* (from חָלַל). According to others, *great, mighty* (from the Arab. حَلَل, signifying *to be great, mighty*).

Prof. Lee.—חַמָּה, m. pl.—sing. non occ. Constr. חַמָּה. The elder Lexicographers, *Idola, dii stercorii*. Gesen., &c., *Trunci, caudices*, both, "*a volendo dicti per contemptum*." Arabic, *جلول* and *جليل*, *glorious*. Comp. Isa. i. 31. חַמָּה. Arab. *جليل*, *strong*, may also be proposed as synonymous here. *Idols*.

Rosen.—*Et ponam cadavera vestra super cadaveribus idolorum vestrorum*. Videntur cadaveribus idolorum frusta, sive rudera confectorum simulacrorum intelligenda. Bene Hieronymus: *cadetis inter ruinas idolorum vestrorum*.

Ver. 31.

וְהָשַׁמְתִּי אֶת־מִקְדָּשֵׁיכֶם וְגו'

upon them. All which confession is no more than Pharaoh made in his distresses, and than hypocrites in their affliction use to make. And therefore he adds, *if then their uncircumcised*, i.e., impure, carnal, profane, and impenitent *hearts be humbled*, i.e., subdued, purged, reformed; if to this confession they add sincere humiliation and reformation, I will do what follows.

Bp. Horsley.—40 "If." Rather, "Then."

40, 41, —"and that also they have walked—and that I also have walked." Rather, "and how they walked — [How] I also walked."

41 — "if then their uncircumcised hearts be humbled, and they then accept." For **ו**, read **ו**, "and their uncircumcised hearts shall be humbled, and then they shall accept."

Rosen.—**ו** h. l. *usque dum* significare videtur, quemadmodum consona Arab. Particula subinde *donec* valet.

Ged.—"But if they will confess their own and their fathers' iniquity, in every transgression which they have committed against me, and by which they have acted with me perversely (which made me, likewise, act perversely with them, and bring them into the land of their enemies); and if, then, their uncircumcised hearts be humbled, and they accept the punishment of their iniquity." The sense of this passage is strangely confounded in almost all the versions. Vulg.: *Donec confiteantur iniquitates suas et majorum suorum, quibus prevaricati sunt in me, et ambulaverunt ex adverso mihi. Ambulabo igitur et ego contra eos, et inducam illos in terram hostilem, donec erubescat incircumcisa mens eorum: tunc orabunt pro impietatibus suis.* The Vulgate, as it stands, is irremediable; it was, however, followed by our first translators, even down to the Genevans, who all render **ו** and **ו** in the future. But James's revisers saw the impropriety of this, and tried to remove it thus. They make the first colon of ver. 41, a part of the confession of the people in their distress; and to connect it with ver. 40, thrust in an Italic *that*, and render both the verbs just now mentioned in the preterite. This, at first sight, seems to reconcile the text with itself; but I am persuaded it is not the true meaning of the text; for what need was there to *confess* that the Lord had *walked contrary to them, and had brought them into*

the land of their enemies, when they are already supposed to be in the land of their enemies, and under the Lord's rod of affliction? Of all the ancient translators, Tawusi alone seems to have understood his original. Among moderns, the version of Houbigant's comes nearest to the point; and would, with very little variation, be perfectly clear: "Tandem [si] peccatum suum et parentum ipsorum confitebuntur [confessi fuerint], quo ipsi et patres eorum me offenderunt, et iram meam [ita] provocaverunt, ut ego, eis infensus, in terram hostium ipsorum eos deportarem," &c. This, I think, is undoubtedly the meaning; but, for the sake of perspicuity, I judged it better to include in a parenthesis the words that create the difficulty; and leave to the sagacious critic to say, whether the context does not require such a rendering.

Ver. 42, 43, 44.

וְהָאֶרֶץ אֶזְכָּר : 43 — וְהָאֶרֶץ אֶזְכָּר : 42
הָעֵצִים מִקֵּץ וְתִרְצָן אֶת־שִׁבְחָתִי
בְּהִשָּׁמָה מִקֵּץ וְהֵם יִרְצוּ אֶת־עֲוֹנָם
יָעַן וּבִלְעֵן בְּמִשְׁפָּטִי מֵאִסָּה וְאֶת־הַקְּלָחִי
גַּעְלָה נִפְשָׁם : 44 וְאֵף גַּם־זֹאת בְּחִיּוֹתָם
בְּאֶרֶץ אֲבֹתֵיהֶם לֹא־מֵאֲכָתִים וְלֹא־
נִעְלָתִים לְכַלְתָּם לְהַקֵּר בְּרִיתִי אִתָּם
כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם :

42 — καὶ τῆς γῆς μνησθήσομαι, 43 καὶ ἡ γῆ ἐγκαταλειφθήσεται ἀπ' αὐτῶν. τότε προσδέξεται ἡ γῆ τὰ σάββατα αὐτῆς, ἐν τῷ ἐρημωθῆναι αὐτὴν δι' αὐτούς. καὶ αὐτοὶ προσδέξονται τὰς αὐτῶν ἀνομίας, ἀνθ' ὧν τὰ κρίματά μου ὑπερείδον, καὶ τοῖς προστάγμασί μου προσώχθισαν τῇ ψυχῇ αὐτῶν. 44 καὶ οὐδ' ὥς ὄντων αὐτῶν ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν οὐχ ὑπερείδον αὐτούς, οὐδέ προσώχθισα αὐτοῖς ὥστε ἐξαναλῶσαι αὐτούς τοῦ διασκεδάσαι τὴν διαθήκην μου τὴν πρὸς αὐτούς. ἐγὼ γάρ εἰμι κύριος ὁ θεὸς αὐτῶν.

Au. Ver.—42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my

judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

Bp. Horsley.—42, 43, —“and I will remember the land. And the land also shall be left of them, &c.” Rather, “and the land I will remember. And the land shall be relinquished of them, and shall be enjoying her sabbaths, while she lieth desolate, void of them, and they are accepting.”

44 “And yet for all that.” Or, “When things are even at this pass.”

Ged.—42, 43, 44, The land itself will I remember; the land which, being left by them, shall have enjoyed its sabbaths, during its desolation, without them; until they shall accept the punishment of their iniquity for having rejected my decrees and nauseated my statutes: for in that case, even while they are in the land of their enemies, &c., for I the LORD am their God.

Booth.—42, 43, 44, And I will remember the land, The land which was left by them, and which shall have enjoyed its sabbaths, while it lay desolate, without them; until they shall accept the punishment of their iniquity; because they have despised my judgments, and because their soul abhorred my statutes: For then, while they are in the land of their enemies, I will not, &c.

Rosen.—44 אֶת־הָאֶרֶץ וְאֶת־הַנֶּחֱשָׁרִים, *Attamen etiam, s. quin etiam hoc, sc. facturus sum (ellipsis qualis 1 Chr. xv. 13. Quia principio vos non, sc. fecistis hoc), cum fuerint in terra hostium suorum, captivi in eam deportati et in ea detenti, non rejiciam eos, neque fastidiam eos. Præterita pro futuris posita, quod in vaticiniis solenne. לְכֹלֵהֶם וְלִישָׁרֵיהֶם, Conficiendo eos, dirumpendo fœdus meum cum iis.*

Ver. 46.

Au. Ver.—Statutes and judgments. See notes on xviii. 4.

CHAP. XXVII. 1.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 2.

— אִישׁ כִּי יִשְׁלַח גֵּר בְּעֶרְבּוֹ
נִפְשָׁתוֹ לַיהוָה :

ὅς ἂν ἐβληται εὐχὴν ὥστε τιμὴν τῆς ψυχῆς αὐτοῦ τῷ κυρίῳ.

Au. Ver.—2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall* be for the LORD by thy estimation.

Pool.—A singular vow, or an eminent or hard or wonderful vow; not concerning things, which was not strange, but customary; but concerning persons, as it here follows, which he vowed, or by vow devoted unto the Lord, which indeed was unusual and difficult.

For the Lord, i.e., dedicated to the Lord, and consequently to the priest. By whose estimation? *Answ.* Either, 1. Thine, O priest, to whom the valuation of things belonged, and here is ascribed, verse 12. Or rather, 2. Thine, O man that vowest, as appears from ver. 8, where his estimation is opposed to the priest's valuation. Nor was there any fear of his partiality in his own cause, for the price is particularly limited. But where the price is undetermined, there, to avoid that inconvenience, the priest is to value it, as ver. 8, 12.

Bp. Patrick.—Singular vow.] If any man vowed himself, or his children, wholly to the service of God in the tabernacle, he directs what was to be done in that case. Which he calls a *singular* or *extraordinary* vow; and by Philo is called εὐχὴ μεγάλη, “the great vow:” it being a wonderful piece of devotion (as the word *japhli* in the Hebrew imports), because men were desirous to help God's priests in the meanest ministry.

The persons shall be for the Lord by thy estimation.] The meaning would have been more plain, if the words had been translated just as they lie in the Hebrew, “According to thy estimation, the persons shall be for the Lord.” For this immediately suggests to one's thoughts, that the service of the persons themselves thus devoted, was not to be employed in the tabernacle; but a value set upon them by the priest, and that to be employed *for the Lord, i.e.,* for holy uses; for repairing the sanctuary, suppose, or any thing belonging to it. The reason why God would not accept the persons themselves, as they desired, but the value of them, for his service, seems to be, because there was a sufficient number of persons peculiarly designed for all the work of the tabernacle; which he would not have encumbered by more attendants there than were needful.

Bp. Horsley.—2 “When a man shall make, &c.” Rather thus: “when any one would accomplish a vow unto Jehovah, by a valuation of persons.” If a man was desirous to discharge a vow by paying a sum of money, instead of making over the persons themselves, then the valuation was to be made by the rules that follow.

Ibid.—“thy estimation.” Rather, “a valuation.” The second כ in שְׁכָךְ is formative of the noun, by reduplication of the third radical: it is not the pronominal suffix. This mistake runs through the whole chapter in the English translation.

Ged.—2 “If any one will distinguish himself by vowing to the LORD the value of his own person.” *If any one will distinguish himself, &c.*, rendered by Montanus thus: “Vir cum separaverit votum in ordinatione tua animarum Domino.” Sed quis hæc intelligit? Nemo, Hercule! nemo. Nor much more intelligible is our common version: “When a man shall make a singular vow, the persons shall be for the Lord by thy estimation.” By whose estimation? “By that of Moses,” say some; “By that of the priest for the time being,” say others. But the words are addressed neither to Moses nor to the priest; but to the children of Israel. To apply the שְׁכָךְ to either the priest or Moses, then, is confounding ideas, and introducing an *anacoluthon*, to which, I believe, there is no parallel. But let us turn to the antient interpreters who are, at least, consistent. Sept. [see above.] *Vulg.* *Homo qui votum fecerit, et spoponderit Deo animam suam, sub estimatione dabit pretium.* So equivalently Onk., Tharg., and both Arabs, who all considered the ך final as a paragogic letter, or understood the word impersonally, as I do. Delgado's note is judicious: “The Hebrew substantive שְׁכָךְ, *estimation* or *value*, is never found in Scripture but with the pronoun of the second person joined to it; and which is an *expletive*, having no use but to distinguish it from the meaning of an ordinance, or laying in order.” Houbigant's version is, *quarum æstimatio sit habenda*. But better, perhaps, that of Dathe: “Si quis votum fecerit, quod homines spectat, æstimari debent,” &c. (I wonder that Michaelis and Rosenmüller were here guided by Le Clerc.) I have given a somewhat different turn to the colon, which, I am persuaded, gives the true meaning. For the rest, in rendering the

word שְׁכָךְ I have followed Aquila and Theod. who have θανμαστωση.

Booth.—If a man shall make a singular vow, of persons to Jehovah, let there be a valuation.

Rosen.—2 שְׁכָךְ אִשָּׁה וְאִשָּׁה, *Quum quis separaverit* aliquid per votum, nempe, a rebus vel personis suis, si devoverit Deo vel se, vel personam de suis, vel pecora, vel agros. Cf. Num. vi. 1. Est igitur שְׁכָךְ idem quod שְׁכָךְ, *separare* quid ab usu communi Deo id consecrando. Poterat quis aut se ipsum, aut quemquam de suis Deo vovere in ejus mancipium, i.e., tabernaculi conventus, templi, ad ministerium rerum sacrarum, quæ quidem ab eo curari poterant. Exemplum habemus in Samuelis matre, 1 Sam. i. 11. Si Levita esset, ut Samuel, non modo curare eum oportuit, quæ alii solebant Levitæ, si adessent; sed etiam semper, Pontifici M. præsto esse, ut ex ejus historia colligere est. Si esset ex alia tribu, ea potuit curare, quæ non illicita erant aliis tribubus, ut, ligna in altaris usum cadere, aquam haurire, aliaque, quæ non necessario a Levitis peragi debebant. Sed licuit sese redimere, uti apparet ex iis, quæ sequuntur. שְׁכָךְ אִשָּׁה וְאִשָּׁה, *In æstimatione tua animæ*, sc. sunt *Jovæ*. Pron. suffix. in שְׁכָךְ־ן quidam ad sacerdotem referunt, quem Deus hic alloquatur. Quod non placet: sacerdotem alloquatur vs. 12, de iis quibus nullum pretium constitutum est; hic autem sermo dirigi videtur ad unumquemque, quum hæc lex data sit omnibus Israelitis. Vix dubium, pronomen hic passive capiendum esse, ut שְׁכָךְ sit *æstimatio* non quam tu æstimas, sed *quæ æstimaberis*, seu æstimandus eris, secundum definitionem, quæ statim sequitur. Neque enim singulorem erat redemptionis pretium definire, nec sacerdotis, nisi in iis casibus qui vs. 8, 12 indicantur, sed Dei, qui æstimationem personarum aut rerum redimendarum ipse definit vs. 3—7. Igitur integri versus sententia huc redit: si quis vestrum nuncupaverit votum, quo se ipsum, aut quemquam ex suis Deo voverit, ille autem vel sese, vel alium ex suis redimere voluerit, tunc redemptionis pretium, quo quis æstimatur, Jovæ, i.e., sacrario solvendum erit.

Ver. 3, 4, 5, 6, 7, 17, 18.

Au. Ver.—3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be

fifty shekels of silver, after the shekel of the sanctuary.

Thy estimation. So Gesen.

Horsley, Ged., Booth.—The valuation. See notes on verse 2.

Rosen.—*Maris a vicenario ad sexagenarium æstimatio sit quinquaginta siclorum recti et justi ponderis.*

Ver. 8.

Au. Ver.—*Thy estimation.*

Ged., Booth.—This valuation.

Rosen.—*ואם כן דא כעצק, Si vero tenuior est facultatibus quam pro æstimatione tua, i. e., si nequit solvere quod voverat.*

Ver. 9.

Au. Ver.—9 And if it be a beast, whereof men bring an offering unto the LORD, all that any man giveth of such unto the LORD shall be holy.

Ged.—If one vow a beast, and it be one of those that may be offered up to the LORD, every such beast shall be hallowed.

Ver. 12.

— כעצק הכהן כן יחיה :

καὶ καθότι ἂν τιμήσῃται αὐτὸ ὁ ἱερεὺς, οὕτω στήσεται.

Au. Ver.—12 And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest [Heb., according to thy estimation, O priest, &c.], so shall it be.

Horsley, Ged., Booth.—And according to the valuation of the priest shall it be. See notes on verse 2.

Ver. 13, 15.

Au. Ver.—13 But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

Unto thy estimation.

Ged., Booth.—To the valuation-price. See notes on verse 2.

Ver. 16.

וְאִם אֶחָד מִכָּל הַבְּרִיָּה אֲשֶׁר יִהְיֶה וְהָיָה עֲרֵכָהּ לִפְי זִרְעוֹ וְזֶרַע חֶמֶר שְׁעָרִים בְּחֶמְשִׁים שֶׁהֶל כֶּסֶף :

ἐὰν δὲ ἀπὸ τοῦ ἀγροῦ τῆς κατασχέσεως αὐτοῦ ἀγίασῃ ἄνθρωπος τῷ κυρίῳ, καὶ ἔσται ἡ τιμὴ κατὰ τὸν σπόρον αὐτοῦ, κόρου κριθῶν πεντήκοντα διδραχμα ἀργυρίου.

Au. Ver.—16 And if a man shall sanctify unto the LORD some part of a field of his

possession, then thy estimation shall be according to the seed thereof: an homer [or, the land of an homer, &c.] of barley seed shall be valued at fifty shekels of silver.

Bp. Horsley.—"A field of his possession." Rather, "a field of his patrimony:" and for the word *possession* substitute *patrimony*, v. 21, 22, 23, 24.

Pool.—A field of his possession, i. e., which is his by inheritance, because particular direction is given about purchased lands, ver. 22. And he saith *part of it*, because it was unlawful to vow away all his possessions, because thereby he had disabled himself from the performance of divers duties by way of sacrifice, almsgiving, &c., and made himself burdensome to his brethren.

Ged.—Any part of the fields of his own possession.

Thy estimation.

Horsley, Ged., Booth.—The valuation. See notes on verse 2.

An homer of barley seed shall be valued at fifty shekels.

Bp. Patrick.—So much land as an homer of barley would sow, was to be rated at fifty shekels, and so proportionably. Menochius thinks it was to be rated so much yearly; but there is not the least intimation of this in the text.

Ver. 19.

Au. Ver.—19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

Of the money of thy estimation.

Horsley, Ged., Booth.—To the valuation-price.

Ver. 23.

וְהִשְׁבִּילוּ הַכֹּהֵן אֶת מִכְּסַת הָעֲרֵכָה וְזָבַח לֹגִיעִיתָא πρὸς αὐτὸν ὁ ἱερεὺς τὸ τέλος τῆς τιμῆς, κ.τ.λ.

Au. Ver.—23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

The worth of thy estimation.

Ged.—The sum of its value.

Booth.—The sum of the valuation.

Bp. Horsley.—Rather, "the proportional part of the valuation," i. e., "so much of the

whole value of the fee-simple as the possession might be worth to the time of the next jubilee. This was all the holder of such property by purchase had to dispose of."

Ver. 27.

וְאִם עֲבָדָהּ חֲמִשָּׁה וּפְדָהּ בְּעֶרְכָּהּ
וְיָקָהּ חֲמִשָּׁתוֹ עָלָיו וְאִם לֹא יִצְאֶל
וְנִמְכַּר בְּעֶרְכָּהּ :

ἐὰν δὲ τῶν τετραπόδων τῶν ἀκαθάρτων, ἀλλάξῃ κατὰ τὴν τιμὴν αὐτοῦ, καὶ προσθήσῃ τὸ ἐπίπεμπτον πρὸς αὐτὸ, καὶ ἔσται αὐτῷ. ἐὰν δὲ μὴ λυτρώται, πωθήσεται κατὰ τὸ τίμημα αὐτοῦ.

Au. Ver.—27 And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

Ged.—But of an unclean beast the firstling may be redeemed by adding a fifth part to its valuation-price, and, if it be not redeemed, it may be sold according to its valuation.

Booth.—But the firstling of an unclean beast, he may redeem by adding a fifth part to the valuation-price. If it be not redeemed, then it shall be sold according to the valuation.

Ver. 28, 29.

28 אִתָּךְ כָּל־יִחְיִים אֲשֶׁר יִחְרָם אִישׁ
לַיהוָה מִכָּל־אֲשֶׁר־לוֹ מֵאָדָם וּבְהֵמָה
וּמִשְׁנֵהוּ מִחֲזָרוֹ לֹא יִשְׁכַּר וְלֹא יִצְאֶל
כָּל־יִחְיִים קֹדֶשׁ קֳדָשִׁים הֵמָּה לַיהוָה :
29 כָּל־יִחְרָם אֲשֶׁר יִחְרָם מִן־הָאָדָם לֹא
יִפְדֶּה מִוֶּת יוֹמָת :

28 πᾶν δὲ ἀνάθεμα, ὃ ἀνὰ θεῷ ἄνθρωπος τῷ κυρίῳ ἀπὸ πάντων, ὅσα αὐτῷ ἔστιν, ἀπὸ ἀνθρώπου ἕως κτήνους, καὶ ἀπὸ ἀγροῦ κατασχέσεως αὐτοῦ, οὐκ ἀποδώσεται, οὐδὲ λυτρώσεται. πᾶν ἀνάθεμα ἅγιον ἁγίων ἔσται τῷ κυρίῳ. 29 καὶ πᾶν, ὃ ἐὰν ἀνατεθῇ ἀπὸ τῶν ἀνθρώπων, οὐ λυτρωθήσεται, ἀλλὰ θανάτῳ θανατωθήσεται.

Au. Ver.—28 Notwithstanding no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord.

29 None devoted, which shall be devoted

of men, shall be redeemed; but shall surely be put to death.

Ged.—No devoted thing. The word devoted but ill expresses the force of the original; which means to devote with imprecation, or execration, or both. The thing so devoted was either inalienably dedicated to the Lord, or utterly destroyed; and the person so devoted put to death.

Bp. Patrick.—29 None devoted, which shall be devoted of men, shall be redeemed.] Some learned men have, from these words, asserted, that parents and masters among the Jews had such a power over their children and servants, that they might devote them to death and so kill them; only the sentence of the priest was to concur, to whom every devoted thing fell as his portion. This is maintained by Ludov. Capellus, and confuted by Mr. Selden, lib. iv., De Jure Nat. et Gent. juxta Disciplin. Hebr., cap. 6, where he judiciously observes, that this power would have too much entrenched upon the sixth commandment, if private men might have, at their pleasure, thus disposed of their children and slaves. And, in the next chapter, he explains the sense of this verse; and proves, indeed, that there may be a *cherem* (*minhaadam*) of men, or from among men, as well as of beasts; but this word hath four several senses among the Hebrews. First, it signifies the sacred gift itself, which was devoted to God, or to holy uses; and so it signifies in the foregoing ver. 28. Secondly, it signifies that which was devoted to perdition and utter destruction, either by the right of war, or upon the account of capital enmities: an example of which we have in Jericho, Josh. vi. 17, where the whole city was a *cherem* (devoted to destruction), as a punishment to their enemies; yet so, that the metals were made a *cherem* of the first sort; that is, sacred to the Lord and his holy uses. And thus the great Sanhedrin (called in Scripture the whole congregation) might devote those to be a *cherem*, who, going to the wars, did not obey orders, and perform the charge laid upon them. An example of which we have, Judges xxi. 5; 1 Sam. xiv. 24. I omit the other two for brevity's sake (of which there are examples, Josh. vi. 26; Ezra x. 8; Acts xxiii. 12, 14, 21, see Selden, ib., cap. 7, 8), because the *cherem* here mentioned by Moses is of this second sort: for it is evident that the *cherem* of the first sort, mentioned ver. 28, was of

such things, over which they had an entire power, to dispose of them as they pleased. And therefore those words, *both of man and beast*, the Hebrews understand of their slaves, whether men or women (who were Canaanites, or Gentiles, not others), who were in their power as much as their *beasts*, to give away or to sell. But to take away their life, or to give them to be slain, was not in their power: but all the effect of this *cherem* was, that the whole right which they had to the service of such slaves, was transferred by him that devoted them to the service of the priests and sacred uses (see Selden in that book, cap. 9, p. 518, &c.). But though they might not devote their servants to death, yet they might their enemies, before they went out to war with them; and such of their own people also as did not observe the military laws. An example of which we have, Numb. xxi. 2. Upon which account also, the inhabitants of Jabesh Gilead were slain (Judg. xxi. 9, 10), for violating the solemn public *cherem*, pronounced against those that came not up to Mizpeh (ver. 5). And this is the *cherem* spoken of in this verse (see Selden, cap. 10). For as for the *cherem*, whereby a man was excommunicated, it only loaded him with many curses, and made him execrable, so that no man might come near him; but did not touch his life, as he there shows, p. 520.

Dr. A. Clarke.—29 Which shall be devoted of men.] Every man who is devoted shall surely be put to death; or, as some understand it, be the Lord's property, or be employed in his service, till death. The law mentioned in these two verses has been appealed to by the enemies of Divine revelation as a proof, that under the Mosaic dispensation *human sacrifices* were offered to God; but this can never be conceded. Had there been such a law, it certainly would have been more explicitly revealed, and not left in the compass of a few words only, where the meaning is very difficult to be ascertained; and the words themselves differently translated by most interpreters. That there were *persons* devoted to destruction under the Mosaic dispensation, is sufficiently evident, for the whole Canaanitish nations were thus devoted by the Supreme Being himself, because the cup of their iniquity was full; but that they were not *sacrificed to God*, the whole history sufficiently declares. *Houbigant* under-

stands the passage as speaking of these alone; and says, *Non alios licebat anathemate voveri, quam Chananæos, quos jusserat Deus ad internecionem deleri.* "It was not lawful to devote any persons to death but the Canaanites, whom God had commanded to be entirely extirpated." This is perfectly correct; but he might have added that it was because they were the most impure idolaters, and because the cup of their iniquity was full. These God commanded to be put to death; and who can doubt his right to do so, who is the maker of man, and the fountain of justice? But what has this to do with *human sacrifices*? Just nothing. No more than the execution of an ordinary criminal, or a *traitor*, in the common course of justice, has to do with a sacrifice to God. In the destruction of such idolaters, no religious formality whatever was observed; nor anything that could give the transaction even the most distant semblance of a sacrifice. In this way Jericho was commanded to be destroyed, Josh. vi. 17; and the Amalekites, Deut. xxv. 19; 1 Sam. xv. 3: but in all these cases the people commanded to be destroyed were such *sinners* as God's justice did not think proper to spare longer. And has not every system of law the same power? And do we not concede such power to the civil magistrate, for the welfare of the state? God, who is the sovereign arbiter of life and death, acts here in his juridical and legislative capacity; but these are victims to *justice*, not *religious sacrifices*.

Rosen.—29 אֲנָשִׁים, *Ex homine*, ex hominibus, qui, nempe, sint ejus, qui devovet. Quod plures restringunt ad hostes in bello internecioni devotos, conf. Num. xxxi.; Deut. ii. 34; xiii. 13; xxv. 19; Jos. vi. 17. Nam, inquit, servos aut liberos aut alios innocuos homines devovere non multum differet a crudeli consuetudine eorum, qui victimas humanas mactarent, quod Moses graviter damnat. Sed æstimanda hæc sunt ex sentiendi et judicandi modo hominum istius ævi. Ex eo enim penes parentes erat potestas vitæ et necis in liberos, eademque penes heros in servos. Non dubium igitur, licuisse per hanc legem homini devovere per אֲנָשִׁים personas humanas, quæ in ipsius essent potestate, hero puta servum suum, patri item liberos. Ex hujus anathematis אֲנָשִׁים lege obstrictus erat Jephtha filiam morte afficere, Jud. xi. 32; xxxiii. 41.

Ver. 30.

וְכָל-מַעְשֵׂר הָאָרֶץ מִזֶּרַע הָאָרֶץ מִפְּרִי
הָאֵץ וְגו'

pāsa dekáthē tēs gēs apō tou spérmatos tēs gēs, kai tou karpoū tou xylínou, κ.τ.λ.

Au. Ver.—30 And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the Lord's: *it is* holy unto the Lord.

Ged.—The tithe of all the land, of whatever is sown in the fields, or growth upon trees, &c.

Booth.—And all the tithe of the land, of the corn of the land, and of the fruit of the trees, &c.

Bp. Patrick.—By the "seed of the land,"

is meant corn (as Rasi expounds it), and by the "fruit of the tree," wine and oil. For thus they are reckoned up in other places (Numb. xviii. 12), where he gives the priest the first-fruits of the "wine, and oil, and wheat." And the like we read in Deut. xviii. 3, 4, and in Deut. xiv. 23, they are commanded to eat before God, "the tithe of their corn, of their wine, and their oil." Under which last is comprehended the fruit of all other trees; as under the word *seed* in this place seems to be comprehended all manner of herbs, as well as corn. For so the Pharisees understood it; and our Saviour doth not disallow it.

NUMBERS.

CHAP. I. 1, &c.

Au. Ver.—*Tabernacle of the congregation.*
See notes on Exod. xxvii. 21.

Ver. 3.

Au. Ver.—3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

Bp. Patrick.—*By their armies.*] This seems to import, that, in taking the account of them, they distributed them into certain troops or companies, out of which were formed regiments (as we now speak), and greater regular bodies, which composed several armies.

Horsley, Booth.—According to their hosts.

The word צבא sometimes signifies an army; but here it is used in a wider signification, to signify the whole mass of men, women, and children of each house, out of which mass the army was selected, by the muster of every male above twenty [and under sixty]. (See chap. ii. 4.) The command that Moses and Aaron out of the entire mass of each house should muster all the males above twenty, and capable of bearing arms, registering the name of each individual of that description under the family to which he belonged, and entering each family under its proper house. The word "host" therefore would better render צבא in this place, "throughout their hosts."—*Bp. Horsley.*

Ver. 4.

וְאִתְּכֶם יִהְיוּ אִישׁ לְמִשְׁתָּהוּ אִישׁ
רֹאשׁ לְבֵית-אֲבֹתָיו הָהֵם :

kai meθ' hēmōn ἕσονται ἕκαστος κατὰ φυλὴν ἑκάστου ἀρχόντων, κατ' οἴκους πατριῶν ἕσονται.

Au. Ver.—4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

Bp. Patrick.—*With you there shall be a man of every tribe.*] Whom they were to take for their assistants.

Every one head of the house of his fathers.] The LXX and the Vulgar understand this to signify the principal persons in each tribe, who were best acquainted with every family and household in that tribe. And so it is expounded, ver. 6, and many think these were the first-born in their tribe: but there is this objection against it, that Nahshan, who is named for the tribe of Judah (ver. 7), was not descended from the first-born of that tribe; for Pharez was not Judah's eldest son, Selah being before him, who had children, as we find in ch. xxvi. of this book (ver. 20). Besides when the principals of the tribes are reckoned up again (ch. xxxiv. of this book), in the last year of their abode in the wilderness, none of them are derived from these men here mentioned, but from others: and therefore these were the most eminent men in the several tribes, upon a

different account; either for wisdom or valour, or some other excellent quality.

Ver. 5.

Au. Ver.—That shall stand with you. So the Heb.

Ged., Booth.—That shall assist you.

Ver. 16.

אֵלֶּה קְרִיָּאֵי הָעֵדָה נְשִׂאֵי מִפְּתֹת
אֲבוֹתָם רָאשֵׁי אֲלֵפֵי יִשְׂרָאֵל חָם :
ק' ארץ v. 16.

οὗτοι ἐπικλητοὶ τῆς συναγωγῆς, ἄρχοντες τῶν φυλῶν κατὰ πατριὰς αὐτῶν, χιλιάρχοι Ἰσραὴλ εἰσι.

Au. Ver.—16 These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

Bp. Patrick.—These were the renowned.] The Hebrew word *keruim* signifies properly men called or named; that is, who had the honour to be named by God to this employment; which made them more noble than they were before. But without this respect to their nomination by God, this word signifies in general, famous men, as we translate it (ch. xvi. 2; xxvi. 9), or renowned (Ezek. xxiii. 23). Accordingly the Vulgar translates it, most noble.

Ged.—16 These were of the national council, &c.; lit., the called of the assembly: i. e., who were consulted on matters of importance, and who received from Moses the orders which they were to communicate to the people.

Booth.—These were wont to be called to the assembly, &c.

Rosen.—וְשֵׂאֵי הָעֵדָה, *Vocati ad coetum*, vid. ad Lev. viii. 3. Alii intelligi volunt *principuos, nobiles*, qui vocari solent, cum agitur de rebus arduis. Sic LXX, ἐπικλητοί, et Syrus: *celebres coetus*. Verba וְשֵׂאֵי הָעֵדָה hic plerique vertunt *capita chiliadum*, sequenti LXX, qui ponunt *χιλιάρχοι*. Sed וְשֵׂאֵי hic videntur esse *cognationes, familiae*, qua significatione hæc vox etiam occurrit Jud. vi. 15; Mich. v. 1, coll. Arab. وَاِئِمْ, *conjunctus, familiaris fuit*.

Ver. 22.

לְבָנִי שְׂמֵעוֹן תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם
לְבִיתִי אֲבֹתָם פְּרָדִיו בְּמִסְפַּר שְׁמוֹת
לְגִלְגָּלֹתָם פְּלִיגְרָר מִבֶּן עֶשְׂרִים שָׁנָה
נִמְעָלָה לֵל יָצָא צָבָא :

τοῖς υἱοῖς Συμεὼν κατὰ συγγενείας αὐτῶν κατὰ δῆμους αὐτῶν, κατ' οἴκους πατριῶν αὐτῶν, κατὰ ἀριθμὸν ὀνομάτων αὐτῶν, κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει.

Au. Ver.—22 Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war.

Ged.—The children of Simeon being mustered according to their genealogies, kinships, and patriarchal houses; and the names of all the males [LXX, and so in verses 24, 26, 28, 30, 32, 34, 36, 38, 40, and 42] being registered, one by one, from the age of twenty years, &c.

Booth.—22 "Of the Simeonites according to their genealogies, by their families, by the house of their fathers, with the number of the names one by one, from twenty years old," &c. Though a few of the MSS. have the term סְפָרִי in the 20th verse, more want it; and I am satisfied it ought to be omitted here. It is invariably wanting in the 24th, 26th, 28th, 30th, 32d, 34th, 36th, 38th, and 40th verses, where the same phraseology occurs.

Ver. 24, 26, 28, 30, 32, 34, 36, 38, 40, 42.

Au. Ver.—24 Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war.

According to the number of the names, from, &c.

Booth.—With the number of the names, one by one, every male, from, &c.

Ged.—24 The children of Gad being mustered according to their genealogies, kinships, and patriarchal houses; and the names of all the males being registered, one by one, from twenty years, &c.

Ver. 44.

אֵלֶּה הַפְּקָדִים אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן
וְנִשְׂאֵי יִשְׂרָאֵל שְׂגִים עֶשְׂרִי אִישׁ אִישׁ
אֶחָד לְבֵית־אֲבֹתָיו הָיוּ :

αὕτη ἡ ἐπίσκεψις, ἣν ἐπεσκέψαντο Μωυσῆς καὶ Ἀαρὼν καὶ οἱ ἄρχοντες Ἰσραὴλ, δώδεκα

ἄνδρες. ἀνὴρ εἰς κατὰ φυλὴν μίαν, κατὰ φυλὴν οἴκων πατριᾶς ἦσαν.

Au. Ver.—44 These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: each one was for the house of his fathers.

Ged.—Such was the muster made by Moses and Aaron, and the twelve patriarchal chiefs of Israel; one for every tribe [Sam., LXX].

Booth.—This is the account of those numbered, whom Moses and Aaron numbered with the twelve princes of Israel; for each tribe [Sam., LXX] one, according to the house of their fathers.

Ver. 45.

Au. Ver.—45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel.

So were all those, &c.

Ged., Booth.—Now all those, &c.

Au. Ver.—By the house of their fathers. So the Heb.

Ged.—According to their hosts [Sam., LXX].

Ver. 50, 53.

Au. Ver.—Tabernacle of testimony. See notes on Exod. xvi. 34.

Au. Ver.—Unto it.

Ged., Booth.—At it.

CHAP. II. 1.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 2.

אִישׁ עַל-דָּגְלוֹ בְּאֵהָרָה לְבֵית אָבוֹתָם
יִחָדְּדוּ בָנֵי יִשְׂרָאֵל מִקֵּיב לְאֹהֶל-
מוֹעֵד יִחָדְּדוּ :

ἄνθρωπος ἔχόμενος αὐτοῦ κατὰ τάγμα, κατὰ σημαίας, κατ' οἴκους πατριῶν αὐτῶν, παρεμβάλλετῶσαν οἱ υἱοὶ Ἰσραὴλ ἐναντίοι, κύκλῳ τῆς σκηνῆς τοῦ μαρτυρίου παρεμβалоῦσιν οἱ υἱοὶ Ἰσραὴλ.

Au. Ver.—2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off [Heb., over against] about the tabernacle of the congregation shall they pitch.

By his own standard, with the ensign.

Bp. Horsley.—Rather, "by his own ensign, under the standard."

Rosen.—עַל דָּגְלוֹ נִתְּנָה הָיָה שָׂמָּה, *Quisque ad vexillum suum juxta signa domus patrum suorum.* לְבֵית לXX vertunt *τάγμα, agmen, ordinem, cohortem*; *Vulgatus, turmas*; *Onkelos: ordo*; *Syrus, agmen, turma*; *Saadias, tribus.* De origine vocis Hebr. non consentiunt Interpp. Alii eam derivant ab Arab. لبر, *splendere, micare*, ita ut לבר proprie sit *signum splens, micans.* Alii per commutationem litterarum illam positam putant pro לבר, *magnus, sc. signum.* Alii existimant, לבר proprie esse *legumentum, velum* (notio enim *tegendis* radicis לבר Chaldaeis et Syris usitata est), deinde *aulæum*, hinc *aulæum pannus vexilli* (*das Fahmentuch*), et *vexillum* ipsum. Plane ut apud Romanos *vexillum* nomen habebat a *veli* diminutione quasi *velillum*. Nobis sufficiat hic observasse, לבר fuisse *signa militaria majora, vexilla.* Totus Israelitarum exercitus in quatuor agmina erat divisus (vid. vss. 3, 10, 18, 25), quorum quodque לבר signo habuit. Singularum tribuum et familiarum signa vocantur נִתְּנָה. Hæc igitur erant *signa minora*, ut in exercitibus Rom. signa singularum cohortum.

Far off, &c. So Pool, Patrick. *Far off about the tabernacle.* At such a distance as might show their reverence to the tabernacle; and that there might be another camp of the Levites within them, who made a nearer inclosure about it, in the same form with the camp of Israel, which was quadrangular. This distance of the camp of Israel from the tabernacle, is reasonably judged (by Josh. iii. 4) to have been two thousand cubits; that is, a mile.—*Bp. Patrick.*

Bp. Horsley.—"far off about." Rather, "facing on every side," i.e., they were to pitch all round the tabernacle, and each division was to face to it.

Ged., Booth.—Over against and round the congregation-tabernacle [*Ged., convention-tent*; see notes on Exod. xxvii. 21] shall they encamp.

Ver. 3.

וְהָיָה יְהוָה מִזִּדְּמָה מִזִּדְּמָה יִחָדְּדוּ
וְהָיָה לְפָנֵיהֶם וְהָיָה לְפָנֵיהֶם

καὶ οἱ παρεμβάλλοντες πρῶτοι κατὰ ἀνατολὰς, τάγμα παρεμβολῆς Ἰουδα σὺν δυνάμει αὐτῶν, κ.τ.λ.

Au. Ver.—3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies, &c.

Bp. Patrick.—*On the east side.*] These are two expressions (after the manner of the Hebrews) for the same thing. Or *kedma*, which we here translate *on the east*, may be translated *on the fore-part*, viz., of the tabernacle: which was towards the sun's rising.

Rosen.—חֲדָרָא, *Ad partem anteriorem*, sc. tabernaculi.

Bp. Patrick.—*Shall they of the standard of the camp of Judah pitch.*] These had the most honourable post (as we now speak) of all others; pitching before the most holy place, where Moses and Aaron had their station in the camp of the Levites (chap. iii. 38). And therefore the LXX translate the first words of this verse thus, οἱ παρ' ἐμβάλλοντες πρῶτοι, &c., "they that encamp first towards the east shall be," &c.

Throughout their armies.

Bp. Horsley.—Rather, "with their entire hosts." "Nimirum mulieres, pueri, et puellæ, in sua tribu cum maritis suis et parentibus erunt in eadem statione castrorum." (Houbigant, *ad v. 4.*) The translation requires the same correction, ver. 10, 18, 25.

Ver. 4, 6, 8, 11, 13, 15, 19, 21, 23, 26, 28, 30.

וַיִּצְאֻהֶם וַיִּקְרָא אֶתְּשָׂרָה וְאֶתְשִׁשְׁיִי
וְאֶתְשִׁשְׁיִי וְאֶתְשִׁשְׁיִי וְאֶתְשִׁשְׁיִי
וְאֶתְשִׁשְׁיִי וְאֶתְשִׁשְׁיִי וְאֶתְשִׁשְׁיִי

δύναμις αὐτοῦ οἱ ἐπισκεμμένοι τέσσαρες καὶ ἑβδόμηκοντα χιλιάδες καὶ ἑξακόσιοι.

Au. Ver.—4 And his host, and those that were numbered of them *were* threescore and fourteen thousand and six hundred.

Bp. Horsley.—"And his host, and those that were numbered of them." Rather, "And his host, that is to say, those of them that were numbered;" "that is to say," this is the force of the copula *ו* in this place, restraining the sense of host to the military host, or signifying that the sacred writer would be understood to speak only of that part in stating the numbers. "Aliud significatur in צבא aliud in ספדים. Nam צבא multitudinem omnem notat mulierum, puerorum, et virorum quibus tribus Juda constabat, ספדים eos qui in censu numerati sunt." (Houbigant *ad locum.*) The same remark and emendation of the translation is to be applied, ver. 6, 8, 11, 13, 15, 19, 21, 23, 26, 28, 30.

Booth.—And his host, those that were numbered, were, &c.

Ged.—Whose host of mustered men are, &c.

Rosen.—4 וַיִּצְאֻהֶם וַיִּקְרָא, *Et exercitus ejus et censi ejus*, i.e., numerus eorum, qui in exercitu ejus censi erant, milites ejus recensiti (*die Zahl der gemusterten Kriegerleute, die unter seiner Anführung waren*).

Ver. 5, 12, 20, 27.

Au. Ver.—5 And those that do pitch next unto him *shall be* the tribe of Issachar, &c.

Shall be.

Ged., Booth.—*On the one side*, shall be, &c.

Ver. 7, 14, 22, 29.

Au. Ver.—7 Then the tribe of, &c.

Ged., Booth.—Then *on the other side*, the tribe of Zebulun, &c.

Ver. 9.

וַיִּצְאֻהֶם וַיִּקְרָא

πρῶτοι ἑξαρούσι.

Au. Ver.—9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

Bp. Horsley.—"These shall first set forth." For וַיִּצְאֻהֶם I would read וַיִּצְאֻהֶם, "these shall set forth in the front." (See v. 31.)

Ver. 10.

See notes on verse 3.

Ver. 14.

Au. Ver.—14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel [Deuel].

Then the, &c.

Ged., Booth.—Then, *on the other side*, the, &c.

Reuel.

Ken., Rosen., Ged., &c.—Deuel. 'Tis strange that the Jewish rabbies could permit so many of their ancient copies to continue corrupted by so gross a blunder as Reuel for Deuel; and it would be still more strange, if Christians did not all agree in correcting it. In i. 14, it is *Eliasaph the son of Deuel*. In vii. 42, and x. 20, it is also *Eliasaph the son of Deuel*. It is likewise Deuel here (ii. 14) in the Sam. text, with the Ar. and Vulg. versions; to which is to be added the authority of eighty *Heb. MSS.*; and in about fifty of these *MSS.* the *D* seems altered to *R*, in conformity to the corrupted reading of the Masorets. If, then, no man

of sense could bear to read *Remosthenes* for *Demosthenes*, or *Cicedo* for *Cicero*, let *Reuel* be here corrected to *Deuel*.—*Kennicott*.

Ver. 17.

וְנָקַע אֶת־לְמוֹעַד מִחֲנֵה הַלְוִיִּם
בְּתוֹךְ הַמִּחֲנֵה בְּאֶשֶׁר יִחַנּוּ בְּנוֹ יִשְׂרָאֵל
אִישׁ עַל־יָדוֹ לְדִגְלֵיהֶם :

καὶ ἀρθήσεται ἡ σκητὴ τοῦ μαρτυρίου, καὶ ἡ παρεμβολὴ τῶν Λευιτῶν μέσον τῶν παρεμβολῶν. ὥς καὶ παρεμβалоῦσιν, οὕτω καὶ ἐξαρτοῦσιν ἕκαστος ἐχόμενος καθ' ἡγεμονίας.

Au. Ver.—17 Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

Pool.—In the midst of the camp, which is not to be understood strictly or exactly, but largely; for in their march they were divided, and part of that tribe marched next after Judah, Numb. x. 17, and the other part exactly in the midst of the camp.

Bp. Patrick.—As they encamp, so shall they set forward.] This may refer either to the Levites, the sons of Kohath; that, as they lay encamped on the same side of the tabernacle that the standard of Reuben did, so they should immediately march after them. Compare verse 10, of this chapter, with ch. iii. 29. Or to the two camps forenamed; that they should march in the same order wherein they lay encamped: Judah, for instance, in the midst of Issachar and Zebulun, before and behind him, or on each side of him.

Ged., Booth.—17 Then in the midst of the other camps, shall march the camp of the Levites with the congregation-tabernacle [*Ged.*, convention-tent; see notes on Exod. xxvii. 21]; as they encamp, so shall they march, every man in his place under his own standard.

Rosen.—וְנָקַע אֶת־לְמוֹעַד קִיְּמָה הַלְוִיִּם, *Deinde proficiscatur tabernaculum conventus et Levitarum castra.* ἵ ante קִיְּמָה hic omissum est, ut sæpe alias. בְּאֶשֶׁר יִחַנּוּ בְּנוֹ יִשְׂרָאֵל, *Quemadmodum castra metantur, ita proficiscuntur*; quem locum et situm tabernaculum conventus in castrorum statione habet, eundem habeat proficiscendo. *Vulgatus* autem: *quomodo erigetur, ita et deponetur*, h. e., qui officium erigendi habent, iidem habeant et deponendi. Qui sensus ob ea, quæ sequuntur, אִישׁ עַל־יָדוֹ לְדִגְלֵיהֶם, non ineptus vi-

detur. Tum הָיָה hic esset *tentoria figere*, נָקַע, ea revellere, amovere. וְנָקַע, *Quisque loco suo*. *Syrus*: cum turma sua.

Ver. 18, 25.

See notes on verse 3.

Ver. 31.

Au. Ver.—With their standards.

Ged., Booth.—According to their standards.

CHAP. III. 1.

וְאֵלֶּה תִּזְכָּרֹת אֲחֵיהֶן וּמִשְׁפַּח בְּנֵי יִשְׂרָאֵל
בְּיָמֵי יְהוֹנָתָן אֶת־מִשְׁפַּח בְּתָר כִּינִי :

καὶ αὗται αἱ γενέσεις Ἀαρὼν καὶ Μωϋσῆ, ἐν ᾗ ἡμέρᾳ ἐλάλησε κύριος τῷ Μωϋσῇ ἐν ὄρει Σινᾷ.

Au. Ver.—1 These also are the generations of Aaron and Moses in the day that the Lord spake with Moses in mount Sinai.

Generations.

Others.—History.

Ged., Booth.—Progeny.

Pool.—These which follow in this chapter are the generations, i. e., either, 1. The things done by them; as the word *generation* is sometimes used, as Gen. vi. 9; xxv. 19; xxxvii. 2. Or rather, 2. The kindred or family, for that is the subject of this chapter, and not their events or actions. *Object.* Aaron's family indeed is here mentioned, but not Moses's family. *Ans.* Moses's family and children are here included under the general name of the *Amramite*, ver. 27, which includes all the children and grandchildren of *Amram*, the persons only of Aaron and Moses being excepted. And the generations of Moses are thus obscurely mentioned, because they were but common Levites, the priesthood being given solely to Aaron's posterity, whence Aaron is here put before Moses, who elsewhere is commonly named after him. In the day that the Lord spake with Moses in Mount Sinai: this seems to be added, because Nadab and Abihu, mentioned ver. 2, were then alive, though dead at the time of taking this account.

Ged., Booth.—Now, at the time Jehovah spoke to Moses, at Mount Sinai, these were the progeny of Aaron.

The progeny. It is well known that the meaning of the word וְיָמֵי is not limited to actual *generation*; it sometimes signifies *progeny*, by *adoption*, as the verb from which it is derived signifies to *adopt*.

See Deut. xxxii. 18; Ps. ii. 7; and Jer. ii. 27. It also signifies the *events* that happen in a family, as in Gen. xxxviii. 2; so here it may signify the occurrences that happened in the family of Moses and Aaron. Still, however, I am apt to think that the word is here to be taken in its first or secondary meaning; and that the progeny of Aaron is considered as the progeny of Moses also; his own sons being born of a stranger. Dathe: *Hæc fuit progenies Mosis et Aaronis.—Ged.*

Rosen.—Hæ erant generationes Aaronis et Mosis. Sed הַלְלוּ hic commodè verti potest, *quæ in familia Aaronis et Mosis contigerunt*; de iis enim agit totum hoc Caput. Vocem Hebr. non solum *generationes* significare, sed etiam ea, *quæ in familia aut cognatione aliqua contigerunt*, apparet ex Gen. xxv. 19; xxxvii. 2. Quamquam hic etiam familia Mosis nominatur, tamen in Capite ipso Aaronis tantummodo familia describitur. Cognatio igitur Mosis et Aaronis tanquam una consideratur; et quidquid de Aaronè scribitur, de Mose etiam narratur. "Videtur autem præponi Aaron Mosi, ejusque posterì nominibus appellari, quum posterorum Mosis hic sileantur nomina; quod Aaronis soboles sacerdotio sit ornata, quum Mosis proles inter ceteros Levitas, sine dignitate peculiari, fuerit, ut liquet ex 1 Chr. xxiii. 14, sqq. Si ratio ejus rei quæretur, nihil certi responderi potest, sed amplissima conjecturis patet area. Forsan sacerdotium filiis Mosis negatum est, quod essent ex peregrina muliere suscepti, nimirum, Madianitide, Ex. ii. 21."

Ver. 4.

— עֲלֵפְנֵי אֶהְיֶה אֲבִיהֶם :

— μετὰ Ἀαρὼν τοῦ πατρὸς αὐτῶν.

Au. Ver.—4 And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

Died before the Lord.

Monnus, *Ged.*, and Booth., suppose the words "before the Lord" to be an interpolation.

In the sight of Aaron their father.

*Bp. Patrick.—*The LXX rightly translate it, "together with their father," who was the high-priest, and they lower priests under him: and so were all their sons.

*Ged.—*Under the direction of, &c.

Rosen.—Ante facies Aaronis patris eorum, i. e., coram eo, una cum eo.

Ver. 9.

— נָתַתִּים הַמָּדָה לִּי מֵאֵת
בְּנֵי יִשְׂרָאֵל :

— δεδομένοι δόμα οὗτοί μοι εἰσὶν ἀπὸ τῶν υἱῶν Ἰσραὴλ.

Au. Ver.—9 And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

Unto him.

*Ged., Booth.—*Unto me [Sam., LXX, twelve Heb. and three Chald. MSS., and parallel passage viii. 16].

Ver. 12.

וְאֶנִּי הֵנָּה לִקְהָלִי אֶת־יְהוּדִים מִתּוֹךְ
בְּנֵי יִשְׂרָאֵל בָּחַח כְּלִי-בָכּוֹר כְּמֶר רַחֵם
מִבְּנֵי יִשְׂרָאֵל וְהִי לִי הַלְוִיִּם :

καὶ ἰδού ἐγὼ ἐληψα τοὺς Λευῖτας ἐκ μέσου τῶν υἱῶν Ἰσραὴλ ἀντὶ παντὸς πρωτοτόκου διανοίγοντος μήτραν παρὰ τῶν υἱῶν Ἰσραὴλ. λύτρα αὐτῶν ἔσσονται, καὶ ἔσονται ἐμοὶ οἱ Λευῖται.

Au. Ver.—12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine.

And I, behold, I.

*Ged.—*Lo! now, I myself.

Instead of all the firstborn that openeth the matrix among, &c.

*Ged., Booth.—*Instead of all the firstborn males who are to be redeemed [Sam., LXX] among, &c.

That openeth the matrix. See notes on Exod. xiii. 2.

Ver. 13.

*Au. Ver.—*I am the LORD.

*Ged.—*I the LORD so will it.

Ver. 22.

פְּקֻדֵיהֶם בְּמִסְפָּר כְּלִיזָר מִבְּרִיהֶם
וּמַעֲלָה פְּקֻדֵיהֶם שְׂבַעַת אֲלָפִים וְחֲמִשָּׁה
מֵאוֹת :

ἡ ἐπίσκεψις αὐτῶν κατὰ ἀριθμὸν παντὸς ἀρσενικοῦ ἀπὸ μηναιῶν καὶ ἐπάνω ἡ ἐπίσκεψις αὐτῶν, ἑπτακισχίλιοι καὶ πεντακόσιοι.

Au. Ver.—22 Those that were numbered

of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.

Seven thousand and five hundred.

Ken.—Seven thousand and two hundred. Werad in ver. 11, And these were the sons of Levi; Gershon, Kohath, and Merari; 22, The Gershonites were 7,500; 28, The Kohathites, 8,600; 34, The Merarites, 6,200; 39, All the Levites were 22,000. But the sum total of the preceding numbers, instead of being *really* 22,000, will be found to be 22,300.

The difference of the sum total in the text from the real sum might be thought to arise from expressing the former by a *round number*, if there were not sufficient reason to infer the contrary from what follows. In verse 43, all the firstborn males of the Israelites are reckoned 22,273, which in verse 46 are expressly said to be 273 *more than the Levites* (and there was great reason for being exact in the calculation); and consequently the true number of the Levites must have been 22,000, as expressed in the *sum total of the text*. For if they had been 22,300, instead of the Israelites exceeding the Levites by 273, the Levites would have exceeded the Israelites by 27. The Levites then being, in the whole, exactly 22,000, there must have been a mistake of 300 *too much* in one of the three particular numbers that constitute the sum total of 22,300; and now let us see, whether this mistake may not be owing to the *change of some similar numeral letter*.

This addition of the 300 cannot be in the *Merarites*, because the hundreds there are only *two*; and the *Vau* with a stroke over it signifying 6,000, and the *Resh* 200, the number will be װ, 6,200. Neither can we suppose it to be in the *Kohathites*, because the numeral ך for 600, and ן 300, could not easily be mistaken. The error therefore must be in the sum of the *Gershonites*, where the ך 200 might very easily be mistaken for ך 500, and the ך formerly was scarce different from a ך, by having the perpendicular stroke much shorter than at present. There is then scarce a possibility of doubting whether these two letters have been so mistaken, as the supposition is so well authorized, and *solves the whole difficulty*, or rather *reconciles the contradiction*, by bringing the sum total of the three numbers

exactly to what it is said to be in the text, 22,000.—*Ken*.

Houbigant, Horsley, Geddes, and others, suppose that the error is in verse 28, and read there שש instead of שש eight thousand three hundred, instead of eight thousand six hundred. See notes on verse 28 and 39.

Ver. 24.

וְנָשִׂיא בִּית־אֶבֶן לְגֶרְשֹׁן אֱלִיָּשָׁף בֶּן־כָּדָר
לְאֵל :
καὶ ὁ ἀρχὼν οἴκου πατρὶως τοῦ δήμου τοῦ Γεδσών, Ἐλισάφ υἱὸς Δαήλ.

Au. Ver.—24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

Booth.—And the paternal chief of the families of the Gershonites, &c.

Rosen.—בִּית־אֶבֶן, *Domus patris*, quum antea semper habeatur אֲבִיָּם, *domus patrum suorum*, qua phrasi integra tribus, hic vero *familia* significatur. Cf. ad i. 2.

Ver. 25.

Au. Ver.—25 And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation.

Pool.—*The tabernacle*; not the boards, which belonged to Merari, ver. 36, but the ten curtains mentioned Exod. xxvi. 1. *The tent*, to wit, the curtains of goats' hair. *The covering thereof*, i. e., the coverings of rams' skins and badgers' skins. See Numb. iv. 25.

Bp. Horsley.—"The covering thereof." The Samaritan reads וּמִכְסֵּי, "and the covering thereof." I should prefer וּמִכְסֵּי, "and the coverings thereof;" "the tabernacle;" "the linen awning;" "the tent;" "the awning of goats' hair;" "the coverings thereof;" "the coverings of rams' skins and badgers' skins." (See Exodus chap. xxvi.)

Ver. 26.

Au. Ver.—26 And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

Au. Ver.—Which is by the tabernacle and the altar round about, &c.

Ged., Booth.—Which surroundeth the tabernacle and the altar, &c.

And the cords of it.

Bp. Horsley.—The cords were under the care of the Merarites, v. 37, and are omitted by the LXX in this place, and again in chap. iv. 26.

Ver. 28.

בְּמִסְפָּר בְּלִזְכָּר מִבְּנֵי הָאָדָם וּמִזֶּכֶר
שְׂמֵנֵהוּ אֲלֵפִים וְשָׁשׁ מֵאוֹת קָמָרִי
מִשְׁמֶרֶת הַקֹּדֶשׁ :

κατὰ ἀριθμόν. πᾶν ἀρσενικὸν ἀπὸ μηναιίου καὶ ἐπάνω, ὀκτακισχίλιοι καὶ ἑξακόσιοι, φυλάσσοντες τὰς φυλάκας τῶν ἁγίων.

Au. Ver.—28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

Ged.—And the number which was numbered of them [Syr. and one MSS.] reckoning all the males, &c.

Booth.—"And those of them that were numbered, the males," &c. Houbigant adopts as genuine the Syr. The text in verse 22 justifies it.

Au. Ver.—Eight thousand and six hundred.

Others.—Eight thousand and three hundred. See notes on verses 22 and 39.

Ver. 30.

See notes on ver. 24.

Ver. 31.

Au. Ver.—31 And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

And the hanging, &c.

Ged., Booth.—And the veil, the laver with its cover, and every thing belonging to their [Sam.] service.

Cover. See notes on Exod. xxx. 18.

Ver. 35.

See notes on ver. 24.

Ver. 36, 37.

Sockets. See notes on Exod. xxvi. 19.

Ver. 39.

בְּלִזְכָּרֵי חֻלִּיָּם אֲשֶׁר פָּגַד מִשָּׁה
וְאֶהְרֹן עַל־כֵּי יְחִיָּה לְמִשְׁפַּחָהֶם בְּלִזְכָּר
מִבְּנֵי הָאָדָם וּמִזֶּכֶר שְׂמֵנֵהוּ וְעֶשְׂרִים
אֲלֵף :

πᾶσα ἡ ἐπίσκεψις τῶν Λευιτῶν, οὗς ἐπε-

σκέψατο Μωσῆς καὶ Ἀαρὼν διὰ φωνῆς κυρίου κατὰ δῆμους αὐτῶν, πᾶν ἀρσενικὸν ἀπὸ μηναιίου καὶ ἐπάνω, δύο καὶ εἴκοσι χιλιάδες.

Au. Ver.—39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

And Aaron. Most commentators consider this word as an interpolation.

The word יִרְמִי, "and Aaron," has a point over each of its letters, probably designed as a mark of spuriousness. The word is wanting in the Samaritan, Syriac, and Coptic, and also in eight of Dr. Kennicott's and in four of De Rossi's MSS. Moses alone, as Houbigant observes, was commanded to number the Levites (ver. 5, 11, 40, 44, 51); for as the money with which the firstborn were redeemed was to be paid to Aaron and his sons (ver. 48), it was decent that he, whose advantage it was that the number of the firstborn should *exceed*, should not be authorized to take that number himself.—*Bagster's Bible.*

Rosen.—Vox יִרְמִי punctis super literis singulis est insignita; nulla, uti credibile est, alia ex causa, quam ut hoc modo notaretur, vocem illam in aliis codd. abesse, vid. Eichhorn *Einl. in d. A. T.*, p. i., § 118. Deest etiam in 8 Codd. Kennicott. et in 4 Rossian. Nec habet id nomen textus Samar., Syrus et Coptus; quod cum omittitur, consentit hic versus cum vs. 5, quo jubetur Moses, non Aaron, censum habere Levitarum, item cum vss. 11, 40, et 44, in quibus Mosem Deus alloquitur solum, cf. etiam vs. 57. Houbigantius existimat, vocem יִרְמִי ex superiore vs. perperam huc esse adlatam. "Præstat vero," inquit Clericus, "eam legere, quod videatur Aaron, tribus sui princeps, adfuisse Mosi, ut in ceteris tribus censendis singularum principes. Nec quicquam obstat, quod antea non additur nomen Aaronis vss. 14, et 16. Nam non est tanta in Mosaico stylo ἀκρίβεια, ut omnia suo loco dicantur; quum sæpe ex sequentibus colligantur circumstantiæ in antecedentibus omisæ."

Twenty and two thousand.

Pool.—*Object.* But if the particular numbers, mentioned ver. 22, 28, 34, be put together, they make exactly 22,300. *Answer.* The odd 300 are omitted here, either according to the use of the Holy Scripture, where

in so great numbers small sums are commonly neglected, or because they were the firstborn of the Levites [so Patrick], and therefore, belonged to God already, and so could not be given to him again instead of the other firstborn. See Lev. xxvii. 26. If this number of firstborn seem very small to come from 22,000 Levites, it must be considered, that only such firstborn are here named as were males, and such as continued in their parents' families, not such as had erected new families of their own. Add to this, that God so ordered things by his wise providence for divers weighty reasons, that this tribe should be much the least of all the tribes, as is evident by comparing the numbers of the other tribes from twenty years old, Numb. i., with the number of this from a month old; and therefore it is not strange if the number of their firstborn be less than in other tribes. Although if the other tribes had been computed from a month old, as this was, their number of 600,000 had probably been double or treble to that; and consequently the number of their firstborn being 22,273, ver. 43, would have been as unproportionable to their whole sum, as this of 300 firstborn Levites seems to their whole number. And some add, that only those firstborn are numbered, both in this and in the other tribes, which were born since they came out of Egypt, when God challenged all the firstborn to be his.

Ged.—"Here," says (very honestly) Delgado, "appears a seeming contradiction: the total of the Levites expressed here is 22,000; and, summing up the number of particular families, we find it to be 22,300. But the rabbins tell us, from tradition, that the 300 could not serve to ransom the firstborn, as they themselves were firstborn." Such is the Jewish solution of this difficulty: let us now see how Christian interpreters have cut the knot. De Lyra, Munster, Oleaster, Tostatus, Cajetan, De Muis, Ainsworth, and even Le Clerc, adopt the rabbinical hypothesis, namely, that neither the firstborn of the Levites nor the priests of the race of Aaron were comprehended in the 22,000 mentioned in ver. 29, although they made a part of the three sums mentioned in ver. 22, 28, and 34. But this explication is very justly exploded by Bonfrerius, who observes, that it is incredible, not to say impossible, that in the number of 22,300 persons there should be only 300 first-born. Others,

among whom are Houbigant and Michaelis, account for the present difference thus: they suppose that, in ver. 28, where the sum of the Koathites is given, the original reading was not שש סמחא, 600, but שש סמחא, 300. The lapse was certainly easy, and the conjecture has every degree of probability which a conjecture can well have. It is enhanced even by the disproportion of the present sum of the Koathites, 8,600, exceeding so much the other two, 7,500 and 6,200. Dr. Kennicott took another method, but of a similar kind. He conjectured that the number had been changed, ver. 22, in the number of the Gershonites; and that instead of 500 we should read 200. But, besides that this reduces too low the proportionate number of Gershonites, the conjecture is founded on an uncertain hypothesis that the Hebrew historian expressed numbers by single letters; and here wrote ר *resh* instead of ך *cap*h final. This solution is therefore given up, I believe, by almost all latter critics. The conjecture of Houbigant is far more natural; yet as all the copies, both Heb. and Sam., as well as all the versions, have in ver. 28, the same number 8,600, it has been attempted to reconcile the numbers in the following manner. In the first place, it is laid down as a postulate that the number in ver. 39 cannot be 22,300, for this reason, that it would be greater than the number of the firstborn of the other tribes, 22,273; which sum is, in ver. 46, said to be greater than the first-born of the Levites, by 273; therefore the sum 22,000, in ver. 39, is the true sum. This will be readily granted; but how is this sum to be reconciled with the sum of the Koathites, in ver. 28? Why thus: the surplus of 300 Levites arising from the three sums in ver. 22, 28, 34, are to be deducted, as being themselves firstborn, and, in that quality, already consecrated to God, and consequently could not stand as a redemption price for others. This is the solution of Hezel, Schulz, and Rosenmüller, and, in fact, the same with that of the Rabbins and De Lyra; consequently, liable to the same objections: for, in the first place, how is it known that those 300 Levites were firstborn; or that, if firstborn, they were not by Moses accounted in the sum total of the Levites? But in this hypothesis, another knot is yet to be untied, which Rosenmüller himself confesses to be a puzzling one: *fatendum est difficultatem*

hanc esse momenti haud exigui, sed tentari saltem debet illius explicatio. Well, let us see how the attempt will succeed. The difficulty lies in Bonfrerius's objection, already mentioned: Is it credible, that, among the Levites, there were only 300 firstborn, when, in each of the other tribes, at an average, there must have been 1,855? Even this number of firstborn, of a people who are said, in another place to have above 600,000 men fit for war, is very few. "Incredibilis primogenitorum paucitas in populo qui habebat 603,555 ætatis militaris, quibus adhuc addendi masculi inter primum expletum mensem et vicesimum annum, id vero est, pœne omnes viginti annos nondum nati. Sed si etiam de hoc numero remittamus, et, pro binis adultis in censum relatis, sumamus singulos modo fuisse natu minores, quam ut nominari deberent, tamen erunt ex 42 Israelitis singuli tantum primogeniti, quod primâ fronte incredibile." Such is the statement of Rosenmüller himself with respect to the paucity, in general, of the firstborn of the Israelites. "But the difficulty," says he, "is at least diminished, if not entirely done away, by considering, 1st, that in the computation are not to be included those who, although firstborn, were already married, and had families of their own: 2dly, that, in all such families where a female was the firstborn, there could be no firstborn male: 3dly, that, in the most numerous polygamist families, none was to be accounted a firstborn, but the *father's* first male offspring." Of these three arguments, the second only is of weight; the two others are mere assumptions. It is nowhere said that married firstborn were to be exempted: all the firstborn males, without exception, are ordered to be redeemed, from the age of one month upward, without any limitation of time or situation in life. The last argument is founded on an evident misapprehension: it supposes that it was the *father's firstborn male* that was only to be numbered, whereas it is clear that it was the mother's firstborn, כל בכור פסד רחם. See ch. iii. 2, and viii. 16; also Exod. xiii. 2, 12, 15; and xxxiv. 19. So that if a man had four wives; and each of these brought him a son for *her* first child, they must all be accounted firstborn. Still, then, the small number of firstborn, even of the other tribes, is scarcely credible; but in regard to the Levites, in the supposition that they had

only 300 firstborn, it is hardly possible. On the whole, then, I cannot but acquiesce in the opinion of those interpreters who think that, in ver. 28, a letter has been dropped out of the text; and that, for שׁ we should read שׁוּ.

Rosen.—"nos iis viris doctis accedimus, qui errorem notarunt vs. 28, ubi שׁ legitur, quum sit legendum (שׁוּ) שׁוּ, tres, ut summa Levitarum, quæ singulis ex numeris conficiatur, non jam sit 22,300, sed 22,000. Nam tali emendatione facta, solitam suam diligentiam Moses adhibet in numeris notandis, cum docet, primogenitos Israelitas fuisse 22,273, Levitas 22,000, atque adeo primogenitos Israelitas fuisse plures Levitis numero 273." Quæ quidem Hubigantii conjectura, et J. D. Michaeli magis probata, quam quod Kennicottus conjecit in *Diss. I., super ratione textus Hebr. V. T.*, p. 86, vers. Lat., mendum esse in numero Gersonitarum vs. 22, ubi nota numeri 200, ך (litteras enim pro vocibus ad numeros exprimendos olim ab Hebræis adhibitæ statuit), facile commutata fuerit cum ך, nota numeri 500. Cui conjecturæ hoc potissimum obstat, quod parum verisimile sit, in antiquissimis codd. Caph finale exstitisse, quale nec Samaritæ habent, quorum scripturæ antiquissima Hebraica simillima fuerit.

Ver. 41, 45.

Au. Ver.—I am the LORD.

Ged.—I the Lord so command.

CHAP. IV. 3.

מִבְּנֵי שְׁלֹשִׁים שָׁנָה וְלִמְעַלָּה וְיָסַד בְּךָ
חֲמִשִּׁים שָׁנָה כָּל־בָּא לַעֲשׂוֹת
מְלָאכָה בְּאֹהֶל מוֹעֵד :

ἀπὸ εἰκοσὶ καὶ πέντε ἐτῶν καὶ ἐπάνω ἕως πενήκοντα ἐτῶν, πᾶς ὁ εἰσπορευόμενος λειτουργεῖν ποιῆσαι πάντα τὰ ἔργα ἐν τῇ σκηνῇ τοῦ μαρτυρίου.

Au. Ver.—3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

From thirty years, &c. So most commentators.

Pool.—*Object.* They might enter upon this work at their twenty-fifth year, Numb. viii. 24, and in David's time and afterward at their twentieth year. *Ans.* 1. Their first entrance upon their work was at their twenty-fifth year, when they began as

learners, and acted only under the inspection and direction of their brethren; but in their thirtieth year they were completely admitted to a full discharge of their whole office. 2. David, being a prophet, and particularly directed by God in the affairs of the temple, might and did make a change in this matter, which he might the better do, both because it was but a change in a circumstance, and because the magnificence of the temple, and the great multitude of sacred utensils and sacrifices, required a greater number of attendants than formerly was necessary.

Ged., Booth.—*From the age of twenty-five years.*] The present texts, both Hebrew and Samaritan, have thirty years; and so all the versions, save Sept., which, in my opinion, has alone preserved the true reading; which is that of P. P. ch. viii. 24, as marked in my Var. Read. By Rosenmüller and others the number *thirty* is defended, and reconciled with ch. viii. 24, in this manner. In that chapter, say they, it is a question only of selecting Levites for the general service of the tabernacle, but here of selecting Levites for carrying it and its utensils; an office which required the full vigour of age. This is taking for granted what was to be proved. In ch. viii. 24, there is no distinction made in the age of the Levites who were to attend to the service of the convention tent, and surely the carrying of the tabernacle and its utensils was a part of that service. The only distinction there made is of those who had passed their fiftieth year; after which they were dispensed from the harder service of the tabernacle, but still ministered with their brethren at the convention tent.—*Ged.*

Rosen.—*שָׁנָה אַרְבָּעִים*—*קצן*, *A trigesimo ætatis anno usque ad quinquagesimum.* Hoc repugnare videtur ei, quod legitur viii. 24, Levitas esse eligendos inde a 25 ætatis anno. LXX, ne Moses a se dissentire videretur, posuerunt et h. l. *ἀπὸ εἴκοσι καὶ πέντε ἐτών*. Eundem ætatis numerum habent et vss. 23, 30, 35, 38, 43, 47, pro *קצן*. Sed quum Cod. Samar. et interpretes veteres omnes cum Cod. Masorethico consentiant, vix dubium est, Græcos interpp. pro arbitrio numerum annorum mutasse. Sunt, qui velint, post Maimonidem, Levitas a 25 ætatis anno edoctos fuisse per quinquennium, quæ essent Levitarum ministeria, atque elapso demum quinquennio ad ipsa minis-

teria fuisse admissos. Probabilius est quod coniecit Chaskuni, Levitas anno 25, ad leviora quidem admissos ministeria, quale erat observare ne quis alienus manum rebus sacris admoveret; sed non ante 30, ad bajulandum adhibitos fuisse, quod sarcinarum bajulatio ætatem firmam ac robustam posceret. Obverti quidem possit, si ita se res habuisset, legem diserte hæc distinguere oportuisse. Sed quum h. l. de munere portandi tabernaculi ejusque partium agatur, haud adeo necesse videbatur ea de re diserte monere. Quare non est, cur quam cap. 8, legimus pericopen ab alio auctore consignatur statuamus, quæ Vateri est sententia, in *Commentar.*, p. iii., p. 18.

All that enter into the host.

Bp. Patrick.—*Into the host.*] Or, *into the warfare.* For their watching continually, as a guard, about the tabernacle (ch. iii. 7, &c.), made them a sort of militia, who were encamped, as appears by the foregoing chapter, about the tabernacle for its security. Besides which, there was other work which might make their service as laborious as a soldier's life is, and give it the name of *entering into the host*; which manner of speaking St. Paul uses unto Timothy, 1 Tim. i. 18, where he exhorts him to *war a good warfare.*

Rosen.—*כָּל־הַצֵּבָא*, *Omnis in agmen veniat*, i. e., in numerum Levitarum eorum, qui in tabernaculi deportatione occupati erant. Cf. vs. 47.

Ver. 4, 5.

וְזֹאת עֲבֹדַת בְּנֵי־קֹהַת בְּאֶהֱל מוֹעֵד
לְדָשׁ הַקֹּדֶשִׁים : וְכֹה אֶהְיֶה וּבְנָיו
בְּנִסְעַ הַמִּטְחָנָה וְהוֹרִדוּ אֶת פְּרִכֶּת
הַמִּסָּדָה וְלִסְפֹּרָהּ אֶת אֵלֶּיךָ הָעֵדֻת :

4 καὶ ταῦτα τὰ ἔργα τῶν υἱῶν Καθ' ἐν τῇ σκηνῇ τοῦ μαρτυρίου. ἄγιον τῶν ἁγίων. 5 καὶ εἰσελευσεται Ἰσραὴλ καὶ υἱοὶ αὐτοῦ, ὅταν ἐξάιρῃ ἡ παρεμβολή, καὶ καθελούσι τὸ καταπέτασμα τὸ συσκίαζον, καὶ κατακαλύψουσιν ἐν αὐτῇ τὴν κιβωτὸν τοῦ μαρτυρίου.

Au. Ver.—4 This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things :

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering veil, and cover the ark of testimony with it :

Bp. Patrick.—4 The next verses explain what this service was : or, if the word *about*

(in the latter end of the verse) were quite left out, the sense would be more clear—"this shall be the service of the sons of Kohath, &c. the most holy things;" that is, the ark, as Aben Ezra expounds it. And his interpretation may be justified from ver. 19, 20, in the latter of which it is called the *holy*, and in the former the *holy of holies*; as it is here in the Hebrew: for it was the "most holy of all other holy things" in the tabernacle; and gave the name to the place where it stood, of *holy of holies*, or the *most holy place*. And this made the service of the Kohathites the most honourable of all other, and is the reason they are mentioned first.

Rosen.—תֵּשֶׁבֶת הַקֹּדֶשׁ, *Res sanctissimas*, scil. illi curabunt. Intelligitur Sanctuarium cum vasis ad id pertinentibus.

Bp. Horsley.—4, 5,—“about the most holy things—the covering vail.” A noun seems to be wanting after the participle הַמִּסְכָּה in the 5th verse; and the words קִשְׁיֵם קִשְׁיֵם seem to stand awkwardly at the end of the fourth. Suppose then that these words are misplaced, and that they ought to follow the participle הַמִּסְכָּה as the objective noun, then the rendering of these two verses will be thus:

4 “This shall be the service of the sons of Kohath in the tabernacle of appointed meeting.

5 “When the camp setteth forward, Aaron and his sons shall enter and take down the vail which covereth the Holy of Holies, and cover the ark of the testimony with it.”

Ver. 6.

וְנָתַתָּ עָלָיו בָּסָרִי צֹר תַּחֲשׁ וּפָרָשָׁי
בְּגָדֵי-בָלִיל תְּהַלֵּחַ מִלְמַעְלָה וְשָׁמָּה
בְּדָרִי :

καὶ ἐπιθήσουσιν ἐπ' αὐτὸ κατακάλυμμα δέρμα ὑακίνθινον, καὶ ἐπιβαλοῦσιν ἐπ' αὐτὴν ἱμάτιον ὄλον ὑακίνθινον ἄνωθεν, καὶ διεμβαλοῦσι τοὺς ἀναφορεῖς.

Au. Ver.—6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

6, 8, 10, &c. *Badgers' skins*. See notes on Exod. xxv. 5.

6, 7, &c. *Blue*. See notes on Exod. xxv. 4.

Bp. Horsley.—“The covering of badgers' skins.” Rather, “a covering of badgers'

skins.” (See v. 25; and compare v. 8, 10, 11, 12, 14.)

Bp. Patrick.—*Wholly of blue*.] Or, of *perfect blue*. This was the third covering of the ark; which, till it was laid upon it, the Levites might not approach. And since the tabernacle was the image of things in the heavens (as not only the apostle, but the Jews themselves say), the ark in particular being a figure of the celestial throne of God; it is not an unreasonable conceit of R. Bechai, that this blue-coloured cloth was spread over it as an emblem of the skies, which are spread like a curtain between us and the Majesty on high.

Put in the staves thereof.] It is not said they shall put them *in the rings*; for they were never to be taken out of them (Exod. xxv. 15). Nor do the Hebrew words signify that they should *put them in*; but it should be translated, “put the staves thereof,” that is, upon their shoulders. So Aben Ezra interprets it; which seems to me the most simple exposition: or, *fit and dispose them*, under the covering, that they might be laid on their shoulders: or, *order them* so in the rings (which is Chuskuni's explication), that they might fall into the two notches, which were in the staves, to keep the ark from sliding up and down.

Ged.—“And they shall spread over it a cloth entirely blue; and above that [Sam., LXX, Targ., and two MSS.] they shall put an upper cover of seals' skins; and shall put to its poles.” A flagrant instance of early transposition in the text occurs here. In all the copies and versions, the cover of blue cloth is put on after that of seals' skins: yet it is evident that this could not be the case, from the very nature of the thing, as well as from the whole context. 6. *Put to its poles*; i. e., replace them in the staples. Compare Exod. xxv. 13—15.

Booth.—And they shall spread over it a cloth wholly blue; and above that [Sam., LXX, and two MSS.] they shall put a covering of seals' skins, and shall put to it staves.

Rosen.—*Tegumentum totum hyacinthinum*, solo hyacinthina lana contextum. Hoc tegumentum videtur significari Ex. xxxi. 10. וְשָׁמָּה, *Component* ad æquilibrium, aptabunt *vectes* ad portandum; vectes enim numquam extrahebantur, vid. Ex. xxv. 15.

Ver. 7.

Au. Ver.—7 And upon the table of shew-

bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal [or, pour out withal]: and the continual bread shall be thereon.

See notes on Exod. xxv. 29.

Pool.—Of shew-bread, Heb., of faces or presence, for of the bread of faces or presence, i.e., of the bread which was continually standing in the presence of the Lord.

Ver. 8.

Au. Ver.—8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

Upon them. So LXX, Syr., Arab. Heb., upon it.—*Booth.*

8, 10, &c. *Scarlet.* See notes on Exod. xxv. 4.

8, 10, &c. *Badgers' skins.* See notes on Exod. xxv. 5.

Ver. 10, 12.

: וְנָתַנוּ עָלֶיהֶם מִסָּרִיס :

— καὶ ἐπιθήσουσιν αὐτήν ἐπ' ἀναφορέων.

Au. Ver.—10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar.

Bp. Patrick.—Put it upon a bar.] Rather upon a *bier*; for the word we here translate *bar*, is different from that used before (ver. 6, 8), which we translate *staves*; and signifies any instrument whereby things are removed from one place to another. We translate it indeed a *staff* (ch. xiii. 23), whereon two of them that went to spy out the land carried the cluster of grapes they had cut down; which was laid, no doubt, upon something that was broad; as this bar was whereon they carried the candlestick: which had no rings belonging to it, and therefore, I take it, was carried upon something resembling a *bier*, on which corpses are carried to their grave in this country: see ver. 12, and so the LXX, ἐπ' ἀναφορέων.

Bp. Horsley.—10, 12, —“a bar,” המוט. In 1 Chron. chap. xv. 15, the word in the plural מוטות, is used as equivalent to ברים, “staves.” If indeed מוטות be not the plural of מוט rather than מוט. The singular word is often used for the cross bar of a bullock's yoke; but here the word seems to be used for something different from the staves on which the ark, the table of shew-bread, and the altars were borne; and the packages

here described were such as could not be carried conveniently on a single pole. The word probably signifies a “hand-barrow,” or what our chairmen call “a horse.”

Ver. 14.

וְנָתַנוּ עָלָיו אֶת-כָּל-כֵּלֵי אֲשֶׁר יִשְׁתָּנוּ
עָלָיו בָּהֶם אֶת-הַמִּזְבֵּחַ אֶת-הַמִּזְלָחָה
וְאֶת-הַיָּעִים וְאֶת-הַמִּזְלָחָה כָּל-כֵּלֵי
הַמִּזְבֵּחַ וּפְרָשָׁיו עָלָיו בְּסוּי עוֹר תַּחֲשׁ
וְשָׂמוּ בָדָיו :

καὶ ἐπιθήσουσιν ἐπ' αὐτὸ πάντα τὰ σκεύη
ὅσοις λειτουργοῦσιν ἐπ' αὐτῷ ἐν αὐτοῖς, καὶ τὰ
πυρεῖα, καὶ τὰς κρεάγρας, καὶ τὰς φιάλας, καὶ
τὸν καλυπττήρα, καὶ πάντα τὰ σκεύη τοῦ θυ-
σιαστηρίου. καὶ ἐμβαλοῦσιν ἐπ' αὐτὸ κάλυμμα
δερμάτινον ὑακίνθινον, καὶ διεμβалоῦσι τοὺς
ἀναφορεῖς αὐτοῦ. καὶ λήψονται ἱμάτιον πορ-
φυροῦν, καὶ συγκαλύψουσι τὸν λουτήρα καὶ
τὴν βάσιν αὐτοῦ, καὶ ἐμβαλοῦσιν αὐτὸ εἰς
κάλυμμα δερμάτινον ὑακίνθινον, καὶ ἐπιθήσουσιν
ἐπὶ ἀναφορεῖς.

Au. Ver.—14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the basons [or, bowls], all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

After this verse, Horsley, Rosen., Ged., and Booth, add on the authority of the Sam. and LXX, “And they shall take a purple cloth, and cover the laver and its base [others, its cover; see notes on Exod. xxx. 18], and they shall put over them a cover of badgers' skins [others, seals' skins; see notes on Exod. xxv. 5], and shall put them on a bearer.”

Pool.—Amongst all these vessels here and above named there is no mention of the brazen laver, though that be elsewhere reckoned among the holy things, as Exod. xxxv. 16; xxxviii. 8; xxxix. 39; xl. 30: whereof possibly the reason may be because it was not covered, as not being capable of much hurt by the weather; though some ancient translations of the Bible do here add these words, *They shall take a purple covering, and cover the laver, &c.*

Rosen.—Fini hujus vs. adnectunt Samaritæ hæc verba: וְכִסּוּ אֶת-הַלָּוַי בְּעוֹר חֲמִישִׁי וְכִסּוּ אֶת-הַבָּשֶׁת בְּעוֹר חֲמִישִׁי. LXX hoc quoque habent [vid. supra]. “Qui versus,” inquit Lud. Capellus in

Crit. S., p. 489, edit. Hal., "omnino male omissus videtur in Hebræo. Cur enim in descriptione convasationis Tabernaculi, quum movenda erant castra, in qua docetur ratio convasandi omnia Tabernaculi vasa, instrumenta et partes omnes, omissum fuisset labrum cum basi ejus, quæ non minus erant convasanda et deferenda, quam reliquæ Tabernaculi partes?" Cum Cappello consentiunt Grotius et Hubigantus. Et sane vix credibile labri mentionem hic omissam fuisse.

Ver. 16.

Meat offering. See notes on Lev. ii. 1.

Ver. 17.

Au. Ver.—Cut ye not off, &c.

Booth.—Cause not to be cut off, &c.

Ver. 20.

וְלֹא־יָבֹאוּ לְרִאֲוֹת כְּבָלָע אֶת־הַקֹּדֶשׁ
וְמָרָו :

καὶ οὐ μὴ εἰσελθῶσιν ἰδεῖν ἐξάπνω τὰ ἅγια,
καὶ ἀποθανοῦνται.

Au. Ver.—20 But they shall not go in to see when the holy things are covered, lest they die.

The holy things.

Bp. Patrick.—In the Hebrew it is in the singular number, *when the holy or holy thing* is covered, i.e., the ark, as the Jews generally understand it; and that with great reason, as anyone may be satisfied, who will take the pains to compare 1 Kings viii. 8, with 2 Chron. v. 9. Where that which in the former place is called the *holy*, in the latter is called the *ark*.

Are covered. So Rosen., Ged., Booth.

Gesen.—גָּלַע (Arabic بلع) occurs in five conjugations; in *Kal*, 1. *To devour, to swallow.* The expression in Job vii. 19: דַּע בְּלִי עָד, *till I have swallowed my spittle*, for, a moment's time, is proverbial. The Arabians say frequently, Let me only swallow my spittle, for, Give me only a few moments' time. Perhaps this expression is also used elliptically, hence Numb. iv. 20: וְלֹא יֵבֹאוּ לְרִאֲוֹת כְּבָלָע אֶת־הַקֹּדֶשׁ, *and they shall not see for one moment the holy things.* LXX, ἐξάπνω. Others, *when covered.* Others, *to their destruction.*

Rosen.—20 וְלֹא יָבֹאוּ, *Nec veniant ad videndum quando operient sanctum*, i.e., vasa sacra. גָּלַע, quod proprie deglutire, absorbere notare constat, hic plerique per metaphoram,

quod quæ deglutiuntur eadem absconduntur, *abscondere, operire* significare volunt. Ita Onkelos: *dum operiunt vasa sacra.* Syrus: *cum operitur sacrum.* Saadiaz: *cum tegitur sanctum.* Sed LXX גָּלַע ἐξάπνω vertunt. Conjunxerunt videlicet גָּלַע cum verbo רָאוּ remotiori, tanquam ipsum, per hyperbaton, regente; ἐξάπνω autem adverbiascens putarunt respondere verbo גָּלַע, quasi hoc significet *nec opinato subitove*, ut cum deglutitur aliquid. Cf. Job. vii. 19, ubi דַּע בְּלִי עָד, *donec glutiero salivam meam* brevissimum respirandi intervallum denotat. Vaterus pronus est ad credendum, גָּלַע esse: *quasi devorando oculis.*

Ver. 23.

מִן שְׁלֹשִׁים שָׁנָה וְעַד חֲמִשִּׁים שָׁנָה תִּפְּעֶנּוּ לְעֹשֶׂת הַמִּשְׁכָּן
לְעֹשֶׂת הַמִּשְׁכָּן לְעֹשֶׂת הַמִּשְׁכָּן לְעֹשֶׂת הַמִּשְׁכָּן
מוֹעֵד :

ἀπὸ πέντε καὶ εἰκοσαετοῦς καὶ ἐπάνω ὥς πενήκονταετοῦς ἐπίσκειψαι αὐτούς, πᾶς ὁ εἰσπορευόμενος λειτουργεῖν, ποιεῖν τὰ ἔργα αὐτοῦ ἐν τῇ σκηνῇ τοῦ μαρτυρίου.

Au. Ver.—23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service [Heb., to war the warfare], to do the work in the tabernacle of the congregation.

From thirty years, &c.

Ged., Booth.—From twenty-five years [LXX; see notes on verse 3].

All that enter in to perform the service.

Bp. Patrick.—I do not understand why this should not be translated as ver. 2, *into the host*. For it is the very same phrase in the Hebrew, both here and there: only here more emphatical by doubling the word *for host*: and therefore may, very properly, be translated in this place, "that enter in to war the warfare." For the service of the Gershonites was more burdensome than the former, though they were fewer in number (ver. 36, 40).

Tabernacle of the congregation. See notes on Exod. xxvii. 21.

Ver. 25.

וְלֹא־יָבֹאוּ לְרִאֲוֹת הַמִּשְׁכָּן וְלֹא־יָבֹאוּ לְרִאֲוֹת הַמִּשְׁכָּן
וְלֹא־יָבֹאוּ לְרִאֲוֹת הַמִּשְׁכָּן וְלֹא־יָבֹאוּ לְרִאֲוֹת הַמִּשְׁכָּן
מוֹעֵד :

"And ye shall appoint unto them by name all their burthens."

Rosen.—27 יָצִיץ, *Ad os, ex mandato Aaronis.* Nihil fiat injussu sacerdotum. וַתִּרְצֶם אֹתָם, *Recensebitis ad eos in observatione omne onus eorum, i. e., recensebitis iis diligenter omnia eorum onera.* Sensus est, antequam veniant Gersonitæ, omnia debere parata et involuta esse, et singulis præcipiendum esse, quo pacto suum munus in portandis vasis tabernaculi exequi debeant.

Ver. 30, 35, 39, 43, 47.

Au. Ver.—30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service [Heb., warfare], to do the work of the tabernacle of the congregation.

From thirty years.

Ged., Booth.—From twenty-five [LXX, see notes on verse 3] years, &c.

Every one that entereth into the service.

Bp. Patrick.—The words in the Hebrew are the very same with those, ver. 3, which we translate *enter into the host* (see there).

Ged., Booth.—All who are fit to do the service and work, &c.

Tabernacle of the congregation. See notes on Exod. xvii. 21.

Ver. 32.

וּבְשֵׁמֹת הַתְּהִדִּי אֶת־יָצִיץ מִשְׁמֶרֶת : מִשְׁמֶרֶת

— ἐξ ὀνομάτων ἐπισκέψασθε αὐτοὺς, καὶ πάντα τὰ σκεύη τῆς φυλακῆς τῶν ἀπορμένων ὑπ' αὐτῶν.

Au. Ver.—32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

31, 32, &c. *Sockets.* See notes on Exod. xxvi. 19.

And by name, &c.

Ged.—By name shall all [Sam., LXX, Arab., Vulg., two Heb., and two Chald. MSS.] the utensils of their burthen-charge be assigned to them.

By name, &c. Hence some commentators imagine that every utensil had its peculiar name [so *Rosen.*], like as the two columns of Solomon's temple, which were called *Jachin* and *Boaz*. I believe that the phrase here means no more than that every utensil

was named, or told over, to the persons who were to carry them; or perhaps every board, &c., had its peculiar mark, by which it could readily be replaced in its own situation.—*Geddes.*

Rosen.—נִשְׂחָתָה, *Nominatim, sigillatim.* Videntur singulæ partes sua pecuniaria nomina habuisse, uti postea in templo Salomonis Jachin et Boas columnarum nomina erant, cf. 1 Reg. vii. 21.

Ver. 47.

מִבְּנֵי שְׁלֹשִׁים שָׁנָה וְעַל־לָא וְעַד כָּד
חֲמִשִּׁים שָׁנָה כָּל־יָצִיץ לַעֲבֹד עִבְדָּה
עִבְדָּה וְעִבְדָּה מִשְׁמֶת בְּאֶחָל מוֹעֵד :

ἀπὸ πέντε καὶ εἰκοσαετοῦς καὶ ἐπάνω ὥς πενηκονταετοῦς, πᾶς ὁ εἰσπορευόμενος πρὸς τὸ ἔργον τῶν ἔργων, καὶ τὰ ἔργα τὰ ἀπορμένα ἐν τῇ σκηνῇ τοῦ μαρτυρίου.

Au. Ver.—47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation.

Thirty years.

Ged., Booth.—Twenty-five years. See notes on verse 3.

Every one that came to do the service of the ministry, and the service of the burden.

Bp. Patrick.—The first of these ["the service of the ministry"] one would think related to the priest when the tabernacle was standing; and the latter ["the service of the burden"] to their carrying the tabernacle when it was taken down, and removed; and so I expounded those words, ver. 24. But he mentioning here only those that were numbered from thirty years old, I think, upon further consideration, that there is no regard in these expressions to the service they did to the priests in the tabernacle, unto which they were admitted at twenty-five years old (see ver. 3), but only to the service mentioned here in this chapter, which relates altogether to the taking down and carrying the tabernacle. And therefore these must be looked upon as two phrases for the same thing; the former of which is not exactly translated; for there is nothing of *ministry* in the Hebrew; but the words are, "every one that cometh to serve the service of the service, and the service of the burden, or carriage." For it is the same word, which,

being joined with *work*, we translate *servile* (Lev. xxiii. 7, and other places).

Ver. 49.

עֲלֵי יְהוָה פָּקֹד אוֹתָם בְּיַד מֹשֶׁה
אִישׁ אִישׁ עַל-עֲדָתוֹ וְעַל-מִשְׁאָלוֹ וּפְקֹדוֹ
אֲשֶׁר-צָנָח יְהוָה אֶת-מֹשֶׁה :

διὰ φωνῆς κυρίου ἐπεσκέψατο αὐτοὺς ἐν
χειρὶ Μωϋσῆ ἀνδρὰ κατὰ ἄνδρα ἐπὶ τῶν ἔργων
αὐτῶν, καὶ ἐπὶ ὧν αἵρουσιν αὐτοί. καὶ ἐπε-
σκέπησαν, ὃν τρόπον συνέταξε κύριος τῷ
Μωϋσῇ.

Au. Ver.—49 According to the com-
mandment of the LORD they were numbered
by the hand of Moses, every one according
to his service, and according to his burden :
thus were they numbered of him, as the
LORD commanded Moses.

Ged., Booth.—According to the com-
mandment of Jehovah by [Ged., through the
mediation of] Moses, they were numbered,
every one according to his service, and ac-
cording to his burden. Thus were they
numbered by Moses, as Jehovah commanded.

CHAP. V. 1, 6, 11.

Au. Ver.—*And.*

Ged.—Again.

Ver. 6.

דִּבֶּר אֶל-בְּנֵי יִשְׂרָאֵל אִישׁ אוֹ-אִשָּׁה
כִּי יַעֲשֶׂה מִכָּל-חַטֹּאת הָאֵלֶּם לְמַעַר
מַעַל בְּיְהוָה וְאִשָּׁמָה הִקָּשָׁה הִקָּשָׁה הִקָּשָׁה :

λάβησον τοῖς υἱοῖς Ἰσραὴλ, λέγων. ἀνὴρ ἢ
γυνή, ὅς τις ἂν ποιήσῃ ἀπὸ πασῶν τῶν ἁμαρ-
τιῶν τῶν ἀνθρωπίνων, καὶ παριδὼν παρίδη καὶ
πλημμελήσῃ ἢ ψυχὴ ἐκείνη.

Au. Ver.—6 Speak unto the children of
Israel, When a man or woman shall commit
any sin that men commit, to do a trespass
against the LORD, and that person be guilty.

Pool.—*Any sin that men commit*, Heb.,
any sins of men, i. e., either, 1. Of common
infirmity, or such sins as men commit
through human frailty; for if this were
done knowingly and willingly, a greater
punishment was appointed. See Lev. vi. 5, 6.
Or rather, 2. Sins against men [so Bishop
Patrick, Rosen.], or belonging to men, to
wit, deceits or wrongs, whereby other men
are injured, of which he manifestly speaks,
as appears from ver. 7, 8; so this is a geni-
tive case of the object, as Matt. xii. 31,
blasphemy of the Spirit (for so it is in the

Greek) is *blasphemy against the Holy Ghost*,
as it is called Mark iii. 29; Luke xii. 10;
and *power of all flesh*, John xvii. 2, is *power
over all flesh*; and *power of spirits*, Matt.
x. 1, is *power over or against spirits*, Luke
ix. 1; and *prayer of God*, Luke vi. 12, is
prayer directed unto God; and *the spoil of
the poor*, Isa. iii. 14, is the spoil taken from
the poor; and *violence of the children of
Judah*, Joel iii. 19, is *violence against them*,
as we translate it. *To do a trespass against
the Lord*; which words may be added,
either, 1. To express a new sin, of prevari-
cating or dealing falsely with God, either
by a false oath, which is a special injury
to God, or by a lie or simple denial that he
hath taken any thing of his neighbour's,
which also God takes as a sin especially
concerning himself, who in such cases is the
only judge of what is falsely said or sworn.
See Acts v. 3, 4. Or, 2. To aggravate the
former sin, and to show that such injuries
done to men are also sins against God, who
hath commended justice to men as well as
religion to himself. But the former is more
probable, both because here is a ram of
atonement to be offered to God for the
special injury done to him, as well as satis-
faction is to be made to the man whom he
injured; and especially by comparing this
with the parallel place, Lev. vi. 2, &c. *And
that person be guilty*, i. e., shall be sensible
of his guilt, or be convicted in his conscience
of his sin; for otherwise this might seem a
mere tautology, if it were only meant of
being really guilty of sin, which was ex-
pressed before in those words, *when one
shall commit any sin*, i. e., be guilty of any
sin.

Bp. Patrick.—*To do a trespass.*] Such
offences against their neighbours as were
also great offences against God. For the
Chaldee understands these words of frauds
and cheats put upon men by a false oath.
And there is a good warrant for this inter-
pretation from Lev. vi. 2, 3, where Moses
gives the same command; which seems
here to be repeated, only because he had
something to add unto it (ver. 8).

That person be guilty.] Or rather, "be
sensible of his guilt" (see Lev. vi. 4).

Ged.—If a man or woman, prevaricating
with the LORD, have committed any of those
sinful frauds, which mankind are liable to
commit, and the person have thereby in-
curred guilt.

Booth.—If a man or woman shall commit any sin which men may commit, by trespassing against Jehovah, and that person be guilty.

Rosen.—*Si peccaverit contra hominem, videlicet furto et rapina, ut ex vs. sq. apparet.* לְכַל פֶּסַל בְּדָתָהּ. Simulque *prævaricando peccaverit in Deum, falso jurando.* Cf. Lev. v. 21. וְהָיָה כַּדָּא, *Et hoc modo homo ille culpam contraxerit.*

Ver. 7.

וְהִתְנַחֲמוּ אֶת-חַטֹּאתֵיהֶם אִשָּׁר עָשׂוּ
וְהָשִׁיב אֶת-אֲשָׁמוֹ בְּרֹאשׁוֹ וְנוֹ

ἐξαγορεύσει τὴν ἁμαρτίαν, ἣν ἐποίησε, καὶ ἀποδώσει τὴν πλημμέλειαν. τὸ κεφάλαιον, κ.τ.λ.

Au. Ver.—7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give it unto *him* against whom he hath trespassed.

Then they.

Ged., Booth.—Then he [LXX].

Bp. Patrick.—7 *Then they shall confess.*] Or rather, "if they shall confess," &c. For so the particle *vau* sometimes signifies: particularly ch. xii. 14, where we [as well as the LXX] translate it, "if her father had spit in her face:" see what I have noted upon Lev. vi. 4.

He shall recompense, &c.] Rather, "then he shall recompense" the injury he did to his neighbour, in the manner here directed; which hath been explained, Lev. vi. 5 (see there).

Ver. 9.

וְכָל-הִתְרֹמָתָהּ וְנוֹ

καὶ πᾶσα ἀπαρχή, κ.τ.λ.

Au. Ver.—9 And every offering [*or, heave offering*] of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

Offering.

Patrick, Ged., Booth.—Heave-offering.

Pool.—Heb., *every heave-offering, the heave-offering* being here taken largely, so as to comprehend also *the wave-offering*, for both these were Aaron's portion. See Exod. xxix. 26—28.

Ver. 10.

Au. Ver.—10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

Bp. Horsley.—Houbigant's translation seems to give the true sense of this verse. "Habebit sacerdos sua quisque sancta nempe ea quæ ab singulis sibi afferentur."

Ver. 16.

וְהִקְרִיב אֹתָהּ חֲפָזָהּ וְהִעֲמָהּ לִפְנֵי
יְהוָה:

καὶ προσάξει αὐτὴν ὁ ἱερεὺς, καὶ στήσει αὐτὴν ἔναντι κυρίου.

Au. Ver.—16 And the priest shall bring her near, and set her before the LORD. So *Pool, Rosen.*

Patrick, Ged., Booth.—And the priest shall present it, and place it before Jehovah.

It, i. e., the donative: not the woman; who is presented only, verse 18.—Geddes.

Rosen.—*Et appropinquare faciat, adducat eam* scil. mulierem. *Et sistat eam coram Jova, in locum sanctum, in tabernaculi conventus atrium.*

Ver. 18, 24.

וְהִקְרִיב אֹתָהּ חֲפָזָהּ וְהִעֲמָהּ לִפְנֵי
יְהוָה וְפָרַע אֶת-רֹאשָׁהּ קֹאֶפֶה וְנָתַן עַל-
כַּפֶּיהָ אֶת מִנְחַת הַזִּכְרוֹן מִנְחַת הַנֶּאֱמָת
הָאֵל וּבִדְךָ הַכֹּהֵן יִהְיֶה מִן הַמִּזְבֵּיִם
הַקְּאִיָּרִים:

καὶ στήσει ὁ ἱερεὺς τὴν γυναῖκα ἔναντι κυρίου, καὶ ἀποκαλύψει τὴν κεφαλὴν τῆς γυναίκος, καὶ δώσει ἐπὶ τὰς χεῖρας αὐτῆς τὴν θυσίαν τοῦ μνημοσύνου, τὴν θυσίαν τῆς ἡλοσυντίας, ἐν δὲ τῇ χειρὶ τοῦ ἱερέως ἔσται τὸ ὕδωρ τοῦ ἐλεγκμοῦ τοῦ ἐπικαταρωμένου τούτου.

Au. Ver.—18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse.

Bp. Patrick.—*The bitter water.*] So called, because they put wormwood, or some such thing into it, to give it a bitter taste; as Maimonides and the ancient rabbins fancy. But the later doctors say, nothing was mixed with this water but dust; and yet it became bitter in the mouth. So Nachman and others. But the most probable account of all others is, that this water was called *bitter*, from its direful effects upon the body of the woman, if she was guilty. To which exposition Jacob Abendana inclines (see Wagen-seil upon the Mischna Sota, cap. 3, sect. 5, annot. 1).

That causeth the curse.] Or rather, "which was given her with curses," and dreadful imprecations: blotted out with the bitter water (ver. 21, 23), as R. Bechai expounds it.

Ged.—"And the priest shall have in his hand the corrosive execration-water." The Sam. has מַרְמָר instead of מַרְמָר; and one Heb. MS. has מַרְמָר for מַרְמָר. The antients vary in rendering these words: Sept. το ὕδωρ του ελεγμου του επικαταρωμενου τουτου; but how they could render either מַרְמָר or מַרְמָר by ελεγμου, it is not easy to conceive. Houbigant thinks they may have read in their Heb. copy either מַרְמָר from מַרְמָר, or מַרְמָר from מַרְמָר. But although the verb ελεγχω or its derivatives ελεγμος, ελεγξίς, ελεγχος, occur above ninety times in the Septuagint version, it never expresses either of the Hebrew roots which Houbigant supposes them to have read here: it is generally the coactive voice of מַרְמָר, which they render by ελεγχω, as their ελεγμος is the representative of מַרְמָר. It is my belief that here they read מַרְמָר, or, perhaps, מַרְמָר, both which will bear to be rendered ελεγμος: and I am even inclined to think that this was the original Samaritan lection, as the Samaritan version has מַרְמָר. The paraphrase of Vulg. is, *aquas amarissimas, in quibus cum execratione maledicta conguessit*. Onk., Tharg., Syr., both Arabs, Pers., Gr. Ven., all seem to have read מַרְמָר, and to have considered it as denoting *bitter*, except Sept. and the Sam. interpreter, who had before them the same reading, whatever it were, and understood it in the same manner. In the supposition that this is the genuine reading, the first clause might be thus rendered, the *proof water*, a meaning perfectly agreeable to the context, and a most proper epithet for the water in question. However, as there is no vestige of such a reading in any Heb. or Sam. copy of the text yet discovered, I was unwilling to think that they have been all uniformly corrupted, and have tried to make a suitable meaning out of the text as it now stands; I mean in the Sam. copy; for I consider מַרְמָר as the true reading, and make it a part of the verb מַרְמָר, to fret, rankle, corrode, and accordingly have rendered "corrosive water." Those who follow the present Heb. reading make מַרְמָר a part of the verb מַרְמָר, and, with our common version, render "the bitter water." But what made it bitter? It is so called, say some commentators, because the husband

brought his wife to this trial in a *bitter* disposition, *animo amaro*. Others, with more reason, that the water was so denominated from the *bitter* effects it was to produce in the guilty person: this they chiefly infer from ver. 24 and 27, where מַרְמָר is commonly rendered to *embitter*; or, as it is in our public version, "*and become bitter*;" or, as Rosenmüller expresses it, *ad acerbos dolores excitandos*. Houbigant has strenuously combated this idea; but his note is too long to be here inserted, nor is his reasoning altogether conclusive. But neither is the argument derived from the מַרְמָר of ver. 24 and 27 conclusive; for even there three Sam. MSS. have מַרְמָר. Dathe, indeed, endeavours to strengthen it by observing, that the interchange of the epithets, that is, putting מַרְמָר before מַרְמָר in ver. 24 and 27, evidently leads to this meaning: "*Ex qua epithetorum permutatione plane constare putem, hæc esse illius synonyma, ideoque de effectu esse intelligendum.*" I grant that the effect to be produced (in the supposition that the person has been guilty), is here expressed by the word that is transposed, whether it be מַרְמָר, or מַרְמָר, or מַרְמָר, but I deny that any one of these words is a synonymous term with מַרְמָר. The only question is, which of the three lections is the most likely to be genuine; or, in other words, whether we are to call this water *bitter*, *corrosive*, or *convictive*. They who approve of the first reading must render bitter; I, who prefer the second, render corrosive; and the Septuagint, who seem to have read the last reading, favour the *convictive*, or *proof-giving*. The learned reader will judge for himself, and adopt what seems best in his own judgment. In the rendering of מַרְמָר, the antients are all agreed; except Syr. and the Sam. translator: the former has מַרְמָר, the latter מַרְמָר, whence Houbigant formed his version, *aquam pudicitiae exploratricem*. In this he has not been followed. The version of Dathe is, *aquam perniciosam imprecationum*. Michaelis has only, "*das fluchwasser.*" Hezel: "*das giftige fluchwasser, the venomous execration water.*"

Booth.—The proof-execration water.

Rosen.—מַרְמָר מַרְמָר, *Aquæ amaritudinum diras inferentes*. De vocis מַרְמָר significatione dissentiunt interpretes. LXX, τὸ ὕδωρ τοῦ ἐλεγμοῦ, *aquam argutionis*, quæ nempe arguebat adulteram. Hinc conjectat

Hubigantius, illos legisse **וְהָיָה** vel **וְהָיָה**, hoc a **וְהָיָה**, *investigare*, illud a **וְהָיָה**, i. q., **וְהָיָה** significatione *probandi*. Clericus conjicit, LXX **וְהָיָה**, *docentium* legisse, quod aquæ illæ docere deberent, an casta esset mulier. E recentioribus nonnulli putarunt, aquas illas *amaras* vocari vel quod res amaræ aquæ illi injectæ fuissent, quod tamen si faciendum fuisset vix credibile est a Mose non præcipi; vel quod maritus illas uxori propinasset animo *amaro*, i. e., irato. Alii vero ab effectu illas *amaras* dici existimant, quod acerbos dolores per eas in rea excitatos esse infra dicitur. Quæ sententia probabilior videtur, imprimis propter vs. 24, 27, quibus dicitur, aquam illam ab uxore bibendam esse **וְהָיָה**, quod commode verti potest, *ad acerbos dolores excitandos*. Vocem **וְהָיָה** Syrus vertit: *exploratrices*, sc. aquas, atque Samaritanus: *declarantes*.

Ver. 21, 22, 23.

וְהָיָה בְּהָיָה אֶת־יָרֵכְךָ נֶפֶלֶת 21

וְהָיָה בְּהָיָה אֶת־יָרֵכְךָ נֶפֶלֶת

— ἐν τῷ δοῦναι κύριον τὸν μηρόν σου διαπεπωκότα, καὶ τὴν κοιλίαν σου πεπηγμένην.

Au. Ver.—21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot [Heb., fall], and thy belly to swell.

Pool.—*Thy thigh*; a modest signification of the genital parts [so Ged., Patrick, &c.], used both in Scripture, as Gen. xli. 26; Exod. i. 5, and other authors, that the sin might be evident in the punishment. *To rot*, Heb., *to fall*, i. e., to die or waste away, as the word is used, 1 Chron. xxi. 14, compared with 2 Sam. xxiv. 15. *To swell*, suddenly and violently till it burst, which the Jews note was frequent in this and like cases, as Exod. xxxii. 20. And it was a clear evidence of the truth of their religion.

Bp. Horsley.—22 —“thy belly to swell, and thy thigh to rot [or fall].” These expressions are to be understood literally. The belly was to swell with the scirrhus tumour of a diseased ovary, while the flesh of the thigh, which in the healthy state is firm and plump, should waste with disease, and become flaccid.

Ged.—By making thy thigh to fall down, and thy womb to be inflamed.

Rosen.—*Faciendo ut femur tibi decidat et*

venter intumescat. Indicatur, ut Michaelis observat, is feminarum morbus, qui *hydrops ovarii* hodie appellari solet, sed tamen rarissime invenitur. Joseph. *Ant.* iii. 11, 6, de hoc morbo hæc dicit: *μετ' αἰσχύνῃς καταστρέφει* (adultera) τὸν βίον, τοῦ τε σκέλους ἐκπεσόντος αὐτῇ καὶ τὴν κοιλίαν ὑδρόν καταλαβόντος. *Mortem obit ignominiosam, crure illi decidente et aqua intercute ventrem occupante*.

Ver. 23.

וְהָיָה בְּהָיָה אֶת־יָרֵכְךָ נֶפֶלֶת וְהָיָה בְּהָיָה אֶת־יָרֵכְךָ נֶפֶלֶת

καὶ γράψει ὁ ἱερεὺς τὰς ἀπὸς ταύτας εἰς βιβλίον, καὶ ἐξαλείψει εἰς τὸ ὕδωρ τοῦ ἐλεγκμοῦ τοῦ ἐπικαταρωμένου.

Au. Ver.—23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water.

With the bitter water. So Rosen.

Bp. Patrick.—Rather, “into the bitter water;” that is, he was to scrape out the words he had written into the water, and so make the woman drink it: or, as the Jews explain it, wash the words he had written with the bitter water till they were quite blotted out: see Wagenseil in *Mischna Sotæ*, cap. 3, sect. 3.

Rosen.—23 **וְהָיָה** hic *schedam* denotat, ut *βιβλίον* et *libellus* apud Græcos et Latinos. **וְהָיָה**, *Et delet* (scripturam) *cum aqua amara*, ut mulier biberet quasi execrationes cum aquis amaris mistas. **וְהָיָה** hic notat *cum*, ut Jos. xi. 19; Jud. vii. 6; Hos. xii. 5. Ita hanc particulam etiam h. l. exprimunt Syrus et Saadias.

Ver. 24.

וְהָיָה בְּהָיָה אֶת־יָרֵכְךָ נֶפֶלֶת וְהָיָה בְּהָיָה אֶת־יָרֵכְךָ נֶפֶלֶת

καὶ ποτιεὶ τὴν γυναῖκα τὸ ὕδωρ τοῦ ἐλεγκμοῦ τοῦ ἐπικαταρωμένου. καὶ εἰσελεύσεται εἰς αὐτὴν τὸ ὕδωρ τὸ ἐπικαταρωμένον τοῦ ἐλεγκμοῦ.

Au. Ver.—24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

Boothroyd.—24 And he shall cause the woman to drink the proof-execration water; and the execration-water shall enter into her, as a proof of her guilt or innocence.

See notes on ver. 18.

Rosen.—Deinde bibendam tradat mulieri aquam perniciosam imprecationum.

Ver. 27.

וְהִשְׁקָהּ אֶת-הַמַּיִם וְהִיתָה אִם-
נִטְמָאָה וְתִמְעַל מַעַל בְּאִשָּׁהּ וְכָמוֹ כֵּן
תַּמִּים קַמְאָרִים לְמָרִים וְצָרְתָּה בְּמָנָה
וְנִקְלָה יִרְכָּה וְהִיתָה הָאִשָּׁה לְאֵלָה
בְּקֶרֶב עַמָּה :

καὶ ἔσται, εἰὰν ἡ μεμιασμένη καὶ λήθη λάθῃ
τὸν ἄνδρα αὐτῆς, καὶ εἰσελεύσεται εἰς αὐτὴν τὸ
ὕδωρ τοῦ ἐλεγμοῦ τὸ ἐπικαταράμενον, καὶ πρη-
σθήσεται τὴν κοιλίαν, καὶ διαπεσείται ὁ μηρὸς
αὐτῆς, καὶ ἔσται ἡ γυνὴ εἰς ἄραν τῷ λαῷ αὐτῆς.

Au. Ver.—27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

Booth.—27 And when he hath made her drink the water, then it shall be, if she be defiled, and have committed a trespass against her husband, that the execration-water shall enter into her, and become a proof of it; for her belly shall swell, and her thigh shall waste, and the woman shall be an execration among her people.

See notes on verses 18 and 21.

Ver. 30, 31.

Au. Ver.—30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

30 *And shall set.*

*Booth.—*Then shall he present.

31 *Then shall the man.*

*Booth.—*And the man.

Bp. Patrick.—31 *The man be guiltless from iniquity.* By *iniquity* here is to be understood the punishment due to iniquity. For the wife, or her parents, if she appeared to be innocent, could have no action against the husband, upon the account of this accusation. But the particle *vau* in the beginning of this verse signifies sometimes as much as *if*, as I observed upon ver. 7. And

so the Jews here commonly understand it, "if the man be guiltless from iniquity." For thus the rule is expressed in the Gemara, upon the fifth chapter of Sota: "When the husband is free from iniquity (i. e., from adultery), then the water tries his wife: but if he be not free (i. e., be himself also guilty of adultery), then the water hath no power to try her:" that is, produces none of the effects before mentioned. And so the author of Ez. Hachajim, in Wagenseil upon Sota (p. 595), concludes from these very words, That the bitter water then only had power, when the man was free from the sin of which he suspected his wife: and gives this as the reason why, in the latter end of the second temple, this way of trial ceased, and was quite taken away by the Sanhedrin; because the number of adulterers was then so great, that the water had no effect; according to those words of the prophet Hosea (ch. iv. 14), "I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery," &c. For that is another rule of theirs, "When adulterers were multiplied, the bitter waters ceased;" i. e., there was no trial by them (see Selden, lib. iii., Uxor. Heb., cap. 15, p. 408). Yet the Jews seem to have continued in after ages, since their temple was destroyed, some form of dreadful imprecations, in their synagogues, for the discovery of truth in doubtful cases.

CHAP. VI. 1.

Au. Ver.—And.

*Ged., Booth.—*Again.

Ver. 2.

אִישׁ אִזְדַּמְּתָהּ כִּי יִפְלֵא לְבָדָרְךָ
נָזִיר לְהִנָּזֵר לַיהוָה :

— ἀνὴρ ἢ γυνὴ ὅς ἐν μεγάλῳ εὐχῇται εὐχὴν ἀφ'αυτοῦσασθαι ἀγνείαν κυρίου.

Au. Ver.—2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite [or, make themselves Nazarites], to separate themselves unto the LORD.

Separate themselves, &c. See notes on Lev. xxvii. 2.

Ver. 3.

וְכָל-מִשְׁרַת צְנֻבִים לֹא יִשְׁתָּה
וְצְנֻבִים לְתִים וְיִבְשִׁים לֹא יִמָּלֵךְ :

— καὶ ὅσα κατεργάζεται ἐκ σταφυλῆς οὐ πίνεται. καὶ σταφυλὴν πρόσφατον καὶ σταφίδα οὐ φάγεται.

Au. Ver.—3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

Any liquor of grapes.

Bp. Horsley.—Rather, “any preparation of grapes.”

Bp. Patrick.—*Liquor of grapes.*] i. e., Secondary wine; which was made by maceration of grapes in water, after the juice had been pressed out to make wine. Pliny speaks of various kinds of it (lib. xiv., Nat. Hist., cap. 10).

Gesen.—כִּשְׂרָה fem. (from שָׁרָה, to dissolve), the act of dissolving. Numb. xvi. 3: כִּשְׂרָה עֲנָבִים, drink which is obtained by dissolving or macerating of grapes.

Rosen.—כִּשְׂרָה עֲנָבִים LXX reddunt, ὅσα κατεργάζεται ἐκ σταφυλῆς. Hieronymus: quidquid exprimitur. כִּשְׂרָה conferendum est cum Chald. et Syr. הָרָה, in liquido dissolvit, maceravit, hinc illæ voces proprie significant macerationem, dissolutionem, id vero est, succum uvarum. Bene Syrus: succum ex uvis passis expressum. עֲנָבִים יָדִים, uva recentis.

Ver. 4.

כָּל יְמֵי נִזְרוֹ מִכָּל אֲשֶׁר יִצְטָח מִנֶּחֱלָה
הָיוּ מִחֲרָצִים וְעַד-זֶג לֹא יֹאכֵל :

πάσας τὰς ἡμέρας τῆς εὐχῆς αὐτοῦ. ἀπὸ πάντων ὅσα γίνεται ἐξ ἀμπέλου οἴνου ἀπὸ στεμφύλων ἕως γιγάρτου οὐ φάγεται.

Au. Ver.—4 All the days of his separation [or, Nazariteship] shall he eat nothing that is made of the vine tree [Heb., vine of the wine], from the kernels even to the husk.

4, 9, &c. Separation.

Ged., Booth.—Nazariteship.

From the kernels even to the husk.

Ged., Booth.—From the grape stones to the rind.

Prof. Lee.—עֲנָבִים, m. pl. once, Num.

vi. 4, r. חֲצִי. Arab. حَصْرٌ, fructus acerbus vitis, aliusve arboris, omphaces. Unripe, or sour grapes. LXX, στεμφύλων.

Rosen.—1 חֲצִי Chaldæus vertit חֲצִי et Saadias חֲצִי, quæ vox apud Talmudicos acinos denotat, ex quibus oleum aliquod parari solet. Syrus: calcatas jam et

expressas uvas, et in eandem sententiam LXX, οἶνον ἀπὸ στεμφύλων, vinum ex uvarum expressarum retribuentis factum: coll. Arab.

فَرْجٌ proprie fidi, fregit, tundendo laceravit, quod etiam de pressione et calcatione uvarum in torculari usurpatum esse videtur. Gesenio in *Lexico* est i. q. Arab. فَرْجٌ, fructus acerbus vitis, aliusve arboris, omphaces. 2 LXX, γιγάρτον, granum acini, Vulgatus acinos interpretantur. Onkelos פִּרְיָא reddit, uvarum expressarum reliquias. Michaelis in *Suppl.*, p. 588, suspicatur, פִּרְיָא esse quod post primam calcationem, 2, quod post secundam calcationem de uvis superest; quamquam non possit definiri, quid edule ex uvis calcatis paratum fuerit. Verum non de cibi, sed de potionis genere quodam hic agi videtur. Hebræorum magistri docent, פִּרְיָא esse granula uvarum interiora, quæ seminari solent, 2 autem corticem exteriorem, i. e., folliculos; quibuscum consentit Gesenius, qui a פִּרְיָא s. פִּרְיָא, quod Chaldæis lucere, lucidum esse, 2 denotare censet uvarum folliculum, sive cutem earum exteriorem pellucidam.

Ver. 9.

וְקִרְיָמֹתַי מֵת עָלַי בְּפֶתַע פְּתָאִים
וּמִמָּה רָאשׁ נִזְרוֹ וְנִלְחָ רֹאשׁוֹ בְּיוֹם
מִקְרָאָו וְגו'.

ἐὰν δέ τις ἀποθάνῃ ἐπ' αὐτῷ ἐξάπινα, παρα-
χρῆμα μιανθήσεται ἡ κεφαλὴ εὐχῆς αὐτοῦ.
καὶ ξυρήσεται τὴν κεφαλὴν αὐτοῦ ἢ ἂν ἡμέρα
καθαρισθῇ, κ.τ.λ.

Au. Ver.—9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

Ged., Booth.—And if a man die by him suddenly, his Nazariteship is then defiled; and he shall shave his head on the day of his purification, on the seventh day shall he shave it.

Ver. 11, &c.

Tabernacle of the congregation. See notes on Exod. xxvii. 21.

Ver. 12.

Au. Ver.—12 And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost [Heb., fall], because his separation was defiled.

3 y

Ged., Booth.—And when he hath brought a lamb of the first year for a guilt-offering, he shall again devote to Jehovah the days of his Nazariteship; and the former days shall not be reckoned, because his Nazariteship was defiled.

Ver. 14, 17.

Au. Ver.—Peace offerings. See notes on Lev. iii. 1.

Ver. 15.

וְכָל מִצְוֹת קִלְתָּ חֵלֶת בְּלִילֹת בִּשְׁמֶן
וְרִיחֵי קִנְיָן מִשְׁתֵּי בִשְׁמֶן וּמִנְחָתָם
וְנִסְכֵּיהֶם :

καὶ κανοῦν ἀζύμων σεμιδάλεως ἄρτους ἀνα-
πεποιημένους ἐν ἐλαίῳ, καὶ λάγανι ἄζυμα
κεχρισμένα ἐν ἐλαίῳ, καὶ θυσίαν αὐτῶν, καὶ
σπονδὴν αὐτῶν.

Au. Ver.—15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

Booth.—And a basket of unleavened bread, namely cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, as their wheaten-offering; also their drink-offerings of wine. So *Ged.*

15, 17 The Vulg. so renders; and from Lev. ii. 4—6, it is evident that the basket of unleavened bread constituted the wheaten-offering which accompanied the three sacrifices mentioned verse 14.—*Booth.*

Mingled with oil, anointed with oil. See notes on Lev. xxix. 3.

Ver. 17.

Au. Ver.—17 And he shall offer the ram for a sacrifice of peace offerings unto the Lord, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

Ged.—He shall then offer the ram for a eucharistic sacrifice to the Lord, with the basket of unleavened bread as its donative, and with its libation of wine.

Booth.—And he shall offer the ram for a feast-sacrifice to Jehovah; with the basket of unleavened bread, the priest shall offer its wheaten-offering, and its drink-offering of wine. See notes on verse 15.

Ver. 27.

Au. Ver.—And they.

Ged., Booth.—Thus they.

CHAP. VII. 8.

Au. Ver.—Under the hand.

Ged., Booth.—Under the direction.

Ver. 9.

— פִּרְעֻכְתָּ הַקֹּדֶשׁ עַל־הֶם בַּנְּחָה : יִשְׂרָאֵל :

— ὅτι τὰ λειτουργήματα τοῦ ἁγίου ἔχουσιν ἐπ' ὤμων ἀρῶσιν.

Au. Ver.—9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.

Because, &c.

Ged., Booth.—; because to them belonged the service of the sanctuary, which they were to carry upon their shoulders.

Rosen.—Quia ministerium sanctitatis super eos, in humero bajulabunt, i. e., munus, quod iis circa sacrarium incumbit, est humeris bajulare.

Ver. 12.

Au. Ver.—12 And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah.

Of the tribe.

Ged., Booth.—Chief [Sam., Syr.] of the tribe, &c.

Ver. 13, 14, 19, 20, 25, 26, &c.

Au. Ver.—13 And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a meat offering:

14 One spoon of ten *shekels* of gold, full of incense:

Charger.

Ged., Booth.—Platter.

Gesen.—*قعر*, dish, cup, Numb. vii. 13, &c. (Arab. *قعران*, a deep dish, from *قعر*, to be deep.)

Bowl.

Ged., Booth.—Sprinkling-basin.

Prof. Lee.—*כִּיָּר* f. r. *כִּיָּר*. Lit. instrument, &c. of sprinkling. *Bowl*, or *cup*, either for sacrificial purposes, or for drinking, Exod. xxxviii. 3; Numb. iv. 14; vii. 13, 19, 25, &c.

Spoon.

Ged., Booth.—Incense pot.

Prof. Lee.—*פָּה* Bason or phial.

Gesen.—Pan or cup.

Ver. 18.

Au. Ver.—Prince of Issachar.*Ged., Booth.*—Chief of the tribe [LXX, Arab.] of Issachar.

Ver. 24, 30, 36, &c.

Au. Ver.—Children of Zebulon.*Ged., Booth.*—Tribe [LXX] of Zebulon.

Ver. 89.

וּבָבֹא מֹשֶׁה אֶל־אֹהֶל מוֹעֵד לְדַבֵּר
 אֵתוֹ וַיִּשְׁמַע אֶת־הַקּוֹל מִדִּבְרַר אֱלֹהִי
 מֵעַל הַכַּפֹּרֶת אֲשֶׁר עַל־אֲרֹן הָעֵדוּת
 מִבֵּין שְׁנֵי הַכְּרֻבִּים וַיְדַבֵּר אֱלֹהִי :

ἐν τῷ εἰσπορεύεσθαι Μωυσὴν εἰς τὴν σκηνὴν τοῦ μαρτυρίου λαλῆσαι αὐτῷ. καὶ ἤκουσε τὴν φωνὴν κυρίου λαλοῦντος πρὸς αὐτὸν ἄνωθεν τοῦ ἱλαστηρίου, ὃ ἐστὶν ἐπὶ τῆς κιβωτοῦ τοῦ μαρτυρίου, ἀναμέσον τῶν δύο Χερουβίμ, καὶ ἐλάλει πρὸς αὐτόν.

Au. Ver.—89 And when Moses was gone into the tabernacle of the congregation to speak with him [*that is*, God], then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

Ged., Booth.—Now whenever Moses went into the congregation-tabernacle [*Ged.*, convention tent; see notes on Exod. xxvii. 21] to speak with Jehovah, then he heard the voice of one speaking to him from off the mercy-seat [*Ged.*, lid; see notes on Exod. xxv. 17] which was upon the ark of testimony, from between the two cherubs; for there he spoke with him.

Ark of testimony. See notes on Exod. xvi. 34.

Rosen.—89 וַיְדַבֵּר אֱלֹהִי, *Ad loquendum cum eo*, ut consuleret eum, sc. Jovani. Loca plura alia, quibus pronomina affixa respiciunt ad nomen diserte non expressum, sed e contexto sermone facile intelligendum, attulit Glassius *Philol. S.*, pag. 158, edit. Dath. Cf. xxv. 4. Hubigantius: "*Ut loqueretur cum eo*, nempe cum Deo qui vs. 11, cum Mose loquebatur. Nam res gestæ in hoc vs. continuantur cum vs. 11. Et ea quæ intercesserunt, de recensione donorum, ex tribuum tabulis huc fuerunt in medias res allata, ut commentarii pars separata, et tanquam scheda ad locum sibi in historia sacra proprium annexa." Est vero hic vs. simul εἰσαγωγικὸς ad ea quæ sequuntur. Nihil

igitur necesse est, ut cum Vatero hunc vs. majoris pericopes laciniam statuamus, quæ inter supplementa plura alia, nullo rerum ordinis respectu habito, hic inserta fuerit. *צב*, *E supra*, h. e., e loco, qui erat supra operculum.

CHAP. VIII. 1, 5.

Au. Ver.—*And.**Ged.*—*Again.*

Ver. 2.

— בְּהַעֲלֹתָ אֶת־הַנֶּגְזֹת אֶל־מִלֵּי פָנָי
 הַמְנוֹנִיָּה יֵאָדָר שְׁבַעַת הַנְּדָרוֹת :

— ὅταν ἐπιτίθῃς τοὺς λύχνους, ἐκ μέρους κατὰ πρόσωπον τῆς λυχνίας φωτισοῦσιν οἱ ἐπὶ τὰ λύχνοι.

Au. Ver.—2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

Pool.—i. e., Either, 1. On every side of the candlestick. So the *candlestick* is here put for the bulk or shaft of the candlestick, as Exod. xxv. 34, 35, and the lamps, when they were lighted, were put into the branches of the candlestick, and taken out upon occasion. Thus the meaning is, that all the lamps were to be lighted on that part which was towards the middle, looking that way whence they had their light; for the middle lamp was lighted with the fire of the altar, and from that the other lamps received light. But against this sense it is objected, that the lamps could not be otherwise ordered, but that they must give light round about the candlestick, and therefore that *sense* seems to make this direction idle and frivolous. Or, 2. On that part which is before the candlestick, Heb., *over against the face of the candlestick*, i. e., in that place towards which the candlestick looked, or where the candlestick stood in full view, i. e., upon the north side, where the table of shewbread stood, as appears from hence, because the candlestick stood close to the boards of the sanctuary on the south side, Exod. xxvi. 35. And thus the lights were on both sides of the sanctuary, which was fit and necessary, because it was wholly dark in itself, and had no window in it.

Bp. Patrick.—*The seven lamps shall give light over against the candlestick.*] Upon the table which was over against the candlestick; as the Vulgar Latin very well ex-

plains it; which is rather a paraphrase upon these words than a translation of them, in this manner: "When thou lightest the seven lamps, let the candlestick be set up on the south side:" (for so it was ordered, Exod. xxvi. 35), and so Moses set it (ch. xl. 24), "and let the lamps look towards the north, over against the table of shew-bread," see Exod. xxv. 37, where there is the like obscure expression, but to this sense. And thus this verse may be translated exactly out of the Hebrew, "When thou settest up the lamps, the seven lamps shall shine before the face of the candlestick," i. e., enlighten all the room that is opposite to it; for there were no windows in the sanctuary, and therefore these lamps were lighted.

Ged., Booth.—When thou lightest the lamps, let the seven lamps shine forward from the chandelier.

Rosen.—*Cum tu facies ascendere lucernas*, i. e., quando accendes lucernas. Videtur significari actio sacerdotis elychnium in oleo depressum attolentis. אֲלִכְמֵל פְּנֵי הַמְּנִיחָה, *E regione faciei candelabri*, eam partem versus, quæ respondet fronti candelabri, i. e., orientem versus.

Ver. 3.

Au. Ver.—3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the Lord commanded Moses.

Ged., Booth.—And Aaron did so; on the front of the chandelier he placed the lamps, as Jehovah commanded Moses.

Ver. 4.

Au. Ver.—4 And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the Lord had shewed Moses, so he made the candlestick.

Beaten work. See notes on Exod. xxv. 18.

Ged., Booth.—And this chandelier was made of solid gold; from its shaft to its flowers it was one solid piece: according to the pattern which Jehovah had shown Moses so was the chandelier made.

Ver. 8.

Au. Ver.—8 Then let them take a young bullock with his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

Ged., Booth.—Then let them take a steer for a burnt-offering, with its wheaten-offering

[*Ged.*, donative; see notes on Lev. ii. 1], fine flour mingled with oil; and another steer shall be taken for a sin-offering.

Ver. 9, 10.

Au. Ver.—9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites.

Bishop Patrick.—9 *Gather the whole assembly.* The Hebrew words, *col adath*, which we translate the whole assembly, frequently signifies all the elders of Israel; as in ch. xv. 4; xxv. 7; and xxxv. 12. And it cannot well have any other sense in this place, as appears from the next verse.

10 *The children of Israel.* The elders of the people mentioned in the foregoing verse. For all the children of Israel could not possibly do what is here enjoined; but some of them in the name of the rest; and none so proper as their rulers and governors, who were their representatives.

Ver. 11.

וְהִנֵּה אֶהְיֶה אֲתֵיכֶם לְקָנִי
וְהִנֵּה מֵאֵת בְּנֵי יִשְׂרָאֵל וְהָיוּ לְעֹלָד
אֶת־עֲבֹדְתִי יְהוָה:

καὶ ἀφοριεῖ Ἀαρὼν τοὺς Λευίτας ἀπόδομα ἑναντι κυρίου παρὰ τῶν υἱῶν Ἰσραὴλ. καὶ ἔσονται ὥστε ἐργάζεσθαι τὰ ἔργα κυρίου.

Au. Ver.—11 And Aaron shall offer [Heb., wave] the Levites before the Lord for an offering [Heb., wave-offering] of the children of Israel, that they may execute [Heb., that they may be to execute] the service of the Lord.

Bishop Patrick.—*Aaron shall offer the Levites before the Lord.* The Hebrew words are more significant; "Aaron shall wave the Levites before the Lord, for a wave-offering," &c. I have often observed before, that this waving or agitation to and fro before the altar (of which, see Exodus xxix. 24), was a solemn consecration of a thing to God, as a sacrifice: and therefore the Levites were presented unto him, under the same consideration as the first-born were. But it was impossible for Aaron to wave them, as he did some parts of a sacrifice: and therefore it is probable that he, lifting up his hands, and turning about to all

sides (as he did when he offered a wave-offering), they, at his command, imitated the same motion; and so were offered up to God, and became wholly his (see ver. 21).

That they may execute the service of the Lord.] Or, as it is more significantly in the margin, "that they may be to execute," &c. Which expresses the intention of this "waving them before the Lord," that, being wholly given up to him, they might become meet to execute that service to which he appointed them at his house.

Ver. 15.

וַיִּחַדְדוּן יְבִיאֵי הַלְוִיִּם לַעֲבֹד אֶת־
אֹהֶל מוֹעֵד וְשִׁהֲרָף אֹתָם וְהִנֵּפְתָּ אֹתָם
תְּנִיפָה :

καὶ μετὰ ταῦτα εἰσελεύσονται οἱ Λευῖται ἐργάζεσθαι τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου. καὶ καθαριεῖς αὐτούς, καὶ ἀποδώσεις αὐτούς ἔναντι κυρίου.

Au. Ver.—15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.

*Bp. Patrick.—Thou shalt cleanse them, and offer them.—*Or rather, "after thou hast cleansed them, and offered," &c., according as was directed, ver. 7, 11.

Ged., Booth.—15 And after thou hast thus purified them and offered them as an offering, the Levites shall go in to do the service of the congregation-tabernacle [*Ged., convention-tent: see notes on Ex. xxvi. 21*].

Ver. 16, 18.

16 *Au. Ver.—Open every womb.* See notes on Exod. xiii. 2.

18 *Au. Ver.—And.*

Ged., Booth.—So.

Ver. 21.

Au. Ver.—21 And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the Lord: and Aaron made an atonement for them to cleanse them.

Bp. Patrick.—Aaron offered them as an offering.] Or rather, "waved them a wave-offering," &c., as I observed, ver. 11. To which may be added, that it is likely some of the Levites were thus waved in the name of all the rest: for there being two-and-twenty thousand of them (ch. iii. 39), one cannot well conceive how they should be every one thus offered.

Ver. 23.

Au. Ver.—23 And the Lord spake unto Moses, saying,

*Ged.—*Now the Lord had spoken to Moses, saying,

*Booth.—*Jehovah also spoke, &c.

CHAP. IX. 1.

Au. Ver.—And.

*Ged., Booth.—*Again.

Ver. 3, 5, 11.

Au. Ver.—At even. See notes on Exod. xii. 6.

Ver. 7.

Au. Ver.—7 And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel?

*Ged.—*Although we are defiled on account of the dead, shall we therefore be kept back, &c.

*Booth.—*We are defiled by a human dead body, but why should we be, &c.

Ver. 10.

Au. Ver.—10 Speak unto the children of Israel, saying, &c. So the Heb.

*Ged.—*Speak unto the children of Israel, and say to them [*Syr., Arab.*].

Ver. 13.

Au. Ver.—Cut off. See notes on Lev. xvii. 4.

Ver. 15, 16.

15 וַיְבִיֹם הָקִים אֶת־הַמִּשְׁכָּן כַּסֶּה
הָעֵנָן אֶת־הַמִּשְׁכָּן לְאֹהֶל הַעֲדָת וּבִצְרֵב
יִתְּנָה עַל־הַמִּשְׁכָּן כְּמִרְאֵת־אֵשׁ עַד־בֹּקֶר :
16 וְגַם יִתְּנָה תְּמִיד הָעֵנָן וְכִסְפּוֹ וּמִרְאֵת־
אֵשׁ לַיְלָה :

15 καὶ τῇ ἡμέρᾳ, ἣ ἐστάθη ἡ σκηνή, ἐκάλυπεν ἡ νεφέλη τὴν σκηνήν, τὸν οἶκον τοῦ μαρτυρίου. καὶ τὸ ἑσπέρas ἦν ἐπὶ τῆς σκηνῆς ὡς εἶδος πυρὸς ἕως πρωῒ. 16 οὕτως ἐγένετο διαπαντός. ἡ νεφέλη ἐκάλυπτεν αὐτὴν ἡμέρας, καὶ εἶδος πυρὸς τὴν νύκτα.

Au. Ver.—15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

Ver. 2.

Au. Ver.—2 Make thee two trumpets of silver; of a whole piece shalt thou make them.

Of a whole piece. See note on פֶּסָף, Exod. xxv. 18.

Ver. 3.

Au. Ver.—*Tabernacle of the congregation.* See notes on Exod. xxvii. 21.

Ver. 5, 6.

וּתְהַקְעֶתֶם הַרְוֵעָה וְנִסְעוּ הַמַּחֲנֹת
הַחֲנִים קִדְמָה : וּתְהַקְעֶתֶם הַרְוֵעָה
שְׁנִית וְנִסְעוּ הַמַּחֲנֹת הַחֲנִים הַיִּמָּנָה
הַרְוֵעָה יְהִקְעוּ לְמַסְעֵיהֶם :

5 καὶ σαλπείετε σημασίαν, καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι ἀνατολάς. 6 καὶ σαλπείετε σημασίαν δευτέραν, καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι λίβα. καὶ σαλπείετε σημασίαν τρίτην, καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι παρὰ θάλασσαν. καὶ σαλπείετε σημασίαν τετάρτην, καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι πρὸς βορρᾶν. σημασίᾳ σαλπιοῦσιν ἐν τῇ ἐξάρσει αὐτῶν.

Au. Ver.—5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

Bp. Horsley.—5, 6, —“shall go forward; —shall take their journey; —for their journeys;” rather, “shall decamp; shall decamp; for their decampments.” [LXX.]

6 *When ye blow an alarm the second time.*

Dr. A. Clarke.—A single alarm, as above stated, was the signal for the eastward division to march; two such alarms the signal for the south division; and probably three for the west division, and four for the north. It is more likely that this was the case than that a single alarm served for each, with a small interval between them.

The camps, or grand divisions of this great army, always lay, as we have already seen, to the east, south, west, and north: and here the east and south camps alone are mentioned; the first containing Judah, Issachar, and Zebulun; the second, Reuben, Simeon, and Gad. The west and north divisions are not named, and yet we are sure they marched in consequence of express

orders or signals, as well as the other two. There appears therefore a deficiency here in the Hebrew text, which is thus supplied by the Septuagint: “And when ye blow a third alarm or signal, the camps on the west shall march: and when ye blow a fourth alarm or signal, the camps on the north shall march.” This addition, however, is not acknowledged by the Samaritan, nor by any of the other versions but the Coptic. Nor are there any various readings in the collections of Kennicott and De Rossi which countenance the addition in the above versions. Houbigant thinks this addition so evidently necessary, that he has inserted the Latin in his text, and in a note supplied the Hebrew words, and thinks that these words were originally in the Hebrew text, but happened to be omitted in consequence of so many similar words occurring so often in the same verse, which might dazzle and deceive the eye of a transcriber.

They shall blow an alarm for their journey.

Bp. Patrick.—That is, they shall blow a third and fourth alarm, for the moving of the other two standards. So the LXX rightly explain it, in so many words at length; “Ye shall blow an alarm the third time, and the camps that lie towards the sea (i. e., on the west side) shall take their journey; and ye shall blow the fourth alarm, and they that lie towards the north,” &c. In what order the camp of the Levites moved, is related afterward, ver. 17, 21.

Ged., Booth.—6 When ye blow a second alarm, then the camps which lie on the south side shall march. When ye blow the third alarm, the camps which lie on the west side shall march; and when ye blow a fourth alarm, the camps which lie on the north side shall march [LXX]. They shall blow an alarm for their marchings.

Au. Ver.—An alarm.

Rosen.—5 הַרְוֵעָה, *Sonus fractus*, tremulus; a verbo רָעַ coll. Arab. رَع, quod proprie denotat *frangere*, *frangendo rumpere*, et hinc speciatim dicitur de sono, quando non procedit equali tenore, sed *fractus est et identidem abruptus*. Bene Vulgatus: *si prolixior atque concisus clangor increpauerit*. Sic et Virgilius dixit *fractus sonitus tubarum*. וְנִסְעוּ הַמַּחֲנֹת הַחֲנִים הַיִּמָּנָה, *Tunc profisciscantur castra eorum qui castra metantur orientem versus*, i. e., tribus Juda, Issaschar, et Sebulon; ii. 3.

Ver. 10.

Au. Ver.—10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the Lord your God.

Ged.—10 If, on your days of rejoicing, your stated solemnities, and the first days of your months, ye blow with these trumpets when ye offer your holocausts and eucharistic sacrifices, it will bring you to the remembrance of your God. I, the Lord, your God, so promise.

Geddes and Boothroyd follow the Samaritan, which between the 11th and 12th verse inserts the same words which we have in verses 6, 7, 8, of the first chapter of Deuteronomy, "Jehovah then spoke to Moses, saying, By this mountain ye have dwelt a long time. Turn and march on to the mount of the Amorites, and to all the adjacent places, whether in the plain, or hill, or dale; to the south and to the northern sea: to the land of the Canaanites and of Lebanon, to the great river Euphrates. Behold! I place before you the land: go in and possess the land, which to your fathers, Abraham, Isaac, and Jacob, I swore that I would give to their seed after them" [Sam].

Ver. 12.

וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל לְמַסְעֵיהֶם מִמִּדְבָּר
סִינַי וְגו'

καὶ ἐξῆλθαν οἱ υἱοὶ Ἰσραὴλ σὺν ἀπαρτίαις αὐτῶν ἐν τῇ ἐρήμῳ Σινᾶ, κ.τ.λ.

Au. Ver.—12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

Bp. Horsley.—12 "And the children of Israel decamped according to their decampments," i.e., according to their proper decampments; that is, in due order; for that this is the force of the word לְמַסְעֵיהֶם appears from the use of the word מַסָּע, without the prefix and suffix, in verse 28, where the enumeration of the successive decampments of the four great divisions of the whole body is closed with these words, מֵאֵל מַסָּע. "These were the decampments," &c. where the pronoun *these* can refer to nothing but the decampments described in the thirteen preceding verses, and consequently מַסָּע can be

understood of nothing else. The due order was the order prescribed by God, chap. ii. All that follows, to verse 28, is a proof of this assertion, that the Israelites decamped in due order, by a particular description of the order of the successive decampments. This 12th verse, therefore, should be thus rendered, "And the children of Israel decamped in their due order from the wilderness of Sinai: and the cloud took its station [again] in the wilderness of Paran."

Rosen.—וַיִּסְעוּ, *Secundum projectiones suas*, i.e., justis itineribus, in *gewöhnlichen Tagereisen*. Alii: *per turmas suas*, suo ordine, servato ordine procedendi.

Ver. 13, 14.

וַיִּסְעוּ בְּרִאשֹׁנָה עַל־פִּי יְהוָה
בֶּן־מִשֶּׁה : וַיֵּסֶע הָהָל מַחֲנֶה בְּנֵי־
יִהוֹנָתָן בְּרִאשֹׁנָה לְצִבְאָתָם וְעַל־צָבָאוֹ
נַחֲשֹׁן בֶּן־עֲמִינָדָב :

13 καὶ ἐξῆλθαν πρῶτοι διὰ φωνῆς κυρίου ἐν χειρὶ Μωυσῆ. 14 καὶ ἐξῆλθαν τάγμα παρεμβολῆς υἱῶν Ἰούδα πρῶτοι σὺν δυνάμει αὐτῶν. καὶ ἐπὶ τῆς δυνάμεως αὐτῶν, Ναασσών υἱὸς Ἀμιναδάβ.

Au. Ver.—13 And they first took their journey according to the commandment of the Lord by the hand of Moses.

14 In the first place went the standard of the camp of the children of Judah according to their armies: and over his host was Nahshon the son of Amminadab.

Bp. Horsley.—13 And they first took their journey, &c. These English words seem to assert one or other of these two things, either that this was the first time that they decamped in consequence of God's command delivered to them by Moses, or in the order presented through Moses by God,—or that though they followed the Divine order in this first decampment from Sinai, where they had pitched so long, they were not strictly observant of it afterwards. The first assertion would be palpably false (see Exod. xvii. 1); and of the second there is no proof. It is a further objection to this rendering, if not a confutation of it, that it assigns different senses to the word נִצָּחָה in contiguous sentences (viz., in verses 13 and 14), in which sentences this same word is constructed in the same manner with the very same verb. I think this verse is to be taken as the LXX, the Vulgate, and

Syriac take it, in connexion with the 14th; thus,

13. "And foremost decamped according to the commandment of Jehovah by Moses."

14. "Foremost, I say, decamped the standard," &c.

— *I say.* The *ו* prefixed to the verb at the beginning of the resumptive clause is perfectly equivalent to the English phrase "I say." The variation of the number of the verb in the two clauses is no objection to this rendering, because it is in two distinct clauses, not in one and the same.

14, 18, 22 — *according to their armies*; rather, *with their entire hosts*. See chap. ii. 3.

Ged.—13 This was the first time, they marched according to the order of the Lord, through the mediation of Moses.

14 In the front went the standard of the camp of the tribe of Judah, according to their hosts; over the host of which tribe was Nahashon the son of Amminadab.

Booth.—13 Thus, for the first time, they marched according to the command of Jehovah by Moses.

14 In the first place went the standard of the camp of Judah according to their hosts, &c.

Rosen.—13 *וְהָיָה כִּי יֵצֵאוּ מִן הָאֵרֶץ*, *Prima vice*. Significatur, primam castrorum motionem factam esse. Spectatque ad universum populum, non ad unam tantum tribum, quæ primo castra moverit; uti alii vertunt cum Vulgato, qui habet: *moveruntque castra primi, etc.*

Ver. 21.

וְהָיָה כִּי יֵצֵאוּ מִן הָאֵרֶץ
וְהָיָה כִּי יֵצֵאוּ מִן הָאֵרֶץ

καὶ ἐξαποῦσιν οἱ υἱοὶ Καὰθ αἰροντες τὰ ἅγια.
καὶ στήσουσι τὴν σκηνὴν ὡς παραγέωνται.

Au. Ver.—21 And the Kohathites set forward, bearing the sanctuary: and the others [that is, the Gershonites and the Merarites] did set up the tabernacle against they came.

Rosen.—*וְהָיָה כִּי יֵצֵאוּ מִן הָאֵרֶץ* i.e., *וְהָיָה כִּי יֵצֵאוּ מִן הָאֵרֶץ*, *suppeltitia sacrarii*, Arca, candelabrum, mensa aurea, altare aureum, etc., vid. 4, 5, sqq. *וְהָיָה כִּי יֵצֵאוּ מִן הָאֵרֶץ*, *Erexeruntque Gersonitæ et Meraritæ tabernaculum usque venirent ipsi, Caathitæ*. Sensus est, Gersonitas et Meraritas erexisse tabernaculum, dum advenirent Caathitæ, qui res sanctuarii in illud inferrent. Igitur verba Hebræa continent rationem,

cur Gersonitæ et Meraritæ non cum Caathitis incederent, sed hos præirent; causa fuit, ut, dum Caathitæ advenirent, illis suppeteret tempus erigendi tabernaculum. Aliter illa verba intelligit Michaelis. Is enim *וְהָיָה כִּי יֵצֵאוּ* vertit *subsistere jusserunt*, scil. Gersonitæ et Meraritæ tabernaculum (*die Wohnung hatte man stehen lassen, bis sie kamen*). Ex hac interpretatione sensus erit, Gersonitas atque Meraritas parietem ex tabulis factam et aulæam interius supervasis sacris reliquisse, ne ea sine tecto et in nudo solo jacerent, usque venirent Caathitæ, qui illa auferrent.

Ver. 25.

וְהָיָה כִּי יֵצֵאוּ מִן הָאֵרֶץ
וְהָיָה כִּי יֵצֵאוּ מִן הָאֵרֶץ

καὶ ἐξαποῦσιν τάγμα παρεμβολῆς υἱὸν Δὴν ἔσχατοι πασῶν τῶν παρεμβολῶν σὺν δυνάμει αὐτῶν, κ.τ.λ.

Au. Ver.—25 And the standard of the camp of the children of Dan set forward, which was the rereward of all the camps throughout their hosts: and over his host was Ahiezer the son of Ammishaddai.

Which was the rereward of all the camps.

Bp. Patrick.—The Hebrew word *measseph* (which we translate *was the rereward*) comes from a word which everywhere signifies to gather together, or collect. And therefore is here to be so understood; and the whole sentence thus rendered: "Then set forward the standard of the camp of Dan, gathering to it all the camps throughout their hosts:" or, "according to their armies," as we here translate the last part of these words (ver. 14, 18, 22). So Forsterius translates it; the meaning being, that all the rest of the people, who were not a part of the four before-mentioned camps, all under twenty years old (who were "not able to go forth to war"), together with the mixed multitude that came with them out of Egypt (Exod. xii. 38), and all the unclean persons, who were shut out of the camp (ch. v. 2), came after this hindermost standard of the children of Dan.

Throughout their hosts.

Bp. Horsley.—Rather, *with their entire host*. Not that the prefix *ל* properly renders *with*; but it is not in this place at all distributive. It connects *וְהָיָה כִּי יֵצֵאוּ מִן הָאֵרֶץ* with *וְהָיָה כִּי יֵצֵאוּ מִן הָאֵרֶץ*, expresses the relation of the standard to the host, as appropriated to the host, as the

ensign which the host was to observe and follow. And this force of it is better rendered by the preposition of concomitance "with," than by the distributive preposition "according to."

Ged., Booth.—And in the rear of all the camps, went the standard of the camp of Dan according to their hosts, &c.

Ver. 28.

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל לְצִבְאָתָם
וַיִּסְעוּ :

αὗται αἱ στρατιαὶ υἱῶν Ἰσραὴλ. καὶ ἐξῆλθον
σὺν δυνάμει αὐτῶν.

Au. Ver.—28 Thus [Heb., these] were the journeyings of the children of Israel according to their armies, when they set forward.

Bp. Horsley.—Rather, "These were the orderly decampments of the children of Israel, according to their hosts, when they decamped."

Ged., Booth.—In this order proceeded the Israelites, according to their hosts, when they marched.

Ver. 29.

וַיֹּאמֶר מֹשֶׁה לְחֹבָב בֶּן־רַעֲוִי
הַמִּדְיָנִי חָתָן מֹשֶׁה לְסַעֲדָם וַאֲנִי
אֶל־הַמִּקְוֹם אֲשֶׁר אָמַר יְהוָה אֱתָן
לָכֶם לָכֶּה אֲתָנִי וְהִסְבֵּנִי לָךְ כִּי־יִהְיֶה
דְּבַר־יְהוָה עַל־יִשְׂרָאֵל :

καὶ εἶπε Μωϋσῆς τῷ Ὁβάβ υἱῷ Ραγουὴλ τῷ
Μαδιανίτῃ τῷ γαμβρῷ Μωϋσῆ. ἐξαίρομεν
ἡμεῖς εἰς τὸν τόπον ὃν εἶπε κύριος, τοῦτον
δώσω ὑμῖν. δεῦρο μεθ' ἡμῶν, καὶ εὖ σε ποιή-
σομεν, ὅτι κύριος ἐλάλησε καλὰ περὶ Ἰσραὴλ.

Au. Ver.—29 And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.

Bp. Patrick.—[Moses' father in law.] These words may either refer to Raguel, who is supposed to be Jethro; and then it is rightly translated *father in law*: or they may as well refer to Hobab, and be translated *brother in law*; for so the Hebrew word *choten* sometimes signifies, a very near kinsman. It cannot, without great straining, be otherwise expounded in Judges i. 16, and iv. 11. After Jethro, therefore, was gone back to his own country (Exod.

xviii. 27), Hobab, his son, stayed still with his sister Zipporah, and accompanied Moses all the time he stayed near Sinai, which was not far from Midian, whither he thought to return, now the Israelites were marching away from that neighbourhood; but Moses was desirous to have his company further, even to the land of promise.

Ged.—29 "And Moses said to Hobab, the son of Reuel and Moses' relation:" &c. It is the remark of Archbishop Secker, that our common translation here varies, having here *Raguel*, but in Exodus, *Reuel*. This seems to me a sort of proof that Exodus and Numbers were translated by different persons. The translator of Numbers followed the Greek and Vulg.; but that of Exodus the Masoretic punctuation. It is of little moment; only uniformity would be better.

Booth.—29 Moses now said to Hobab, the son of Reuel the Midianite, Moses' brother in law, &c.

Rosen.—29 הֵן hic non est sponsus, ut Ex. iv. 24; Ps. xix. 6, et alias, sed affinis, seu cognatus. Mosis socer, Jethro (s. Chobabus, vid. ad Ex. ii. 18), qui primo itineris anno apud eum erat, in patriam, Midian, redierat, Ex. xviii. 27. Nunc autem (vid. not. ad Ex. xiii. 21.) Moses precibus impetrabat, ut is ducem itineris sese præberet. Posterius ejus vitam Nomadicam in Palæstina ducebant, Jud. iv. 11.

For the Lord hath spoken good concerning Israel.

Ged., Booth.—For Jehovah hath promised good things to Israel.

Rosen.—*Nam Jova locutus est bonum super Israel*; sensus: eris particeps eorum, quæ Deus nobis daturus est; nam bona multa pollicitus est nobis. Quum Hebræi careant verbo, quod proprie respondet verbo *polliceri*, coguntur uti verbo דָּבַר.

Ver. 31.

וַיֹּאמֶר אֶל־יָנָה הַצֵּבָה אֲתָנִי כִּי וְעַל־
כֵּן יִרְעָךְ חֲתָנִי בַּמִּדְבָּר וְהָיִיתָ לָּנוּ
לְעֵינָיִם :

καὶ εἶπε. μὴ ἐγκαταλίπῃς ἡμᾶς οὐ ἐνεκεν
ἡσθα μεθ' ἡμῶν ἐν τῇ ἐρήμῳ, καὶ ἔσῃ ἐν ἡμῖν
πρεσβύτης.

Au. Ver.—31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

That thou mayest be to us instead of eyes.

Ged.—Moses's earnest request to Hobab to accompany the Israelites, on account of his *knowing how they should encamp in the wilderness, and be to them instead of eyes*, appears to be strange, if we are literally to believe what is related of the cloud in chap. ix. 17—23, and again in this same chap. 10, 11, 33, 34. If the cloud continually guided and directed their marches and encampments, what need was there of an Hobab to be *instead of eyes to them*?

Dr. A. Clarke.—Answer: The cloud directed their *general* journeys, but not their *particular* excursions. Parties took several journeys while the grand army lay still. (See chap. xiii., xx., xxxi., xxxii., &c.) They therefore needed such a person as Hobab, who was well acquainted with the desert, to direct these particular excursions; to point them out watering places, and places where they might meet with fuel, &c., &c. What man cannot, under the direction of God's providence, do for himself, God will do in the way of especial mercy. He could have directed them to the fountains and to the places of fuel, but *Hobab* can do this, therefore let Hobab be employed; and let Hobab know for his encouragement that, while he is serving others in the way of God's providence, he is securing his own best interests. On these grounds Hobab should be invited, and for this reason Hobab should go. Man cannot do God's work; and God will not do the work which he has qualified and commanded man to perform. Thus then the Lord is ever seen, even while he is helping man by man. See some valuable observations on this subject in *Harmer*, vol. ii., 286. Instead of, *And thou mayest be to us instead of eyes*, the Septuagint translate the passage thus: *Και εση εν ημιν πρεσβυτης, And thou shalt be an elder among us.* But Moses probably refers to Hobab's accurate knowledge of the wilderness, and to the assistance he could give them as a *guide*.

Pool.—*Instead of eyes*, i.e., to direct and guide us; for though the cloud determined them to a general place, yet many particulars might be uncertain and unknown to Moses, wherein Hobab, having long lived in those parts, might be able to advise him as concerning the conveniences of water for their cattle, concerning the safety or danger of the several parts by reason of serpents or wild beasts, or enemies, in the parts

adjoining to them, that so they might guard themselves better against them. Or this is to be understood of his directing them not so much in their way, as about great and difficult matters, wherein the counsel he had from God did not exclude the advice of men, as we see in Hobab's father Jethro, Exod. xviii. And it is probable this was the wise son of a wise father.

Ver. 36.

וּבְנֵי חֹהֵב יֹאמְרוּ שׁוּבָה יְהוָה רַבְבֹּת
אֵלֵינוּ יִשְׂרָאֵל :

וּבְנֵי חֹהֵב

καὶ ἐν τῇ καταπαύσει εἶπεν. ἐπίστρεψε
κύριε χιλιάδας μυριάδας ἐν τῷ Ἰσραὴλ.

Au. Ver.—36 And when it rested, he said, Return, O Lord, unto the many thousands [Heb., ten thousand thousands] of Israel.

Bp. Horsley.—"Return," &c. If the 'in *אל* may be merely paragogic, I would render the passage thus, "Return, O Jehovah of myriads, thou Leader of Israel." "Jehovah of myriads" is an expression equivalent to Isaiah's "Jehovah of hosts."

Bp. Patrick.—Return, O Lord, unto the many thousands of Israel.] Which Onkelos thus paraphrases, "Come again, and dwell with thy glory in the midst of us." And so he did; the cloud, wherein the Divine Majesty resided, settling upon the tabernacle, over the ark of the testimony, as soon as it was again pitched. Others translate it, *Give rest, O Lord* (which the Hebrew words will bear); secure us, that is, in peace against the incursions of our enemies, and all other dangers. R. Levi ben Gersom expounds it, *Bring back* the Israelites into the land of promise, where their forefathers dwelt when they were few in number; whose posterity was now increased to *ten thousand thousands*, as the last words are in the Hebrew. And there are those who will have this to be a prayer for their increase and multiplication into many more thousands than they were already. And thus the Jerusalem Targum (who still by the *Lord* understands his *Word*), "Return now, O Word of the Lord, from the vehemence of thy anger, and come back to us in thy merciful goodness; bless the myriads, and multiply the thousands of Israelites."

Ged.—36 "Give repose [so Boeth.], O

LORD! to the myriads of Israel." The word *revert* has, after Jerom, been generally rendered *return to*; the preposition *ל*, *to*, being understood before *רבו*. But it is justly remarked by Houbigant that this is an awkward version; for, granting that an *ל* or *ע* might be understood, which ought not readily to be granted, "non locum habere potest *revertere*, de Arca dictum (jam) requiescente, nec ab Israel nunquam discedente. Nos igitur, *converte, Domine, millia millium Israel*." This version is evidently favoured by Sept. I consider *שב* here as an active verb, in its third signification, corresponding with the Latin *quiesco*, in its active signification, and render *give repose to, fac quiescere*.

Rosen.—36 Ante *רבו* subaud. *ל*, *ad*, quod saepius omittitur, ut Ex. iv. 19; Hos. vii. 11, 16. Sed quum alias semper *רבו* scribi soleat (e. c. Deut. xxxiii. 17; Mich. vi. 7, al.), hic vero *רבו* extet; in hac scriptiois anomaliam nonnulli duplicis, quæ olim in ea voce extiterit, lectionis indicium deprehendere sibi visi sunt; quarum una *ב*, altera *רבו* fuerit. Atque priori illa adhibita, coll. Arab. *رب*, *præfuit, rexit*, sensum esse: *Revertere, Jora, Israelitarum millibus præesse*; altera vero, ex Arab. *ربا*, *curavit*, in Conjug. 2: *revertere, Israelitarum millia curare*. Neutra tamen harum significationum Hebræis videtur in usu fuisse.

CHAP. XI. 1.

וַיְהִי חֵץ בְּמַחֲנֵיכֶם הָעַרְפָּה וַיִּשְׁמַע יְהוָה וַיִּחַר אָפוֹ וַתִּבְעַר בָּם אֵשׁ יְהוָה וַתֹּאכַל בְּקֻצָּהּ הַמַּחֲנֶה :

kai ēn ó laos yoggýzwn ponhḗra énantí kyriou. kai ēkousē kyrios, kai èthymóthē órgḗ kai éxekautḗ en autoís pṗr pará kyriou, kai katéphage méros ti tḗs parembolḗs.

Au. Ver.—1 And when the people complained [or, were as it were complainers], it displeased [Heb., it was evil in the ears of, &c.] the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp.

And when the people complained, it displeased the Lord.

Bp. Horsley.—The passage would be better rendered, "And the people murmured wickedly in the ears of Jehovah." So LXX. Interea ortum est murmur po-

puli quasi dolentium pro labore, contra Dominum. Vulg.

Bp. Patrick.—[When the people complained.] Or, as it is translated in the margin, "were as it were complainers," or mutterers. Which words, D. Kimchi, in his Michol, brings as an instance to prove that the particle *caph* (which we translate *as*), doth sometimes serve only to signify the truth of a thing, and to confirm it, and imports nothing of *likeness*. For the discontent of the people did not rest in their minds, but broke out into open murmurings and undutiful complaints. The like he observes Gen. xxv. 31, 33, and Hosea v. 10. "The princes of Judah were like them that remove the bound:" where we make it to signify a similitude, but should only have taken it as a strong affirmation of the truth of the thing (see Theod. Hackspan, Disput. iv. De Locutionibus Sacris, n. 4).

Geddes.—Meanwhile, the people began to mutter evil in the hearing of the LORD.

Rosen.—*Et fuit populus quasi conquerentes malum in auribus Joræ* (ab *רָא*, Arabice *gemuit*, in Hithpoel *præ dolore lugere, querulari et murmurare*, conf. Thren. iii. 39), i. e., populus impie queritabat contra Jovam. *כַּמְחֲנֵיכֶם*, sicut *ingemiscientes*, similes se gerebant iis, qui amisso ingenti bono luctu gravissimum dejectos se sentiunt, ac gestu et voce ad exprimendum animi dolorem sese componunt. Ex hac igitur interpretatione non est opus, ut *א* positum putemus pro *בְּ*, *quum essent*, sc. *ingemiscientes*, sive quum *ingemiscerent*, ut alii voluerunt. LXX., *γογγύζων πομπῶν murmurans mala*, Vulg., *ortum est murmur*. Rabbiorum nonnulli verbum Hebr. interpretantur *occasionem querere*, quasi deducatur hoc verbum ab *קָרָה*, *causam præbuit*, hinc *קָרָה*, *occasio et causa*. Sic Onkelos: *quum causam quererent malam contra Jovam*.

The fire of the Lord.

Pool.—i. e., a fire sent from God in an extraordinary manner, possibly from the pillar of cloud and fire, or from heaven, as 2 Kings i. 12.

Bp. Patrick.—Some take this phrase, "fire of the Lord," to signify a great fire; as "mountains of the Lord" are high mountains; which came either from heaven like lightning (as in 2 Kings i. 12), or from the pillar of cloud and fire over the taber-

nacle; where the glory of the Lord appeared sometimes like unto fire.

Rosen.—*Exarsit in eos ignis Jovæ.* Ita vocatur *fulmen*, cf. Job. i. 16; 2 Reg. i. 10, 12. Significatur, castra fulminis ictu tacta esse. Alii intelligunt *iram ardentem*, coll. Ps. lxxviii. 21. Tunc totus hic locus ageret de morbo pestifero, qui multos consumsit (קָצָה בַּחֲמָה). Alii sub *igne Jovæ* ventum urentem, *Samum*, i. e., venenatum vocatum, intelligunt. Attamen prior interpretatio videtur præferenda.

Consumed them that were in the uttermost parts of the camp.

Bp. Patrick.—*In the uttermost parts of the camp.*] Where the mixed multitude was (as I observed, ch. x. 25), who came out of Egypt; and may well be supposed to have stirred up the Israelites to complain of their tedious journey, which had not yet brought them near to the land of Canaan. And perhaps some of them lagged behind on purpose, that they might complain of weariness (as some take it), or rather of want of stronger food. But Bochartus hath demonstrated, that this word which we translate *the uttermost parts*, signifies *in all*, or *throughout*. Of which he gives many instances out of Lud. De Dieu, upon Ezek. xxxiii. 1 (see Gen. xix. 4, and xlvii. 2, &c. Hierozoic., par. i., lib. ii., cap. 34). And therefore so it should be here rendered, *consumed some in every part of the camp*: where they began to make complaints one to another, of their being still in a wilderness.

Ged., Booth.—"Consumed a part of the camp." On this passage Secker has the following just remark: "*Sep. consumed part of the camp*;" rightly, for אֵל is elsewhere followed by a ב, and קָצָה doth not always signify an *extremity*, but *any part*, or *every part*. Dele, therefore, *them that were in*. To this I shall only add, that the Latin translator of the Sam. text has very properly rendered, *et consumpsit partem castrorum*. Houbigant: *partem castrorum absumpsit.*—*Ged.*

Gesen.—Consumed some in every part of the camp.

Rosen.—*Et consumsit extremitatem castrorum.* Jarchi intelligit *extremos* s. ultimo loco positos, qui inter eos, Israelitas, erant, ita dictos *propter vilitatem*, fuisse enim illos vulgus illud *mixtum*, de quo vs. 4. Sed videtur simplex esse sensus, ignem coepisse

in extremis castris, nimirum aliis in terrorem. Videtur autem fulmen dumeta et fruticeta in illis desertis frequentia, inter quæ Israelitæ castra posuerunt, incendisse; qui ignis non facile extinguendus, et cito huc illuc currens brevi multa tentoria consumere potuit.

Ver. 4.

וְהָאֶחָדָם מֵעַם יִשְׂרָאֵל וְהָאֶחָדָם מֵעַם יִשְׂרָאֵל
וְהָאֶחָדָם מֵעַם יִשְׂרָאֵל וְהָאֶחָדָם מֵעַם יִשְׂרָאֵל
וְהָאֶחָדָם מֵעַם יִשְׂרָאֵל וְהָאֶחָדָם מֵעַם יִשְׂרָאֵל

καὶ ὁ ἐπίμικτος ὁ ἐν αὐτοῖς ἐπεθύμησεν ἐπιθύμιαν. καὶ καθίστατες ἑκλαιοὶ καὶ οἱ υἱοὶ Ἰσραὴλ, καὶ εἶπαν. τίς ἡμᾶς ψωμεῖ κρία.

Au. Ver.—4 And the mixt multitude that *was* among them fell a lusting [Heb., lusted a lust]: and the children of Israel also wept again [Heb., returned and wept], and said, Who shall give us flesh to eat?

The mixt multitude.

Ged., Booth.—The mixt multitude of strangers.

Bp. Patrick.—The Hebrew word *hasaphsaph* is well translated by Bochartus, "populi colluvies undecunque collecta," "the dregs or scum of the people gathered together from all parts." For the doubling of words increases their sense, in the Hebrew language, and makes the same with the superlative degree in other tongues; of which he gives many instances in his Hierozoic. (par. ii., lib. v., cap. 6). See Lev. xiii. 19, where *adamdameth* signifies *exceeding red*: as *hasaphsaph* here doth a *very great collection* of all sorts of people, both Egyptians and other neighbouring nations, who were invited by their wonderful deliverance out of Egypt, to join themselves to the Israelites, as proselytes to their religion (see Exod. xii. 38). The Jews, in Tanchuma, say, there were forty thousand of them, and Jannes and Jambres at the head of them.

Bp. Horsley.—*And the children of Israel also wept again*; rather, *and the children of Israel also sat and wept*. See LXX, Vulg., and Sam. If the verb שָׁב must be referred to the root שָׁב rather than שָׁב (for which I see no reason), the passage were better rendered as by Queen Elizabeth's translators, "And a number of people that was among them fell a-lusting, and *turned away*, and the children of Israel also wept," &c.

Rosen.—וַיִּשְׁבּוּ וַיִּבְכּוּ, *Redibant et flebant*, i. e., iterum flebant, iterum queritabant. Hebræi

enim verbo **וַיֵּשׂ** utuntur, si alicujus rei iterationem exprimere volunt. Cf. ad Gen. xxvi. 18, coll. ib. 30, 31. LXX, **καθίσαντες ἑκλαίον**. Pro **וַיֵּשׂ** legerunt **וַיִּשְׁכַּח**. Sic et Vulgatus: *sedens et flens*.

4, 7, *Who shall give us flesh to eat.*

Ged., Booth.—O that we had flesh to eat.

Rosen.—*Quis nobis carnem comedendam dabit*, i. e., utinam nobis daretur caro! At Israelitæ ingentem pecoris et armenti copiam ex Ægypto secum duxisse dicuntur, Ex. xii. 38, quomodo igitur carnes flagitare potuerunt? Respondent nonnulli, vocem **וַיֵּשׂ** h. l. de *piscium* carne intelligendam esse, ut Lev. xi. 11, præsertim cum statim vs. sq. de piscibus sermo sit. Sed nil impedit, quo minus **וַיֵּשׂ** etiam de carne bovilla, ovilla et caprina intelligamus. Vetantur enim Israelitæ harum carniū esu, dum in itinere essent, nisi in epulis sacrificilibus, Lev. xvii. 1—7.

Ver. 7.

וַיֵּשׂוּ פַּתֵּי הַחֵלֶב וַיִּשְׁכַּח
: **הַבְּדִלְיָה**

tò δὲ μάννα ὡσεὶ σπέρμα κορίου ἐστὶ, καὶ τὸ εἶδος αὐτοῦ εἶδος κρυστάλλου.

Au. Ver.—7 And the manna was as coriander seed, and the colour thereof as the colour of [Heb., eye of it as the eye of] bdellium.

As coriander seed. See notes on Exod. xvi. 31.

Pool.—*As coriander seed*; not for colour, for that is black, but for shape and figure.

Bdellium.

Pool.—*Bdellium* is either, 1. The gum of a tree, of a white and bright colour; or rather, 2. A gem or precious stone, as the Hebrew doctors take it; and particularly a pearl, as some render it, wherewith the manna doth manifestly agree both in its colour, which is white, Exod. xvi. 14, and in its figure, which is round.

Horsley, Ged., Booth.—Pearl.

Prof. Lee supposes that either the crystal or the beryl is meant, probably the former.

See also note on Gen. xi. 12.

Ver. 8.

**וַיֵּשׂוּ הָעֵם וַיִּקְרְטוּ וַיִּמְחֲנוּ בְּרֵחִים אֹרֶז
כְּכֹחַ בְּמִלְכָּה וּבְשִׁלּוֹ בְּפִרְדֵּי וַעֲשֹׂנוּ אֹרֶז
צִנּוֹת וַהֲיָה טַעְמוֹ כְּטַעַם לִשְׁכַּר
הַשֵּׁמֶן :**

καὶ διεπορεύετο ὁ λαὸς καὶ συνέλεγον, καὶ ἤλθον αὐτοὶ ἐν τῷ μύλῳ, καὶ ἔτριβον ἐν τῇ θύῃ, καὶ ἤψουν αὐτὸ ἐν τῇ χύτρῃ, καὶ ἐποίησαν αὐτὸ ἐγκρυφίας. καὶ ἦν ἡ ἡδονὴ αὐτοῦ ὡσεὶ γεῦμα ἐγκρίς ἐξ ἐλαίου.

Au. Ver.—8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

And made cakes of it.

Ged., Booth.—Or, made hearth-cakes of it.

Gesen., Lee.—Cakes baked on the hearth.

Rosen.—*Placentas subcineritias*. Etiamnum in Persia placentarum genus ex manna confici solet.

And the taste of it was as the taste of fresh oil.

Pool.—Or, of the most excellent oil; or, of the flour of oil; or, as others, of cakes or paste made with the best oil, the word *cakes* being easily supplied out of the foregoing member of the verse; or, which is not much differing, like wafers made with honey, as it is said, Exod. xvi. 31. The nature and use of manna is here thus particularly described, to show the greatness of their sin in despising such excellent food as this was.

Ged.—Its taste was like that of an oil cake.

Gesen.—**וַיֵּשׂוּ**, oil cakes, i. e., oil pan-cakes. LXX, **ἐγκρίς ἐξ ἐλαίου**. Vulg., *panis oleatus*. Onk. and Syr. **במשה ש** (which interpretation does not make it necessary to suppose, either that they have also derived **ש** from **ש**, or that they have followed a different reading). A denominative derived from it appears to be the Arabic word **لَسَد**, signifying, to lay the soaked pieces in a dish.

Professor Lee.—**וַיֵּשׂוּ**. Arab. **لَسَد**, *suxit*

hædus; **لَسَسَ**, act. of do. *Moisture*, Ps. xxxii. 4. Num. xi. 8, **וַיֵּשׂוּ**, “as the taste of fresh oil.” Auth. Vers. Aquila, **τοῦ μαστοῦ ἐλαίου**: taking **ש** as a mark of the Gen. case, and **ש**, the breast. Schleusn. Lex. LXX, **ἐγκρίς ἐξ ἐλαίου**. *Placenta olei*, Gesen. So also Syr. and Targ. *Oiled bread or cake*, al. non occ.

Rosen.—Verba **וַיֵּשׂוּ** **וַיִּקְרְטוּ** **וַיִּמְחֲנוּ** **וַעֲשֹׂנוּ** **וַהֲיָה** **טַעְמוֹ** **כְּטַעַם** **לִשְׁכַּר** **הַשֵּׁמֶן** vulgo sic reddunt: *sapor ejus erat sicut sapor liquoris olei*. Quod autem non reddit sensum aptum. Quid enim est liquor olei, quum

oleum ipsum jam sit liquor? Pro $\omega\psi$ veteres legisse $\omega\psi$, *depsum aliquid*, a $\omega\psi$, *depsere*, quidam inde collegerunt, quod Onkelos et Syrus *massam cum oleo reddiderunt*. Similiter LXX, $\epsilon\gamma\kappa\iota\varsigma \epsilon\acute{\xi} \epsilon\lambda\alpha\iota\omicron\upsilon$, Vulgat., *panis oleatus*, Arabs Erpenii: *spongiosa placenta mellis*. Pro $\omega\psi$ autem legisse $\omega\psi$, *mel*, non tantum Arabem Erpenii volunt; verum et paraphrasten Hierosol., qui *cocta in melle*; et Symmachum, qui tamen utramque lectionem conjungit, ponens $\mu\alpha\sigma\tau\omicron\upsilon\nu \epsilon\iota\varsigma \lambda\acute{\iota}\pi\omicron\varsigma \acute{\epsilon}\kappa \mu\acute{\epsilon}\lambda\iota\tau\omicron\varsigma$, *pingue vel molle quid coctum ex melle*. Michaelis *Bibl. Orient. Nov.*, p. iii., p. 225, suspicatur a Mose scriptum fuisse $\omega\psi$ $\omega\psi$ $\omega\psi$ $\omega\psi$, *placenta mollis ex melle confecta* (coll. Arab. $\omega\psi$, *molle fuit*), nam si voces una serie scriptas nobis cogitemus, $\omega\psi$, facile intelligi posse originem non solum lectionis Masorethicae, sed etiam varietatis lectionis in versionibus antiquis. Hinc Michaelis etiam vertit *Honigkuchen*. Mihi tamen lectio Masorethica sensum non ineptum dare videtur, si $\omega\psi$ interpretamur *buccellas minutas*, sive *parvas placentas*, cujus significationis vestigium adhuc in Arab. dialecto deprehendere mihi videor; $\omega\psi$ enim significat: *congesta offa*, sive *maceratis panis frustis per partes et ordines implevit æquavitque patinam*: vid. Castelli *Heptagl.*, p. 1973. $\omega\psi$ igitur fuerint *buccellæ in oleo macerate*. Cum iis autem sapore mannae comparari neminem offendet, qui cogitat, oleum in illis regionibus jucundissimi esse saporis, atque placentas in oleo maceratas ab Orientalibus inter optimos haberi cibos.

Ver. 10.

Au. Ver.—10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moses also was displeased.

Ged., Booth.—When Moses heard that the people were weeping, throughout their families, each at the door of his own tent; and that the anger, &c.

Ver. 15.

$\text{וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּי הָרַגְנִי נָא
הָרֹג אֶם־מִצְאֵתִי הֵן בְּצִיגְנִי וְאֶל־אַרְחָה
בְּרַעְיָתִי :$

$\epsilon\iota \delta' \omicron\upsilon\tau\omega \sigma\upsilon \pi\omicron\iota\epsilon\iota \mu\omicron\iota, \acute{\alpha}\pi\omicron\kappa\tau\epsilon\iota\omicron\upsilon\acute{\nu}\omicron\mu\epsilon \acute{\alpha}\nu\alpha\iota\text{-}$
 $\rho\acute{\epsilon}\sigma\epsilon\iota, \epsilon\iota \epsilon\upsilon\gamma\eta\kappa\alpha \acute{\epsilon}\lambda\epsilon\omicron\varsigma \pi\alpha\rho\acute{\alpha} \sigma\omicron\iota, \iota\upsilon\alpha \mu\grave{\eta} \iota\delta\omega$
 $\tau\eta\eta \kappa\acute{\alpha}\kappa\omega\sigma\iota\nu \mu\omicron\nu.$

Au. Ver.—15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

Ken.—We have here the pronoun fem. $\omega\psi$ instead of the masc. pronoun $\omega\psi$; and this, even in the speech of Moses to God himself—an absurdity so great, that the reader scarce need be informed, that it is peculiar to the Heb. text. As so extravagant a mistake has been made and continued, it must be extravagantly accounted for—and we are told (what we can hardly read with patience) that Moses writ this pronoun without the η , to indicate, that he was so exasperated, during this his address to the Divine being, as to be incapable of pronouncing *the whole word*, and could only speak *the first of the two syllables*! The same mistake has been made in 1 Sam. xxiv. 19—where the punctuation shows it to have been formerly $\omega\psi$; as it is now in MS. 2, and was at first in MS. 5.

My wretchedness.

Ged.—Two of Kennicott's MSS. instead of *my misery* read $\omega\psi$, *their misery*; and the Jerusalem Tharg. has also the same reading, $\omega\psi$ $\omega\psi$, and adds, by way of explanation, $\omega\psi$, *who are thine own people*. Nay, Jarchi assures us that this is the right reading. "Scribendum ei fuisset $\omega\psi$ sed utitur scriptura cognominatione: atque hæc una est ex correctionibus scribarum in lege, ad cognomentum et correctionem linguæ." The Masora tells us that there are eighteen such places. See Buxtorf's *Lex. Talmud.*, p. 1054, or Eichhorn's *Einleitung*, vol. i., sect. 116.

Ver. 16.

$\text{וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֶסְפָּה־לִּי
שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל אֲשֶׁר יִדְעָה
פִּירָהֶם וְהִנֵּנִי הָעָם וְשִׁמְרֵנִי וְגו' .$

$\kappa\alpha\iota \epsilon\iota\pi\epsilon \kappa\upsilon\varsigma\iota\omicron\varsigma \pi\rho\omicron\varsigma \text{Μουσην. συνάγαγε}$
 $\mu\omicron\iota \acute{\epsilon}\beta\delta\omicron\mu\eta\kappa\omicron\tau\alpha \acute{\alpha}\nu\theta\rho\alpha\varsigma \acute{\alpha}\pi\omicron\delta \tau\omega\nu \pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\omega\nu$
 $\text{Ἰσραὴλ, οὗς αὐτὸς σὺ οἶδας, ὅτι οὗτοί εἰσι}$
 $\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\omicron\iota \tau\omicron\upsilon \lambda\alpha\omicron\upsilon \kappa\alpha\iota \gamma\rho\alpha\mu\mu\alpha\tau\epsilon\iota\varsigma \alphaὐτ\omega\nu,$
 $\kappa.τ.λ.$

Au. Ver.—16 And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

Gather unto me.

Bp. Patrick.—These words are interpreted by the Talmudists, as if the meaning was, that "they may be a Sanhedrin to my land;" i. e., a holy, perpetual, standing council, to endure throughout all generations. For whosoever we meet with this word *li* "unto me," they think it signifies a thing to be established by God to all generations. The examples they allege of it are these: of Aaron and his sons he saith, They shall minister *unto me* in the priest's office, (Exod. xxviii. 41), and of the Levites he saith (Numb. iii. 12), They shall be *mine*, or *unto me*; and of the Israelites (Lev. xxv. 55), *Unto me* the children of Israel are servants. The like is said of the *firstborn* (Numb. iii. 13), of the *sanctuary* (Exod. xxv. 18), of the *altar* (Exod. xx. 24), of the *holy ointment* (Exod. xxx. 31), of the kingdom of David (1 Sam. xvi. 1), and of the *sacrifices* (Numb. xxviii. 2. See Mr. Selden, lib. ii., De Synedr., cap. 4, n. 2).

Whom thou knowest to be the elders of the people. So Pool, Rosen.

Pool.—Whom thou knowest to be the elders; whom thou by experience discernest to be elders not only in years, and name, and place, but also in wisdom, and gravity, and authority with the people.

Booth.—Gather to me seventy men of the elders of Israel, whom thou knowest, that they may be elders and scribes of the people, &c.

Rosen.—*Congrega mihi septuaginta viros e senibus populi Israelitici, quos senes et prae-fectos populi nosti.*

Gesen.—*שֵׁטֶר*, Arab. *سبطر*, to *superintend*, to *direct*, *manage*, *arrange* (with *علي*). In Hebrew only in the part. of *Kal*, *שֵׁטֶר*, a *superintendent*, *officer*. It is used

(a) Of the superintendents of the people in Egypt, and on the march through the desert, Exod. v. 6—19 (where they had the inspection over the people at work). Numb. xi. 16 (where the seventy elders are likewise called superintendents). Deut. xx. 9; xxix. 9; xxxi. 28; Josh. i. 10; iii. 2 (where they superintend the arrangements in the camp); viii. 33; xxiii. 2; xxiv. 1.

(b) Of the officers in the cities of Israel, Deut. xvi. 18; 1 Chron. xxiii. 4; xxvi. 29; 2 Chron. xix. 11; xxxiv. 13.

(c) Of persons in higher authority, e. g., 2 Chron. xxvi. 11 (where the newly enlisted

warriors are placed under two commanders, a *שֵׁטֶר* and a *שֵׁטֶר*). In Prov. vi. 7 (it is joined to *שֵׁטֶר* and *רֹצֵחַ*). Targ. *שֵׁטֶר, שֵׁטֶר, superintendent*. Vulg., *magistri, duces, exactores*. But the LXX and Syr., in most passages, *γραμματεὺς, scriba*. (Comp. *سبطر, to write*); whence Michaelis (*Mos. Recht*, th. i., § 51. *Supplem.*, p. 2319), and most modern authors supposed them to be writers of genealogical tables, which, however, is inapplicable to the context of the passages quoted.

Tabernacle of the congregation. See notes on Exod. xxvii. 21.

Ver. 20.

Au. Ver.—20 But even a whole month [Heb., month of days], until it come out at your nostrils, and it be loathsome unto you, &c.

Rosen.—*דַּע אֲנִי־בָרֶחַק מִכֶּסֶם, Donec vobis ex naso exeat, fœtor nempe carniū, quas edistis. Significatur, Israelitas carnes comesturos esse ad summam usque nauseam.*

Ver. 22.

הָאֵן וַיִּקְרָא יִשְׁחָט לָהֶם וַיִּמָּצָא לָהֶם
אִם אֶרֶץ־לָדָג הֵימָּן יִמָּסֶה לָהֶם וַיִּמָּצָא
לָהֶם :

μη πρόβατα καὶ βόες σφαγῆσονται αὐτοῖς, καὶ ἀρκέσει αὐτοῖς, ἢ πᾶν τὸ ὄψος τῆς θαλάσσης συναχθήσεται αὐτοῖς, καὶ ἀρκέσει αὐτοῖς.

Au. Ver.—22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

Bp. Horsley.—Rather, "Should the flocks and the herds be slain for them, would there be sufficient for them?" Or, "Should all the fish of the sea be gathered together for them, would there be sufficient for them?" So Ged., Booth.

Ver. 25, 26.

25 וַיִּבְרָךְ יְהוָה אֶת־עֲצֶנָּה וַיִּדְבֹּר אֵלָיו
וַיִּמָּצָא מִן־הָרִיחַ אֲשֶׁר עָלָיו וַיִּמָּן עַל־
שְׂבָעִים אִישׁ הַזִּקְנִים וַיְהִי בָנִים
עֲלֵיהֶם הָרִיחַ וַיִּתְּנָבֶא וְלֹא יִסְפֹּד :
26 וַיִּשְׁמְרוּ שְׁנֵי־אֲנָשִׁים אֶת־בְּמִחְנֶה אֶם
הָאִחָד אֶלְדָּר וְאֶם הַשְּׁנִי מִיָּד וַתִּנָּח
עֲלֵיהֶם הָרִיחַ וַתִּפְחַח בְּבִתְּכִים וְלֹא יִצְאָה
הָאִחָדָה וַיִּתְּנָבֶא בְּמִחְנֶה :

25 καὶ κατέβη κύριος ἐν νεφέλῃ, καὶ ἐλάλησε πρὸς αὐτόν. καὶ παρείλατο ἀπὸ τοῦ πνεύματος τοῦ ἐπ' αὐτῶ, καὶ ἐπέθηκεν ἐπὶ τοὺς ἐβδομήκοντα ἄνδρας τοὺς πρεσβυτέρους. ὡς δὲ ἐπαναπαύσατο πνεῦμα ἐπ' αὐτούς, καὶ ἐπροφήτευσαν, καὶ οὐκ ἔτι προσέθεντο. 26 καὶ κατελείφθησαν δύο ἄνδρες ἐν τῇ παρεμβολῇ, ὄνομα τῶ ἐνὶ Ἑλδὰδ, καὶ ὄνομα τῶ δευτέρῳ Μωδάδ. καὶ ἐπαναπαύσατο ἐπ' αὐτοὺς πνεῦμα. καὶ οὗτοι ἦσαν τῶν καταγεγραμμένων, καὶ οὐκ ἦλθον πρὸς τὴν σκηνήν. καὶ ἐπροφήτευσαν ἐν τῇ παρεμβολῇ.

Au. Ver.—25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave it unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease.

26 But there remained two of *the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

And did not cease.

Pool.—*Did not cease*, either for that day; they continued in that exercise all that day; or afterwards also, to note that this was a continued gift conferred upon them, to enable them the better to discharge their magistracy. Others translate the words, *and they added not*; so the sense is, They prophesied only this day for an assurance of vocation to and due qualification for their work, but afterwards they prophesied no more; the gift of prophecy ceased in them, and only the spirit of government rested upon them.

Bp. Patrick.—*Did not cease.*] In which translation we follow the Chaldee paraphrasts, as several others do: but the LXX translate it, *and they added no further* (which the Hebrew word will well bear), taking the meaning to be, that they prophesied that day, but not after. And this is the sense of the Talmudists, particularly of Jarchi, who, in his gloss upon this place, saith: "All these elders prophesied only this first time that the Spirit rested on them, as they stood about the tabernacle; but they did not prophesy after that." The like say several others mentioned by Mr. Selden (lib. ii. De Synedr., cap. 4, sect 2). And indeed the Spirit was not sent upon them to make them prophets, but to make

them governors and judges. And therefore the gift of prophecy, which God gave them for the present, was only to procure them reverence from the people, as an evident sign that they were chosen by God to be coadjutors to Moses, in the exercise of his supreme authority over them. And thus I find Theodoret understood it (*Quæst. xx. in Num.*). "The seventy did not prophesy beyond this day, *ὅτι οὐ προφητείας χάριν ἀλλ' οἰκονομίας, &c.*, because God promoted them not to prophesy, but to govern: which St. Paul also reckons among other gifts bestowed upon Christians" (1 Cor. xii. 26). Now, that it might appear God had conferred this Divine gift of government upon them, they also prophesied the first day they received it. And I do not see why our translation [*did not cease*] may not be interpreted to this sense; that is, "they did not cease all that day while they stood about the tabernacle."

Ged.—25 And the Lord descended in the cloud and talked with him, and communicated a share of the spirit, that directed him, to the seventy elders; who as soon as they received it began to prophesy. 26 Now, there were two men, who though enrolled, had not gone together with the rest to the convention-tent; but had remained in the camp: the one named Eldad, the other Medad. Yet to these also was the spirit communicated: and they began to prophesy in the camp.

26 The reading of Sam. is *וְעַם כִּי*. By adopting this reading, with Houbigant, Dathe, and Rosenmüller, and placing *וְעַם* at the head of ver. 26, the text will be rectified, and the sense clear: *At non congregati sunt, sed remanserant in castris viri duo, quorum nomen unius Eldad et nomen alterius Medad, tamen requievit super eos spiritus ille (nam ipsi ex conscriptis, etsi non egressi erant ad tentorium) et prophetabant in castris.* The words in parenthesis I have in my version removed from their place; to make the phrasing still clearer; and the phrasing more agreeable to the English idiom.—*Geddes.*

Booth.—25 And Jehovah came down in the cloud, and spoke to him, and took of the same spirit that was upon him, and gave it to the seventy elders; and as soon as the spirit rested upon them, they prophesied. 26 Yet two of the men were not assembled, but remained in the camp; the name of the

one was Eldad, and the name of the other Medad; and the spirit rested upon them, (for although they were enrolled, yet had they not gone to the tabernacle,) and they prophesied in the camp.

Gesen.—When the spirit rested upon them they prophesied, *וַיִּנָּבֵא* supply *וַיִּנָּבֵא*, but (since that time) no more! This sense, which the Alex. and Syr. versions have already expressed, has been overlooked by almost all modern interpreters: but this very sense, which the words particularly admit, is the true Biblical idea, according to which, even the permanent *πνεῦμα* produced at the moment of communication a more extraordinary effect than afterwards. Comp. Acts ii. 4; x. 44.

Ver. 31, 32.

31 וַיֵּצֵא נֹחַם אֱלֹהִים וַיִּנָּבֵא
עַל־הַמִּצְחָה
כְּהֵרָה יוֹם כִּזְכֹּרָה יוֹם
הַמִּצְחָה וְכִמְעָה עַל־פְּנֵי
הָאָדָם : 32 וַיָּקֶם הָעָם
כְּלִיָּהּ וְכָל יוֹם
הַמִּצְחָה וַיִּנָּבֵא
אֶת־הַשָּׁמַיִם הַמִּצְחָה
חֲמִשָּׁה וַיִּנָּבֵא לָהֶם
שְׁמוֹת כְּבִיּוֹת הַמִּצְחָה :

v. 32 וַיִּנָּבֵא

31 καὶ πνεῦμα ἐξῆλθε παρὰ κυρίου, καὶ ἐξεπέρασεν ὀρνυγομήτραν ἀπὸ τῆς θαλάσσης, καὶ ἐπέβαλεν ἐπὶ τὴν παρεμβολὴν ὁδὸν ἡμέρας ἐντεῦθεν, καὶ ὁδὸν ἡμέρας ἐντεῦθεν, κύκλῳ τῆς παρεμβολῆς, ὥστε διήκχῃ ἀπὸ τῆς γῆς. 32 καὶ ἀναστὰς ὁ λαὸς ὅλην τὴν ἡμέραν, καὶ ὅλην τὴν νύκτα, καὶ ὅλην τὴν ἡμέραν τὴν ἐπαύριον, καὶ συνήγαγον τὴν ὀρνυγομήτραν. ὁ τὸ ὀλίγον, συνήγαγε δέκα κόρους. καὶ ἔψυσαν ἑαυτοῖς ψυγμοὺς κύκλῳ τῆς παρεμβολῆς.

Au. Ver.—31 And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey [Heb., as it were the way of a day] on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp.

Quails. So Pool, Ged., Booth., Rosen.' Gesen., Lee, Clarke. See notes on Exod. xvi. 13.

Bp. Patrick.—Locusts.

31 And as it were two cubits high upon the face of the earth.

Pool.—Two cubits high; not as if the quails did cover all the ground two cubits high for a day's journey on each side of the camp, for then there had been no place left where they could spread them all abroad round about the camp, as it is said they did, ver. 32; but the meaning is, that the quails came and fell down round about the camp for a whole day's journey on each side of it, and that in all that space they lay here and there in great heaps, which were oftentimes two cubits high. So Rosen.

Bp. Horsley.—And at intervals of about two cubits.

Dr. A. Clarke.—We may consider the quails as flying within two cubits of the ground; so that the Israelites could easily take as many of them as they wished, while flying within the reach of their hands or their clubs. The common notion is, that the quails were brought round about the camp, and fell there in such multitudes as to lie two feet thick upon the ground; but the Hebrew will not bear this version. The Vulgate has expressed the sense, *Volabant in aere duobus cubitis altitudine super terram.* "And they flew in the air, two cubits high above the ground." So Ged., Booth.: "And at about two cubits above the face of the earth."

Rosen.—וַיִּנָּבֵא esse coturnices, ostendimus ad Ex. xvi. 13. וַיִּנָּבֵא autem non est verendum e mare, sed trans mare. וַיִּנָּבֵא גַב־הַיָּם, *Easque sparsit super, per castra.* וַיִּנָּבֵא—וַיִּנָּבֵא, *Secundum iter diei hinc et secundum iter diei illinc in circuitibus castrorum*, i. e., circa castra tanto spatio, quantum uno die confici potest; ab utraque castrorum parte unius diei itineris spatio. Neminem offendat, coturnices tanta copia delapsas circa castra jacuisse, exspectantes quasi, usque Israelitæ egrederentur, ipsas collecturi. Monebat enim Forskalius Michaelem in literis Constantinopoli ad eum datis, notum ibi et quotidianum esse, coturnices mare volando superantes ita fatigari, quia residere nusquam atque quiescendo recreari possunt, ut littus noctæ statim concidant. וַיִּנָּבֵא וַיִּנָּבֵא, *Duorum cubitorum altitudine in superficie terræ.* Hoc

alii intelligunt ita, coturnices in toto illo spatio ita fuisse coacervatas, ut ubique ad duos cubitos eminuerint; quod vix creditur videtur. Alii putant, verbis illis significari, coturnices ita se demisisse, ut a terra non abfuerint plus quam duobus cubitis; quasi captantium manibus ultro offerent. Ita Vulgatus: *volabantque in aëre duobus cubitis altitudine super terram*. Hanc sententiam autem verbi חֲסִידִים significatio non videtur admittere. Puto potius verbis Hebraicis indicari, bicubitales acervos hinc illinc fuisse dispersos, ut vacua subinde spatia remanserint, per quæ populus, coturnices collecturus, ire potuerit.

32 Stood up.

Pool.—*Stood up*, or rather *rose up*, which word is oft used for attempting or beginning to do any business. *All night*; some at one time, and some at the other, and some, through their greediness or diffidence, at both times.

Ten homers.

Pool.—*Ten homers*, i. e., ten ass loads; which if it seem incredible, you must consider, 1. That the *gatherers* here were not all the people, which could not be without great confusion and other inconveniences; but some on the behalf of all, possibly one for each family, or the like, while the rest were exercised about other necessary things. So the meaning is not that every Israelite had so much for his share, but that every collector gathered so much for the family or others by whom he was intrusted. 2. That the people did not gather for their present use only, but for a good while to come, as we shall see; and being greedy and distrustful of God's goodness, it is not strange if they gathered much more than they needed. 3. That the word rendered *homers* may signify *heaps* [so Rosen.], as it doth Exod. viii. 14; Judg. xv. 16; Hab. iii. 15, and *ten* is oft put for *many*; and so the sense is, that every one gathered several heaps. If yet the number seems incredible, it must be further known, 4. That heathen and other authors affirm, that in those eastern and southern countries quails are innumerable, so that in one part of Italy, within the compass of five miles, there were taken about a hundred thousand of them every day for a month together; and that sometimes they fly so thick over the sea, that being weary they fall into ships, sometimes in such numbers that they sink them with

their weight, as Varro and Solinus affirm. And Athenæus relates, that in Egypt, a country prodigiously populous, as all agree, they were in such plenty, that all those vast numbers of people could not consume them, but were forced to salt and keep them for their future use. So that there is no need at all that God should create innumerable quails for this purpose; which yet if it were affirmed he did, atheists and anti-scripturists have no occasion of triumph, since they must either own the creation of the world, which is a far greater miracle, or ascribe the production of the world to a casual jumble of atoms, which is more senseless and ridiculous than all the fables of the poets. *Spread them all abroad*, that so they may dry them, and salt them, and preserve them for their future use, according to what they had seen and learned in Egypt.

Rosen.—Nomine חֲסִידִים h. l. *Chomeri*, mensuræ genus, decem Ephas æquans, plane intelligi nequeunt. Coturnices enim quis modio metiatur? Sed חֲסִידִים non dubium est significare *acervos*, coll. Ex. viii. 10. Vertunt ita et h. l. Onkelos, Saadias et Arabs Erpenii. חֲסִידִים הָיוּ חֲסִידִים, *Expand-erunt* Israelitæ coturnices, ut siccarentur, quemadmodum Ægyptii hodiernum pisces et carnes solis æstu siccare solent.

Bp. Patrick.—31 *Brought quails*.] Nobody, that I have met withal, hath laboured so much to give a clear explication of this whole following discourse as Job Ludolphus, in his most learned commentary upon his Ethiopic History, lib. i., cap. 13, n. 96, where he hath a long discourse (to which I refer the reader), to show that the Hebrews do not take the word *selau* (here used) to signify *quails*: but we take that translation of it only from Josephus (see what I have noted on Exod. xvi. 13).

The no less learned Bocar, indeed, hath said a great deal to justify Josephus: and hath shown that Egypt and the neighbouring regions abound still with *quails*: from whence this wind blew fair to bring them to the Hebrews. And every one knows that there are certain winds called *Ornithias*, from their bringing great flights of birds along with them. *Quails*, also, he observes, are wont to fly from the southern countries to the northern, in the spring-time (as it now was), and to fall sometimes in such vast quantities as to sink a ship. Notwithstanding all which, and a great deal more

which he alleges, with great learning, there are several things said in the following relations, which by no means can be brought to agree to *quails*; and therefore Ludolphus rather takes *selau* to signify *locusts*; by which it is easy to give a plain explication of all that is said of them. It is certain they were not only used for food in those parts of the world, but that some of them were very delicious meat in several countries; for they that have eaten them (see Lev. xi. 22) compare them to young pigeons, or to a fresh herring, or to a crab, or lobster (like to which they are in shape and figure), and they are several ways prepared, and accounted very wholesome food, when they have thrown away the heads, and wings, and legs. Pliny saith that some parts of Ethiopia lived upon them; and that they were preserved *fumo et sale*, "by being dried in the smoke and salted," for their nourishment, throughout the whole year. Now all that is said in this, and in the following verses, will have a plain and easy meaning (as I said), if we follow this interpretation; but not, if we take them for *quails*, or *pheasants*, or *sea-fowl*. As, for example, what was said before, concerning God's sending a mighty wind, is not hard to understand, if we suppose him to speak of *locusts*; which all authors say are brought with a wind: but it was never heard to bring *quails*, which cannot fly high, nor far; much less so far as from the sea to the middle of Arabia Petræa. Nor would the locusts have come this way had not this wind brought them from their ordinary course.

From the sea.] viz., From the Red Sea, yet not excluding the Persian Gulf; which must not be understood as if they came out of the sea, but from the sea-coast; and it is very probable out of Africa, where they abound. So the aforesaid Ludolphus expounds it, in his late *Dissertatio De Locustis*, par. ii., cap. 39, &c.

Let them fall by the camp.] Or, poured them down upon the camp, as *dust* or *rain* falls thick upon the ground. For both these comparisons the Psalmist uses in the place before named (Ps. lxxviii. 27). And this is expressed in Exod. xvi. 13, by *covering their camp*.

A day's journey on this side, and—on the other.] A day's journey, as Bochartus makes account, is at least twenty miles.

See the place before named, Hierozoic, par. ii., lib. i., cap. 15, p. 105; or, as Ludolphus makes the computation, sixteen miles, in his *Dissertation De Locustis*, par. ii., cap. 44, &c. Take it either way, it shows there was a vast number of them: for he adds,

Round about the camp.] So that which way soever they went for sixteen or twenty miles together, there lay heaps of them upon the ground; which, if we understand this of quails, cannot be conceived without a heap of miracles. And if we resort to that, what need was there of a wind to bring them, when God must be supposed miraculously to have created them as he did manna. And yet such a quantity of quails was not to be found anywhere, without a miracle, as would cover the heavens forty miles (according to Bochartus) on all sides. But that which would have been on many accounts miraculous, if we understand it of quails, will be found less wonderful, or rather natural, if it be understood of locusts: who come in very great and thick clouds, which darken the sky; as all authors tell us (see Ludolphus, *Comment. in Histor. Ethiop.*, p. 188).

Two cubits high.] This interpreters look upon as impossible: for then the quails would have been choked and stifled, if they had been heaped so deep one upon another. And therefore they have devised the addition of a new word; and refer this, not to their falling upon the ground, but to their flying in the air, two cubits high above the earth; that so they might the more easily be taken by their hands. So the Jews and so Val. Schindler in his *Lexicon* upon the word *selau*. But, besides that there is nothing of this in the text, and it is contrary to what the Psalmist says, that they fell *in the midst of their camp* (ver. 28), and that they came down like rain, which always falls upon the ground, there are many other difficulties in this interpretation (as he shows, p. 189, and defends what he there asserts in his *Dissertation De Locustis*, par. ii., cap. 49, 50); and therefore it is better to expound it of locusts; who, though they fall one upon another to a great depth, are not thereby suffocated, by reason of the length of their feet, and the thinness of their wings.

32 *The people stood up* (or rather, *rose up*) *all that day.*] They were intent

upon the gathering of them for thirty-six hours.

They gathered the quails.] By this it is evident that they gathered something lying upon the ground, and not flying in the air; for we do not *gather* things there but *take* or *catch* them.

He that gathered least.] viz., The master of every family for himself, and for those belonging to him. For we are not to suppose that every man in Israel gathered so many as follows.

Gathered ten homers.] A vast quantity if they were quails; which would have served them, not for a month, but for a year or two, as Ludolphus observes (p. 190 of his Commentary on his Ethiopic Hist.); besides, we do not use to measure fowls, but to number them. And therefore Bochart, being sensible of this impropriety, takes the word *homer* here to signify a *heap*: which is confuted by Ludolphus in his Dissertatio De Locustis (par. ii., cap. 54, 55, &c.).

They spread them all abroad.] This is another plain indication that they were locusts; which they spread to be dried in the sun: but if they had been quails would have been very preposterous; for it would have made them the sooner stink. Interpreters therefore commonly pass by this, and give no account why they spread them abroad; and the Vulgar Latin omits this word *spread*; whereas all authors tell us, this is the principal way of preparing locusts, and preserving them for a month or more: which they boiled, or otherwise made fit to eat, when they had occasion (see Ludolphus, in his forementioned Commentary, and in his defence of it lately in his Dissertatio De Locustis, par. ii., cap. 97, 98, &c.).

CHAP. XII. 1.

וַתִּדְבֹּר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה עַל-
אֲדֹת הָאִשָּׁה הַכֹּהֵנִית אֲשֶׁר לָקַח קִי-
אִשָּׁה כֹּהֵנִית לָקַח:

καὶ ἐλάλησε Μαριάμ καὶ Ἀαρὼν κατὰ Μωυσῆν
ἐνεκεν τῆς γυναῖκος τῆς Αἰθιοπίστῃς ἣν ἔλαβε
Μωυσῆς, ὅτι γυναῖκα Αἰθιοπίστισσαν ἔλαβε.

Au. Ver.—1 And Miriam and Aaron spake against Moses because of the Ethiopian [or, Cushite] woman whom he had married: for he had married [Heb., taken] an Ethiopian woman.

An Ethiopian woman.

Ged., Booth., Rosen.—"Cushite woman."

This woman is generally supposed to be Ziphora: but Ziphora was not a Chushite; she was a Midianite. Bochart has laboured to prove that the *Chushites* and *Midianites* were the same people: and consequently that Ziphora may here be designated. But his arguments are certainly not conclusive, and his hypothesis is barely probable: not to say, with Rosenmüller, manifestly false. Indeed, it is highly improbable that Ziphora could here be the cause of reproach, after being married to Moses above forty years. I am inclined, then, to think, with Michaelis, that the Chushite woman here mentioned was a second wife, whom Moses, about this time, took to his bed, perhaps after the death of Ziphora: but this second wife was not an African Chushite, but an Arabian Chushite [so Rosen.]: and therefore the word ought not to be rendered *Æthiopian*; although that be the rendering of Sept., Vulg., and Gr. Ven. The Oriental versions retain the Hebrew term *Chushite*.—*Geddes.*

Ver. 3.

וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד מִפְּלִי הָאָדָם:
אֲשֶׁר עַל-פְּנֵי הָאָדָמָה:

καὶ ὁ ἄνθρωπος Μωυσῆς πρᾶς σφόδρα
παρὰ πάντας τοὺς ἀνθρώπους τοὺς ὄντας ἐπὶ
τῆς γῆς.

Au. Ver.—3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

Eichorn, Rosenmüller, and Boothroyd consider this verse to be an interpolation.

Meek. So Gesen., Lee.

Pool.—This is added as the reason why Moses took no notice of their reproach, but was one that heard it not, and why God did so speedily and severely plead Moses's cause, because he did not avenge himself. *Quest.* 1. Did it become Moses thus to commend himself? *Ansu.* 1. The holy men of Scripture are not to be measured or censured by other profane writers, because they are guided by special instinct in every thing they write; and as they oftentimes publish their own and their near relations' greatest faults, where it may be useful to the honour of God, and the edification of the church in after-ages; so it is not strange if for the same reasons sometimes they commend themselves, especially when they are forced to it by the insolence and contempt of their adversaries, which was Moses's case

here, in which case St. Paul also commends himself, 2 Cor. xi. 5, &c.; xii. 11, 12; which they might the better do, because all their writings and carriage made it evident to all men that they did not this out of vain-glory, and that they were exalted above the affectation of men's praises, and the dread of men's reproaches. 2. This might be added, as some other clauses were, by some succeeding prophet, which was no disparagement to the authority of the Holy Scriptures, seeing it is all written by one hand, though divers pens be used by it. *Quest. 2.* How was Moses so meek, when we oftentimes read of his anger, as Exod. xi. 8; xvi. 20; xxxii. 19; Lev. x. 16; Numb. xvi. 15; xx. 10, 11, compared with Psal. cvi. 32, 33? *Ans. 1.* The meekest men upon earth are provoked sometimes, yea, oftener than Moses was. 2. True meekness doth not exclude all anger, but only such as is unjust, or immoderate, or implacable. Moses was and ought to be angry where God was offended and dishonoured, as he was in almost all the places alleged.

Bp. Patrick.—3 *Now the man Moses was very meek.*] This is added as the reason why he passed by the affront they put upon him, and why God avenged it; because he was so exceeding meek and patient (or, as others translate it, so humble and lowly), that he would have been exposed to further affronts, if God had not chastised their insolence. Moses also might think fit to set this down, as a confutation of their charge against him, being so far from that pride which they imputed to him, that he did not resent (though he was so very much above them) their undutiful behaviour towards him; who had conversed immediately with God himself, and been with him in the holy mount many days together; who sent several commands to Aaron, as well as to the people by him alone; which made such a difference between him and all others, that, as it was an unaccountable arrogance in them to equal themselves unto him, so he demonstrated how far he was from being proud of his superiority, by meekly bearing their haughty behaviour towards him.

So little cause there is for their cavils, who from hence argue that Moses was not the author of these books, because he commends himself in them: for this is not so much a commendation, as a necessary account of himself, to show how causeless

their charge against him was. To such vindications of themselves the humblest souls may be constrained, by the calumnies of wicked men: as we see not only in St. Paul, but our blessed Saviour, who were put upon glorying and magnifying themselves by the malignity of their enemies (see John x. 36; 2 Cor. xi. 10, 23, &c.). And this is the more allowable, when men know, not only that they write the truth, but that it is notorious to all that are acquainted with them, and cannot be contradicted. The holy writers also are not to be confined to our rules, being moved by the Holy Ghost to set down such things, which, if they had been left to themselves, they would not have mentioned. And men, who have a due reverence to the Holy Scriptures, will look upon this rather as the Holy Ghost's testimony concerning Moses, than Moses's testimony concerning himself. But we have to do now with a generation of men that write upon these books, not as of a Divine original, but as they do upon common authors.

Ken.—32 This verse strikes almost every reader with surprise; partly on its own account, partly from its connexion. That Moses was *meek above all men*, if true, was not at all likely to have been recorded by *himself*. It is still less likely to have been said by one who has recorded himself as a man of *great warmth*. See Exod. ii. 11—14; v. 22; xi. 8; xxxii. 19, 22; Num. xi. 13; and xvi. 15. And as to Num. xx. 10, 12; see Ps. cvi. 32, 33. But if Moses had been in fact the *meekest of men*; the record of such a quality seems to have no connexion with the context here. The preceding verses set forth that Miriam and Aaron exalted themselves as *ivals to Moses*; boasting that *God had spoken by them* likewise. And in the verses following God declares, that he *revealed himself* to Moses *more* than to any other prophet. It therefore seems necessary to consider this 3d verse as connected with the Divine communications; and to translate the words thus, *Now the man Moses gave forth more answers* (from God) [so also Bp. Horsley], or *was highly favoured with answers*, above all the men which were upon the face of the earth—*erat responsor eximius* (עָרַת עֲנָוִים) *præ omni homine*, &c. Such is the excellent version of this place, in a thesis under the very learned Albert Schultens, in 1725. This author refers to Juchasin; where Ezra

is called כַּמֶּסֶח עַי, *responsor similis Mosi*. And 'tis very remarkable, that sixteen MSS. read עַי here, agreeably to the word in Juchasin. Spinoza (cap. viii., p. 107) quotes this verse (Num. xii. 3) as one proof, that Moses did not write the Pentateuch.

Dr. A. Clarke.—I think the word is not rightly understood; עַי, *anav*, which we translate *meek*, comes from עָנָה *anah*, to *act upon*, to *humble*, *depress*, *afflict*, and is translated so in many places in the Old Testament; and in this sense it should be understood here: "Now this man Moses was *depressed* or *afflicted* more than any man האדמה, *haadamah*, of that land." And why was he so? Because of that great burden he had to bear in the care and government of this people, and because of their ingratitude and rebellion both against God and himself: of this depression and affliction, see the fullest proof in the preceding chapter. The very power they envied was oppressive to its possessor, and was more than either of *their* shoulders could sustain.

Ver. 6.

וַיֹּאמֶר שְׁמַעְרַנָּה דְּבָרֵי אֲסִיחִיָּה
נִבְיָאֲכֶם יְהוָה בְּמִרְאָה אֱלֹהֵי אֲתֹנָע
בְּחִלּוֹם אֲרֻרָבּוֹ :

καὶ εἶπε πρὸς αὐτοὺς. ἀκούσατε τῶν λόγων μου. ἐὰν γένηται προφήτης ὑμῶν κυρίῳ, ἐν ὁράματι αὐτῷ γνωσθήσονται, καὶ ἐν ὑπνῷ λαλήσω αὐτῷ.

Au. Ver.—6 And he said, Hear now my words: If there be a prophet among you, *I* the Lord will make myself known unto him in a vision, *and* will speak unto him in a dream.

Ged., Booth.—If either of you prophesy, *I* Jehovah am wont [*Ged., Am I not wont?*] to make myself known to you in a vision, and speak to you in a dream.

Rosen.—*Si quis vestrum est propheta Jovæ, ego ei per visionem innotescere, per somnum eum alloqui soleo.* קָרָא לָכֶם, *propheta vobis*, i. e., inter vos, pron. affixum pro separato.

Ver. 7.

לֹאֲכֶן עַבְדִּי מֹשֶׁה בְּכָל־בֵּיתִי נֶאֱמָן
הוּא :

οὐχ οὕτως ὁ θεράπων μου Μωϋσῆς, ἐν ὅλῳ τῷ οἴκῳ μου πιστός ἐστι.

Au. Ver.—7 My servant Moses is not so, who is faithful in all mine house.

Dr. A. Clarke.—*Moses—is faithful.* נֶאֱמָן *nēman*, a *prefect* or *superintendent*. So Samuel is termed, 1 Sam. ii. 35; iii. 20; David is so called, 1 Sam. xviii. 27, *Neeman*, and son-in-law of the king. Job xii. 20, speaks of the *Neemanim* as a name of dignity. It seems also to have been a title of *respect* given to ambassadors, Prov. xiii. 17; xxv. 13. Calmet well observes that the word *fidelity* is often used for an employ, office, or dignity, and refers to 1 Chron. ix. 22, 26, 31; 2 Chron. xxxi. 12, 15; xxxiv. 12, &c. Moses was a faithful, well-tried servant in the house of God, and therefore he uses him as a familiar, and puts confidence in him.

Ver. 8.

פֶּה אֶל־פֶּה אֲדַבְּרֵנּוּ וּמִרְאָה וְלֹא
בְּחִידֹת וּתְמִנָּה יְהוָה יִבְטֵחַ וּמִדּוֹעַ לֹא
יִרְאֶהוּם לְדַבֵּר בְּעַבְדִּי בְּמִשְׁחָה :

στόμα κατὰ στόμα λαλήσω αὐτῷ ἐν εἶδει, καὶ οὐ δι' αἰνιγμάτων, καὶ τὴν δόξαν κυρίου εἶδε, καὶ διατί οὐκ ἐφοβήθητε καταλαλήσαι κατὰ τοῦ θεράποντός μου Μωϋσῆ.

Au. Ver.—8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

Bp. Horsley.—*will I speak—shall he behold.* These futures should be presents: *I speak—he beholdeth.*

Even apparently.

Houbigant.—וּמִרְאָה, *lege cum Samaritano בְּמִרְאָה, in visione.* Sic legunt præter Arabem, veteres omnino omnes. Nam בְּמִרְאָה dicitur in oppositione sententiæ cum בְּחִידֹת; nec licet omitti præpositionem in parte priore oppositionis, ut omittitur aliquando in posteriori.

In dark speeches.

Bp. Patrick.—Or, in parables and enigmatical representations, such as the *ladder* which Jacob saw in a dream, the *boiling-pot* which was shown to Jeremiah, the *wall*, the *plumb-line*, and the *basket of summer fruits* which Amos saw.

Rosen.—בְּחִידֹת, *Per anigmata.* חִידָה, coll. Arab. חִידָה, *inflectere, obliquare*, est proprie *res inflexa*, non *recta et perspicua*. Hinc חִידָה significabit modo non satis claro et aperto, i. e., obscure.

The similitude of the Lord shall he behold.

Pool.—*The similitude of the Lord*; not the face or essence of God, which no man can see and live, Exod. xxxiii. 20; it being invisible, Col. i. 15, and never seen by man, John i. 18; but some singular manifestation of his glorious presence, as Exod. xxxiii. 11, 20, &c.; xxxiv. 5, &c.; Deut. xxxiv. 10. Yea, the Son of God appeared to him in a human shape, which he took up for a time, that he might give him a foretaste of his future incarnation.

Bp. Patrick.—*The similitude of the Lord shall he behold.*] I am apt to think the word *not* should be here again repeated (as it must be in some places to make out the sense, as Prov. xxv. 27), which will make the meaning plainly this, "He shall not behold the Lord in similitudes and resemblances," as other prophets did. For the Hebrew word *temunah* signifies the shape of a thing represented either to the outward senses or to the imagination, not the thing itself. Therefore it would be to equal Moses with the rest of the prophets to say he should see the *similitude* of the Lord; for so did they. Amos, for instance, saith he "saw the Lord standing upon the altar" (ch. ix. 1), that is, some angelical appearance in a glorious shape. And Eliphaz saith, that "a spirit passed before him, the form (or aspect) whereof he could not discern;" only the *temunah* (we render it an *image*) "was before his eyes" (Job iv. 15, 16). But God did not thus reveal himself to Moses by images and similitudes of things, but spake to him himself, as it goes before, *mouth to mouth*. Which led Maimonides into the opinion (which he often repeats) that when God is said to speak to any other man, it was by an angel; and that he never spake to any one himself, but only to Moses. Nor did any man before him say that God *spoke to him*, or that he *sent him* on a message unto others; but Moses was the first who had this honour (More Nevoch., par. i., cap. 63, and par. ii., cap. 39).

But if we follow our translation, which should run thus, "But the similitude of the Lord shall he behold," it relates to that wonderful apparition of God to him in the bush (Exod. iii. 6), as Maimonides thinks, More Nevochim, par. i., cap. 5, where he saith, "God poured upon him as much as he could contain," but especially to that revelation which God made of himself to him, when he told him that he could not see

his face, but should behold his *back parts* (Exod. xxxiii. 20, 23), which was a privilege granted to none but him. And thus the *similitude of the Lord*, or his *likeness*, signifies the Lord himself (Ps. xvii. ult.), "When thy likeness shall awake (that is, thou thyself appear for me), I shall be satisfied."

Ged.—8 With him I speak mouth to mouth: evidently and not through obscure emblems he beholdeth the LORD, &c.

Booth.—8 With him I am wont to speak mouth to mouth; even apparently, and not in dark speeches, so that he may clearly perceive the will of Jehovah. Why then, &c.

Rosen.—יְהוָה נִתְּנָה לִּי, *Figuram Dei conspexit.* Cf. Ps. xvii. 15, ubi est i. q., כָּפִי יְהוָה. Omnia autem vs. 6—8, dicta, huc redeunt, *Mosem Deo familiarissimum esse, hinc injuriam amico Dei illatam ab eo non inultam relictum iri.* Cf. vs. 10.

Ver. 12.

— אֵלֶיָּהּ תִּהְיֶה כְּמָת וּנְוִי

—μη γένηται ὥσει ἴσον θανάτῳ, κ.τ.λ.

Au. Ver.—12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

Bp. Horsley.—*As one dead*; rather, *as a still-born*, for that is the comparison intended. So *Ged.*, *Booth.*

Ver. 14.

— וְהָאֵלֹהִים יִתְּנָהּ

— καὶ μετὰ ταῦτα εἰσελεύσεται.

Au. Ver.—14 And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

She shall be received in again. So *Pool*, *Rosen*.

Geddes, Booth.—"She shall recover." Vulg., *et postea revocabitur.* And so equivalently all the ant. versions, including Gr. Ven. But I cannot see that the verb יָשָׁב ever signifies *to return*: whereas it certainly signifies, to recover from an illness; and particularly from a leprosy. See 2 Kings v. 3, 6, 7.

Rosen.—וְהָאֵלֹהִים, *Colligetur*, i. e., *recipietur* in cœtum. Sic יָשָׁב significat *recipere eum qui derelictus fuerat vel neglectus*, Ps. xxvii. 10, ubi cf. not.

CHAP. XIII. 1.

Au. Ver.—1 And the LORD spake unto Moses, saying,

Ged., Booth.—And Moses said to the Israelites, Ye are now come to the mount of the Amorites, which Jehovah our God hath given to us. Lo! Jehovah hath placed the land before you; go up and possess it as Jehovah, the God of your fathers, hath spoken to you; fear not, nor be dismayed. Then they drew near to Moses and said, Let us send men before us, that they may explore the land, and bring us word by what way we may go up, and into what cities we may come. And this thing was pleasing to Moses [so the Sam. and p.p. Deut. i. 20]. And Jehovah also spoke to him [*Ged.*, for the Lord had spoken to Moses], saying.

Ver. 3.

וַיִּשְׁלַח אֹתָם מֹשֶׁה מִדֶּבֶר פָּארָן
עַל-פִּי יְהוָה בָּלָם אֲנָשִׁים רֵאשֵׁי בְנֵי
יִשְׂרָאֵל הֵמָּה :

καὶ ἐξάστειλεν αὐτοὺς Μωσὴς ἐκ τῆς
ἐρήμου Φαράν διὰ φωνῆς κυρίου. πάντες
ἄνδρες ἀρχηγοὶ υἱὸν Ἰσραὴλ οὗτοι.

Au. Ver.—3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel.

Bp. Horsley.—Rather thus, "And Moses sent them from the wilderness of Paran, according to the commandment of Jehovah: all of them were chief men of the sons of Israel." This was the circumstance in which God's directions were particularly observed, that all the men who were sent were chiefs in the several tribes.

Ver. 16.

וַיִּקְרָא מֹשֶׁה לְהוֹשֶׁעַ בִּנְיָמִן
יְהוֹשֻׁעַ :

— καὶ ἐπωνόμασε Μωσὴς τὸν Αὐσὴ υἱὸν
Ναυή, Ἰησοῦν.

Au. Ver.—16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

And Moses called.

Ged.—Now Moses had called.

Jehoshua.

Bp. Patrick.—He was called by this name presently after they came out of Egypt

(Exod. xvii. 9), when he went to fight with Amalek: whom he having overcome, Moses looked upon it as a token that he should save and deliver the people of Israel, and then called him by this name: which imports something more than Oshea; for that denotes only a *prayer* for salvation (as Menochius observes), but this carries in it a *promise* of it. And some think the addition of the first letter in the name of Jehoshua was from the name Jehovah; implying that the Lord would employ him in leading and conducting his people into the land of promise: wherein he was a type of the Saviour of the world, the Lord Jesus (whose name is the same with this), who conducts those who believe on him to a heavenly inheritance.

Gesen.—יְהוֹשֻׁעַ, A proper name (*save*). יְהוֹשֻׁעַ and יְהוֹשֻׁעַ, m. *The help of Jehovah.*

Rosen.—Hoseam autem, filium Nunis, vocaverat, Moses Josuam. יְהוֹשֻׁעַ significat adjuvit sc. Deus, יְהוֹשֻׁעַ autem Jovæ salus, i.e., salus a Jovæ prestita. Ceterum hæc verba per parenthesin sunt interjecta. Videtur Moses, quoties ad certa negotia certos viros elegit, tabulas genealogicas populi Israelitici ante oculos habuisse, atque ex iis nomina virorum electorum excerpisse. Saltem si hoc accipimus, facillime causa potest reddi, cur verba illa Hebraica hic adjecta sint. Ex eo inde tempore, quo Josua minister Mosis factus erat, semper Josua appellatur, ut xi. 28; Exod. xvii. 9. H. l. autem, ubi exploratores recensentur, vir ille nomine Hoseæ a patre accepto vocatur, quod hoc dumtaxat nomen in tabulis genealogicis consignatum esse potuit. Jam ut lectores scirent, Josuæ et Hoseæ nominibus unum eundemque virum appellatum fuisse; Moses illos de hac re monendos putavit.

Ver. 19.

וַיָּבֹאוּ הָאֲנָשִׁים וַיַּגִּידוּ לְמֹשֶׁה
וְלָכָל בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ הָאֲדָמָה
אֲשֶׁר-הָיָה יְהוָה נֹשֵׁא בָרַחְמָהּ אֵמָּה
בְּמִבְצָרִים :

καὶ τίς ἡ γῆ εἰς ἣν οὗτοι ἐγκάθηται ἐπ' αὐτῆς, ἥ καλὴ ἐστὶν ἢ ποιηρά. καὶ τίνες αἱ πόλεις ἃς οὗτοι κατοικοῦσιν ἐν αὐταῖς, εἰ ἐν τεύχεσιν ἢ ἐν ἀτειχίστοις.

Au. Ver.—19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds.

Bp. Patrick.—*Whether in tents, or in strong holds.*] Whether they lived in tents, as the Arabians did (and the Israelites while they were in the wilderness), or in houses, and whether they were fortified. Or rather (as we would say in our language), whether in *open villages or in walled cities*: for so the word *mahanaim* signifies, not *tents* (as we here translate it), but *hosts or camps* (Gen. xxxii. 1), and here *towns* without walls, as the LXX interpret it; and the Vulgar, also, only inverting the order of the words, *whether in walled towns, or without walls*.

Ged.—Whether the inhabitants dwell in open or in walled cities. The question is not here of *camps* or *tents*: but of what sort were the towns, whether *weak* or *strong*, *open* or *walled*? I therefore, with Houbigant, prefer the Sam. reading *המחנות* *מבצרים*, without the preposition *ב*, although I have, with most of the antient versions, expressed it in my translation. None of the antient translators appear to have read *מבצרים*, camps, in their copies; except Gr. Ven., which has *εν στρατοπέδοις*. See Castell on the root *חנן*; and Houbigant's excellent note on the place.

Houb.—"Sententia hæc, quæ nihili est, scripturæ vitium ut caveretur, admonebat. Quod vitium non habet Sam. Codex, Orat. 1, in quo legitur, *המחנות* *א* *מבצרים*, *an infirmæ sint, an munitæ*, ex radice *חנן*, *Syriaca eademque Samaritica*; cuius significatus ut exempla deessent, tamen exemplum esset hujus loci non dubium, ubi *מבצרים*, *munitæ*, in oppositione est cum *מחנות*, *infirmis*; imo ex filo ipso narrationis. Nam, quomodo v. 18, postquam dictum est *an fortis*, *an imbellis*, subiungitur, *an paucus*, *an multus*; sic hoc v. 19, conveniebat ut, postquam dictum est (*terra*) *an bona* *an mala* *subjungeretur*, *an infirmæ urbes*, *an munitæ*, eodem tenore orationis utrobique servato, ut membrum orationis prius in parte deteriori initium haberet, posterius, in potiori; ut nempe diceretur *infirmæ* antequam *munitæ*. Nam per eam ordinis æquabilitatem, digitus Lectoris intenditur ad significatum *infirmæ*, quamquam antea incognitum. Dixi hanc sententiam *an in castris*, *an in munitionibus*, nihili esse. Enimvero *in castris* dicitur de *urbibus*. Num censebimus *urbes esse in castris*? Ludebat Lectores suos Clericus, cum interpretaretur, *an in castris agat*, addens *agat*, quod verbum ad *populum* credat pertinere, etsi nihil de populo in antedictis.

Et quis credat, Mosen, qui exploratores mittat ad *urbes* Chanaan, dubitare an Chananæi habitent in urbibus, an in castris? Observat in loco Edm. Castellus neminem Veterum contextum, ut nunc est, reddidisse. Et Syrus quidem totum hunc de urbibus locum prætervehitur, ut periculosum. Prætermittunt etiam Londinenses hanc variam Sam. scriptionem, minime omnium prætermittendam."

Ver. 22.

וַיַּעֲלוּ בְּנֵי נֹחָם וְיִזְחָר וְיִחִיָּא וְיִחִיָּא וְיִחִיָּא
וְיִחִיָּא וְיִחִיָּא וְיִחִיָּא וְיִחִיָּא וְיִחִיָּא
καὶ ἀνέβησαν κατὰ τὴν ἔρημον, καὶ ἀπῆλθον
ἕως Χεβρών, καὶ ἐκεί Ἀχιμαὴν, καὶ Σεσσί, καὶ
Θελαμί, γενεαὶ Ἐνάχ, κ.τ.λ.

Au. Ver.—22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmi, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)

Bp. Patrick.—Bochartus thinks (lib. i., Canaan, cap. 1) that Anak signifies as much as the Roman name Torquatus; being like to that Gaul whom Manlius vanquished. And Ahiman signifies as much as, *who is my brother*? importing there was none to be compared with him. Sheshai he takes to be as much as Sixtius, viz., six cubits high, as Goliath was. And Talmi he derives from talam, "furrow:" as if he seemed in length to equal a furrow in the field.

And they came.

Ged.—There is a gross solecism in the present Hebrew text; *וַיָּבֹאוּ* for *וַיָּבֹאוּ*. So Rosen., Booth.

The children of Anak.

Ged.—*The race of Anak.* I have not with our English translators, rendered, "the children of Anak," that the reader might not imagine that Ahiman, Sheshai, and Talmi were the immediate sons of Anak. The Septuagint have, as usual, very properly rendered *γενεαὶ* *Εναχ*, or, as Alex., Glasg., and some other MSS. better *Εναχ* with a *kappa*. But who was *Enak*, or *Anak*? and what sort of *race* were his *progeny*? Onk., Syr., Tharg., both Arabs, rendered appellatively, *the progeny of the giant*. To this they were moved, no doubt, by the prefix *ה*; which is not usually placed before proper names. The same reason induced Michaëlis to seek for an appellative meaning,

which he finds in the Arabic *عن*, *intravit latibulum*; whence *ענא*, a mouse hole. The Anakites, then, were people who lived in holes, or caves: and *ענ* are the sons of the cave: i. e., *Troglodytes*. But, besides that the *Troglodytes* are elsewhere called *Horites*, not Anakites, Michaëlis's etymon appears to me to be constrained. I would rather derive the word from its Hebrew root *ענ*, and give it the meaning of one who binds, that is, subjects other people by violence. Or, if an Arabic etymon be sought, would not the idea of pride and pre-eminence be preferable? For *ענ*, is found to have all the following significations: *intumuit, eminuit, prominuit; mons excelsus, collis monti supereminens, &c.* And this etymon was probably in the view of those interpreters, who have rendered *ענ*, *gigantis* or *gigantum*. It is in favour, however, of Michaëlis's hypothesis, that there were certainly caves, and large caves, about Hebron, where the race of Anakites are said to have resided: and I find that Dathe, Hezel, Schulz, and Rosenmüller have adopted Michaëlis's version; which is, "die in unterirdischen hohlen wohnen."

Rosen.—22 Pro *ענ*, et venit legendum esse in plurali *ענ* non solum suadet contextus, in quo semper de pluribus exploratoribus est sermo, sed etiam Cod. Samar. cum versionibus antiquis præter Onkelosum. Arabs ipse Mauritanus Erpenii, ut notat Hubigantius, alias solœcismorum Hebræorum imitator, habet et *venerunt*. *ענ* etiam legerunt Cod. Kennicott. l et 96, et postreum autem in iis erasum est. Lectionem tamen Masorethicam præter alios, defendit Lillienthalius in *Comment. Critic. Codic. Regiom.* (Lips. 1770), p. 110, quod probabile esset, exploratores non omnes conjunctim singulas provincias Cananæ peragrassæ, hoc enim nimis periculosum fuisset; sed ita ut quilibet eorum certas regiones perlustraverit, donec in reditu convenissent. Venisse ergo unum eorum Chebronem, nimirum Calebem, Jos. xiv. 9, 13. Frequentem præterea esse verbi *ענ* enallagen, ita explicandam: *venit aliquis eorum*. *ענ* *ענ* *ענ* *ענ*. Quum apud Hebræos *fili* aut *nati* vocentur non ii dumtaxat, qui ita proprie dicuntur, sed eo nomine etiam sæpe comprehendantur omnes posterii, alii interpretes *ענ* verterunt *fili*, alii intellexerunt remotiorem stirpem Enaki. LXX posterius sequuti sunt, quum habeant *γενεαι* 'Ενὰχ, prius Vulgatus, qui

vertit *fili* Enac. Cui interpretationi quidem obstare putant, quod nomina propria personarum ה articuli non admittant, quod nomen *ענ* ubique præfixum habet. Attamen et nominibus propriis haud raro articulum præmitti, si eorum appellativa, quam dicunt, significatio Hebræis vivente lingua cognita esset, pluribus exemplis probavit Gesen. *Lehrg.*, p. 656. *ענ* autem longam et proceram staturam, et hinc *ענ*, gigantes significasse, suadet Arab. *ענ*, longitudo colli, quod idem voc. aliis punctis vocal. instructum sonat *proceres hominum*; nec non *ענ*, prominentior et elatus terra tractus.

Ver. 23, 24.

וַיֵּבֶן עֲשָׁכּוֹל בְּנֵי חֵבְרוֹן

καὶ ἡλθοσαν ἕως φάραγγος βότρυος, κ.τ.λ.

Au. Ver.—23 And they came unto the brook [or, valley] of Eshcol, &c.

Brook.

Ged., Booth., Rosen., Gesen., Lee.—Valley.

Gesen.—*ענ*, m. 1. A valley with a brook, the Arab. *عشکل*, Gen. xxvi. 19, e. g., *ענ*, the valley of Eshcol, Numb. xiii. 23.

Ver. 29.

Au. Ver.—Hittites and the Jebusites.

Ken., Ged., Booth.—Hittites, and the Hivites [Sam., LXX], and the Jebusites.

Ver. 32.

Au. Ver.—And they brought up, &c.

Ged., Booth.—Moreover, they spread abroad, &c.

Ver. 33.

Au. Ver.—33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

After this verse, Geddes and Boothroyd, on the authority of the Sam., add:—Hence the Israelites murmured in their tents and said, Because Jehovah hateth us, he hath brought us out of the land of Egypt, to deliver us up into the hands of the Amorites, to destroy us. How should we go up, when our brethren discourage us, saying, The people are greater and more powerful than we: the cities are great and walled up to the heavens; and moreover we saw there, men of the race of Anak? But Moses said to the Israelites, Jehovah your God, who leadeth you, will himself fight for you,

according to all that he did for you in Egypt, before your own eyes; and in this wilderness; where you have seen how Jehovah your God hath carried you, as a man carrieth his son, through all the way ye have gone, until ye came to this place. And in this matter, are ye distrustful of Jehovah your God, who goeth before you in the way, in a fire by night, and in a cloud by day, to search out a place for your encampments; and to show you by what way ye should go? Comp. Deut. i. 27—33.

CHAP. XIV. 1, 10.

בְּלִיַּחֲזָנָה

pāsa ḥi συναγωγή.

Au. Ver.—1 And all the congregation lifted up their voice, and cried.

Bp. Patrick.—*All the congregation.*] By "all the congregation" may be here meant, all the great men (for so the phrase sometimes signifies), except Caleb and Joshua, and, perhaps, some few others.

Ver. 10.

וַיִּכְבְּדוּ יְהוָה בְּרִאֲחָהּ בְּאַהֲלֵי מוֹעֵד
אֶל־בְּלִיַּחֲזָנָה יִשְׂרָאֵל :

kai ḥi ḥōḡa κυρίου ὠφθῆν ἐν τῇ νεφέλῃ ἐπὶ τῆς σκηνῆς τοῦ μαρτυρίου πᾶσι τοῖς υἱοῖς Ἰσραὴλ.

Au. Ver.—10 — And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

In the tabernacle, &c.

Bp. Patrick.—Or rather upon the tabernacle (for in the tabernacle the people could not have seen it, as now they did), over the most holy place: which the cloud constantly covered, over the mercy-seat, where the Divine Glory dwelt (see ch. ix. 15).

Ged., Booth.—In the cloud over [LXX, Syr.] the congregation-tabernacle [Ged., convention-tent], &c.

Ver. 11.

וַיַּעַרְבֶּהָ לֹא־יִמְאִנֵּנִי כִּי בָלָל הָאֲחִיזֹת
אֲשֶׁר עָשִׂיתִי בְּקִרְבִּי :

— *kai ḥōs tinos οὐ πιστεύουσὶ μοι ἐπὶ πᾶσι τοῖς σημείοις, οἷς ἐποίησα ἐν αὐτοῖς.*

Au. Ver.—11 And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe

me, for all the signs which I have showed among them?

For all the signs, &c.

Bp. Lowth, Ged.—Notwithstanding all the signs, &c.

Ver. 12.

אֶפְשָׁה בְּדֶכְרִי וְאֶרְשָׁנָה וְאֶעֱשֶׂה אֹתָהּ
לְגִירָצָוֹל וְעַצְמוֹת קִמְנָה :

πατάξω αὐτοὺς θανάτῳ, καὶ ἀπολώ αὐτοὺς. καὶ ποιήσω σε καὶ τὸν οἶκον τοῦ πατρὸς σου εἰς ἔθνος μέγα, καὶ πολλὸν μᾶλλον ἢ τοῦτο.

Au. Ver.—12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

And disinherit them.

Bp. Horsley.—Rather, "and bring them to nothing."

Ged., Gesen.—Will extirpate them.

Rosen.—*Et exhereditabo*, i. e., exterminabo, extinguam eum. Cf. vs. 24; Gen. xlv. 11; Jud. i. 27.

Of thee.

Ged., Booth.—Of thee and thy father's house [Sam., LXX].

Ver. 13, 14, 15.

13 וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה וְשָׁמַע
מִצִּיּוֹנִים קִרְחָעֲלִית בְּלַחֲזֶה אֶת־הָעָם
הַזֶּה מִקִּרְבִּי : 14 וְאָמַרְוּ אֶל־יֹשֵׁב
הָאֶרֶץ הַזֹּאת שָׁמַעַל בְּרִאֲחָתָהּ יְהוָה
בְּקִרְבֵּי הָעָם הַזֶּה אֲשֶׁר־עָלוּ בְּעִינֵי
נִרְאָה וְ אֶתְּהָ יְהוָה וְעַנְנָהּ עָלָם
עַל־הֶם וּבְעַמְדָּה עָלָה אֹתָהּ חֲלָהּ לִפְנֵיהֶם
יֹמָם וּבְעַמְדָּה אֵשׁ לַיְלָה : 15 וְהִמָּתְהָ
אֶת־הָעָם הַזֶּה פֶּאִישׁ אֶחָד וְאָמַרְהוּ הַבּוֹלִים
אֲשֶׁר־שָׁמַעַל אֶת־שִׁמְעוֹהָ לֵאמֹר :

13 καὶ εἶπε Μωϋσῆς πρὸς κύριον. καὶ ἀκούσεται Αἰγυπτίος, ὅτι ἀνήγαγες τῇ ἰσχυί σου τὸν λαὸν τοῦτον ἐξ αὐτῶν. 14 ἀλλὰ καὶ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς ταύτης ἀκηκόασιν, ὅτι σὺ εἶ κύριος ἐν τῷ λαῷ τούτῳ, ὅστις ὀφθαλμοῖς κατ' ὀφθαλμοὺς ὀπτάξῃ, κύρσε, καὶ ἡ νεφέλη σου ἐφέστηκεν ἐπ' αὐτῶν, καὶ ἐν στύλῳ νεφέλης σὺ πορεύῃ πρότερος αὐτῶν τὴν ἡμέραν, καὶ ἐν στύλῳ πυρὸς τὴν νύκτα. 15 καὶ ἐκτίψῃς τὸν λαὸν τοῦτον ὥσει ἄνθρωπον ἕνα. καὶ ἐροῦσι τὰ ἔθνη ὅσοι ἀκηκόασιν τὸ δρομὰ σου, λέγοντες.

Au. Ver.—13 And Moses said unto the LORD, Then the Egyptians shall hear it, (for

thou broughtest up this people in thy might from amongst them ;)

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD art among this people, that thou LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

Bp. Patrick.—14 *They will tell it.*] Or rather, *they will say* to the inhabitants of this land, i. e., the Canaanites, with whom the Egyptians had frequent commerce.

For they have heard, &c.] The word *for* is not in the Hebrew: and the sense will be more plain if we omit it, and translate the whole thus; "They will say to the inhabitants of this land, they have heard that thou Lord art among this people:" that is, that there was a glorious token of thy presence among us.

15 *If thou shalt kill all this people.*] Or rather, "but thou hast killed all this people."

Bp. Horsley.—14 "And they will tell it to the inhabitants of this land." Instead of אֲנִי אֶמַּר at the beginning of this verse, the LXX seem to have read אֲנִי אֶמַּר; "And also all the inhabitants of this land." I have sometimes thought that the verb שָׁמַע in this and the preceding verse should be in the Hiphil form; thus, the 13th, שָׁמְעוּ, 14th, שָׁמְעוּ.

13—"then the Egyptians will spread the report, that thou didst bring up this people by thy might from among them; 14 Also all the inhabitants of this land will spread the report that thou, Jehovah, wast among this people; thou, Jehovah, being seen face to face, and thy cloud standing over them, and that thou wast going constantly before them, in a pillar of cloud by day, and in a pillar of fire by night: 15 And that thou didst kill this people as one man. Then the nations which shall have heard the fame of thee, &c." ["the fame of thee," i. e., the reports spread by the Egyptians, and the inhabitants of Palestine.]

Ged.—13, 14, 15 But Moses said to the LORD, "When the Egyptians, from among whom thou hast, in thy might, brought up this people, shall hear this; they will say, with the inhabitants of that land (who have

heard, that thou, O Lord! art among this people; that thou, O Lord! art ocularily visible; that thy cloud resteth over them; and that thou goest before them, by day, in a pillar of cloud; and, by night, in a pillar of fire)—if now thou kill, to a man, all [Arab., and two MSS.] this people, all [LXX, Arab., and two MSS.] those nations, who shall hear this report of thee, will say:"

13, 14 The text is here not a little perplexed and obscure; and, perhaps, in some measure corrupted. Yet there is no important variety of lection in the Hebrew or Samaritan copies. Houbigant thinks the whole difficulty removed by the version of Sept. Instead of אֲנִי אֶמַּר he fancies, they must have read in their copy אֲנִי אֶמַּר as they render *αλλα και παντες κατοικουντες, et vero omnes incolæ*: and agreeably to this emendation he forms his own version: "Audient hoc Ægyptii, postquam tu tua virtute populum istum de medio eorum eduxisti: Sed et omnes terræ illius habitatores audiverunt," &c. To enforce this rendering, and that reading, he remarks that אֲנִי was easily changed into אֲנִי, and that אֲנִי and אֲנִי are composed of the same letters, save *one*: namely, that אֲנִי has been changed into אֲנִי, as might readily be done. This last is acknowledged; from the great similarity there is between them in MSS., where the top of אֲנִי is often so short as hardly to be perceived: but such a transposition, as altogether appears in the whole word, is certainly not very common, if not unprecedented. Nor is it certain that the Septuagint followed this reading. Their *αλλα και* may be equivalent to the prefix *vau* only: although, indeed, they seem to have read אֲנִי for אֲנִי, and if I found that reading in any Heb. or Sam. MSS. I should be inclined to adopt it. But, as all the MSS. and all the other antient translators must have read אֲנִי in their copies, I would rather try to make a meaning out of the text such as it is, than to amend it by conjectural criticism. I think, then, that the prefix before שָׁמַע in ver. 13, should be rendered *when* and *not then*. I would next render אֲנִי אֶמַּר by *although*, a meaning which it frequently has; and then include in a parenthesis all the words from שָׁמַע in ver. 14 to אֲנִי inclusively, as I have done in my version. The word אֲנִי, *they will say*, in verse 15, is a mere resumption, common in all languages, and particularly in our own. The word אֲנִי or אֲנִי

is to be understood before שָׁמַח in ver. 14. This is the most I could make of my original: yet I confess that the reading לֹא instead of אֵל before שָׁמַח, without the other alterations proposed by Houbigant, has a great degree of speciousness; beside the authority of Sept.—Ged.

Booth.—13 And Moses said to Jehovah, Then the Egyptians will hear it from amongst whom thou broughtest up this people in thy might; 14 And all the inhabitants of this land will say:—(for they have heard that thou Jehovah art among this people, that thou art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day in a pillar of cloud, and by night in a pillar of fire:) 15 Now if thou kill all this people as one man, then the nations who heard the fame of thee will speak, saying,

Rosen.—13 *Id vero audient Ægyptii, e quibus tu hunc populum tuum virtute tua educaisti.* 14 *Hujus terræ, intelligit Arabiam, ubi tam erant Israelitæ.* אֲרָבִיָּה, *Dicent—se audivisse.* Formula loquendi non insolens, omissum est ante אֲרָבִיָּה particula וְ. Vel sunt verba inde a אֲרָבִיָּה usque ad finem versus in parenthesi legenda, præmisso וְ (cf. Thren. i. 10): *nam audiverunt et quæ sequuntur.* *Te, Jovam, esse in medio hujus populi, te hujus populi singularem curam gessisse.* אֲנִי אֶשְׂכְּחָה, *Te esse illum, qui oculo ad oculum conspectus fuerit, sc. a populo illo. Oculo ad oculum, proverbiale, ut ore ad os, facie ad faciem* (Deut. v. 4; Jes. lii. 8), i. e., non eminus, sed cominus: non obscure, sed aperte. אֲנִי alii positum putant pro participio præs. s. Benoni, alii pro secunda persona, ita ut vertendum esset, *hujus (populi) oculis conspicuum te factum esse.* Alii subaudiunt אֲנִי, *gloria tua.* Sed nihilo horum est opus, si ante אֲנִי ex antecedentibus repetamus וְ אֲנִי, ita ut verba construenda sint אֲנִי אֲנִי אֲנִי, *te esse illum, qui conspectus est.* Onkelos: *qui oculis suis viderunt Schechinam gloriæ Jovæ.* Ita et Jonathan, qui addit: *super monte Sinai, et acceperunt legem.* 15 וְאִם יִהְיֶה, *Si igitur occideris.* אֲנִי, *Dicent, inquam vs. 14.* Cf. Deut. ix. 28. אֲנִי אֲנִי, *Famam tuam, rei a te gestæ; ut Deut. ii. 25; Habac. iii. 2.*

Ver. 17, 18.

וְעַתָּה וְנִדְלָגָה מִפָּנֶיךָ אֲנִי בְּאֵשׁ
דִּבַּרְתָּ לְאָמָר : יִהְיֶה אֲנִי אֲנִי

וְרַב־הֶסֶד נִשְׁאָר עֲלֵי וְנִשְׁאָר עֲלֵי
וְנִשְׁאָר עֲלֵי אֲבוֹתָ עַל־בָּנִים עַל־
שְׁלֹשִׁים וְעַל־רִבְעִים :

רבה v. 17.

17 καὶ νῦν ὑψωθήτω ἡ ἰσχὺς σου κύριε ὡς τὸν τρόπον εἶπας, λέγων. 18 κύριος μακρόθυμος, καὶ πολυέλεος, καὶ ἀληθινός, ἀφαιρῶν ἀνομίας καὶ ἀδικίας καὶ ἁμαρτίας, καὶ καθαρισμῷ οὐ καθαρῶν τὸν ἔνοχον, ἀποδιδοὺς ἁμαρτίας πατέρων ἐπὶ τέκνα ἕως τρίτης καὶ τετάρτης γενεᾶς.

Au. Ver.—17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

17 *Be great.*

Bp. Horsley.—Rather, “be magnified, or greatly displayed.” So Ged.

Pool.—*Be great*, i. e., appear to be great, discover its greatness; a real verb put for a declarative, or the thing for the manifestation of the thing. And this may be understood, either, 1. Of God’s power in preserving the people, and carrying them on into Canaan, which sense may seem to be favoured by the foregoing verse, where the Egyptians deny that God had power to do so. And according to that sense he adds the following words, not as an explication of this power, but as an argument to move him to show forth his power for his people notwithstanding their sins, according as, or rather because (as the Hebrew word is oft rendered), he had spoken, saying, &c., and so he should maintain the honour and the truth of his own name, or of those titles which he had ascribed to himself. Or, 2. The power of his grace and mercy, or the greatness of his mercy, as he calls it, ver. 19, in pardoning of this and their other sins; for to this the following words manifestly restrain it, according as thou hast spoken, &c., where the pardon of their sins is the only instance of this power both described in God’s titles, ver. 18, and prayed for by Moses, ver. 19, pardon, I beseech thee, &c., and granted by God in answer to him, ver. 20, I have pardoned, &c. Nor is it strange that the pardon of sin, especially of such great sins, be spoken of as an act of power in God, because undoubtedly it is an act of omni-

potent and infinite goodness; whence despairing sinners sometimes cry out that their sins are greater than God can pardon, as some translate Cain's words, Gen. iv. 13. And since *power* is applied to God's wrath in punishing sin, Rom. ix. 22, why may it not as well be attributed to God's mercy in forgiving it? especially if it be considered that even in men revenge is an act of impotency, and consequently it must needs be an act of power to conquer their passions and inclinations to revenge, and to pardon those enemies whom they could destroy.

Rosen.—Nunc ergo. Magna sit vis tua, Domine. Ostendas populis illis, potentiam tuam non esse minutam. Sicut dixisti, subaudi: וְאַתָּה יְיָ, ita facias.

18 See notes on Exod. xxxiv. 6, 7.

Of great mercy.

Ged., Booth.—Abounding in mercy and truth [Sam., LXX, Onk., and six MSS.].

Iniquity and transgression.

Ged., Booth.—Iniquity, transgression and sin [Sam., LXX, Onk., and two MSS.].

By no means clearing the guilty, &c.

Bp. Patrick.—This latter part of the verse is to be interpreted (according to what I observed, Exod. xxxiv. 7), "in making desolate he will not make quite desolate, though he visit the iniquity of the fathers upon the children," &c.

Ged.—Acquitting even him who is not innocent: and punishing on children, the iniquity of fathers but to the third or fourth generation.

Booth.—Not altogether destroying ; visiting the fathers' iniquity upon the children to the third or fourth generation only.

Rosen.—דַּע, אֲלֵךְ דַּע, *Non tamen plane impunitum dimittit reum*; vid. ad. Ex. xxxiv. 7. Hieronymus addit: *in die iudicii*.

Ver. 21, 22, 23.

21 וְנִתְּנָם חֵרֶת־אֶנִּי וְיִמְלֹא כְבוֹד־יְהוָה
 אֶת־בְּלִיַּת־הָאָרֶץ : 22 כִּי כָל־הַמַּלְאָכִים
 הָרָאִים אֶת־עֲבֹדִי וְאֶת־אֱלֹהֵי מִשְׁכַּן
 עֲשִׂיתִי בַּמִּצְרִים וּבַמִּדְבָּר וְנִסְּפוּ אֹתִי
 וְהָאָרֶץ פָּעֻסִים וְלֹא שָׁמְעוּ בְּהוֹלִי :
 23 אֲמִידָא אֶת־הָאָרֶץ מִשְׁכַּן עֲשִׂיתִי
 לְאֵלֵיהֶם וְכִלְמַנְתִּי לֹא יִדְאוּ :

21 ἀλλὰ ζῶ ἐγὼ καὶ ζῶν τὸ ὄνομά μου, καὶ ἐμπλήσει ἡ δόξα κυρίου πᾶσαν τὴν γῆν. 22 ὅτι πάντες οἱ ἄνδρες οἱ ὀρώντες τὴν δόξαν μου,

καὶ τὰ σημεῖα ἃ ἐποίησα ἐν Αἰγύπτῳ, καὶ ἐν τῇ ἔρημῳ, καὶ ἐπειράσαν με τοῦτο δέκατον, καὶ οὐκ εἰσέγκομαι τῆς φωνῆς μου, 23 ἥ μὴν οὐκ ὀφνύται τὴν γῆν, ἐν ὅμοια τοῖς πατράσιν αὐτῶν. ἀλλ' ἡ τὰ τέκνα αὐτῶν ἃ ἐστὶ μετ' ἐμοῦ ὦδε, ὅσοι οὐκ οἶδασιν ἀγαθὸν οὐδὲ κακὸν, πᾶς νεώτερος ἄπειρος, τοῖτοισι δώσω τὴν γῆν. πάντες δὲ οἱ παροξυναντές με οὐκ ὀφνύται αὐτήν.

Au. Ver.—21 But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice ;

23 Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it :

Bp. Patrick, Ged., Booth.—21 But as sure as I live, and as the whole earth shall be filled with the glory of Jehovah, 22 Verily all these men who have seen my glory, and my miracles, which I have done in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; 23 They shall not see the land, &c.

21 The version of our translators cannot I think be the meaning of the original, although it was so understood by all the antients; save Saadias, who has admirably well rendered: *לחן ובקא אדאם נזר אדא יסלא*, *יבס אדא*, *By my perpetual permanency, and my splendour which filleth the whole earth.* The last clause is evidently a part of the oath; and is so understood by Jarchi, and Vetable, whose version is, *Quam certum est me vivere, et gloriā meam implere terram, &c.* Not badly Purver: "Yet surely by my living, and the whole earth being filled with the glory of the Lord." And more recently Delgado: "However, as I live, and as the whole earth is filled with the glory of the Lord." I have no doubt of this being the meaning: and I wonder how it escaped the penetration of Michaëlis, Dathe, and Hezel. —*Ged.*

Bp. Patrick.—22 *Because all those men.*] The sense would have been clear if we had left out the word *because*, as we might have done, the Hebrew particle *ki* being sometimes only an expletive, or if we had translated it *that*, as it signifies in Gen. xxii. 17, and many other places. For the meaning plainly is, though the words be something

intricate, that all the men of whom he is speaking should perish, and not one of them come into Canaan.

Tempted me now these ten times.] That is, very oft [so Pool], as this phrase *ten times* signifies (Gen. xxxi. 7, 41; Neh. iv. 12; Job xix. 3). But some of the Hebrews will not be satisfied with this explication, but endeavour to find out precisely just ten provocations [so Rosen.] of which they were guilty: though, to do this, they are forced to begin with one which fell out before they came to the Red Sea (Exod. xiv. 11, 12), and all the other nine they find in the wilderness.

23 *Surely they shall not see the land, &c.*] The Hebrew particle *im*, when it follows an oath, is to be simply translated *not*. And so the words run clearly here, "they shall not see the land which I swear unto their fathers."

Rosen.—21 *Veruntamen ut ego vivo, sed per vitam meam juro. Et gloria Jovæ omnem terram implebit, i. e., et fama rerum a me gestarum ubique celebrabitur.* 22 *Gloriam meam, res per me gestas. Tentarunt me jam his decem vicibus.* Dubitant interpp., an *decem* proprie hic debeat accipi, an positus sit numerus certus pro incerto, ita ut multiplex duntaxat rebellio populi Hebræi significetur. Nobis prius illud videtur ob Pron. demonstr. 77. Et revera *decies* murmurasse Israelitas in itinere docet historia: 1) In littore maris Idumæi, Ex. xiv. 11, 12. 2) In Mara, ibid. xv. 23, 24. 3) In Sinico deserto, ib. xvi. 4. 4) et 5) Circa Mannam ib. xvi. 26—28. 6) In Rephidimis, ib. xvii. 1—3. 7) Ad Chorebum circa vitulum aureum, ib. xxxii. 8. 8) Taberæ, Num. xi. 1. 9) Kibroth-thaavæ, ibid. vs. 4, sqq. 10) Kadesbarnæ, de qua seditione hoc cap. est sermo. — 23 *אִם יֵרְאוּ, Si viderint, i. e., non videbunt, jurandi formula.*

Which I swear unto their fathers.

Ged., Booth.—Which I swore to their fathers that I would give them [Sam].

Provoked me.

Ged., Booth., Gesen.—Despised me.

Ver. 25.

וְהַעֲמַלְהִי וְהַכְנִיעֵנִי יֵשֶׁב בְּעֵמֶק מִדְבָּר
פָּנָה וְסָעָה לָבָם הַמִּדְבָּר גֵּרָה יִסְקֹוּף :

ὁ δὲ Ἀμαλῆκ καὶ ὁ Χανααῖος κατοικοῦσιν ἐν τῇ κοιλάδι. αὐριοὺς ἐπιστράφητε καὶ ἀπάρατε ὑμεῖς εἰς τὴν ἔρημον, ὁδὸν θάλασσαν ἐρυθρὰν.

Au. Ver.—25 (Now the Amalekites and the Canaanites dwelt in the valley.) To-morrow turn you, and get you into the wilderness by the way of the Red sea.

Bp. Patrick.—*Now the Amalekites and the Canaanites dwelt in the valley.*] These words being read without a parenthesis, in conjunction with those that follow, are very plain, being thus translated; "both the Amalekites and the Canaanites dwell in the valley:" that is, at present lie in wait for you at the bottom of the other side of the mountain. For they were not far from one another (ch. xiii. 29), and the Hebrews use the word *jashah* for any *abode* in any place, though it be not a settlement, but for a short time (see ver. 45).

To-morrow turn you.] Therefore, do not go forward, as I formerly commanded you, lest you fall into their ambushes; but face about, and return from whence you came, &c. This he bade them do *to-morrow*, i. e., hereafter; at their next removal: for they did remain some days in Kadesh before they turned about (Deut. i. ult.). And so the word *to-morrow* is used in Exod. xiii. 14, for the time to come.

So *Ged., Booth.*—As then the Amalekites, and the Canaanites occupy the valley, to-morrow turn and march into, &c.

Ver. 26.

Au. Ver.—*And.*

Ged.—Again.

Ver. 27.

עַד־מָתַי לְעִדָּתְךָ הָרָעָה הַזֹּאת אֶשָּׂא
הַמָּחָה מִלִּינִים עָלַי וְנִי

ἕως τίνος τὴν συναγωγὴν τὴν πονηρὰν ταύτην, ἃ αὐτοὶ γογγύζουσιν ἐναντίον μου, κ.τ.λ.

Au. Ver.—27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

How long shall I bear with, &c. So Houbigant, Patrick, Rosen., Booth.

Ged.—"How long will this perverse people continue their murmurings against me?" *Vulg., Usquequo multitudo hæc pessima murmurat contra me?* So, equivalently, Onk. and Syr. Others have otherwise filled up the *ellipsis*; as by the words *patiar, condonabo*: and Houbigant imagines that the original text was *אֶשָּׂא מָחָד וַי, Quousque ego patiar.* So our common English version,

"How long *shall I bear with this evil congregation?*" The *lamed* before וְעַתָּה is supposed to favour this supplement. I believe nothing is wanting in the text, which offers an elegant ellipsis: nor is it necessary to supply וְעַתָּה , nor can וְעַתָּה here, in my opinion, be rightly rendered either *which* or *who*; but *that* considered as a conjunction. "How long will it be customary to this perverse people, *that* they will murmur," &c. The Vulgate, then, has well expressed the meaning; followed by Michaëlis: "Wie lange will diese böse gemeine mit mir unfrieder seyn?" And before him Luther: "Wie lange murret diese böse Gemeine wider mich?" retained by Hezel. But Le Clerc and Dathe, *Quousque condonabo*, &c. Rosenmüller adopts Houbigant's translation.

Rosen.—In verbis $\text{וְעַתָּה הָיָה לְעַתְדָּה}$ aliquid esse supplendum, quisque intelligit. Sed varia supplent varii. Vulgatus et Syrus vertunt: *usque quo murmurabunt?* quasi statim post וְעַתָּה sequeretur וְעַתְדָּה tum vero non וְעַתְדָּה sed in nominativo וְעַתְדָּה scriptum esse debuisset. Saadias supplet: *conservabo vel superstitem faciam.* Clericus וְעַתְדָּה , *condonabo.* Nos mallems וְעַתְדָּה , eodem *condonandi* significatu, ut antea vs. 19, legitur $\text{וְעַתְדָּה לְעַתְדָּה}$, *condonasti populo huic.*

Ver. 31.

$\text{וְעַתְדָּה לְעַתְדָּה לְעַתְדָּה לְעַתְדָּה}$
 $\text{וְעַתְדָּה לְעַתְדָּה לְעַתְדָּה לְעַתְדָּה}$
 מִסִּינַי הָיָה לְעַתְדָּה :

καὶ τὰ παῖδια ὁ εἶπατε ἐν διαρπαγῇ ἔσεσθαι, εἰσάξω αὐτοὺς εἰς τὴν γῆν. καὶ κληρονομήσουσι τὴν γῆν, ἣν ὑμεῖς ἀπέστητε ἀπ' αὐτῆς.

Au. Ver.—31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

Ged.—31 "But these, your little ones, who, ye said, would become a prey; your children, who as yet know not good nor evil, shall enter into that land: them will I bring in; and they shall see what a land ye have depreciated." I have followed the Syriac translator, who had before him the text as follows:— $\text{וְעַתְדָּה לְעַתְדָּה לְעַתְדָּה לְעַתְדָּה}$ לא ידעו הרים מוב ודעו הרים יבא אל הארץ ויבאיהו ארם וידעו, corresponding almost with the parallel passage, Deut. i. 39, and partly corroborated by Sept., although their text seems in some measure mutilated, and varies in the different copies.

Shall know.

Booth.—Shall inherit [LXX].

Ver. 32.

$\text{וְעַתְדָּה לְעַתְדָּה לְעַתְדָּה לְעַתְדָּה}$
καὶ τὰ κῶλα ὑμῶν πεσέονται ἐν τῇ ἐρήμῳ ταύτῃ.

Au. Ver.—32 But as for you, your carcasses, they shall fall in this wilderness. So most commentators.

Bp. Horaley.—A colon should be placed at וְעַתְדָּה . וְעַתְדָּה is not the pronoun of the second person, but the first person singular of the future Kal of the verb וְעַתְדָּה . "And your carcasses I will consume; they shall fall in this wilderness." Compare Houbigant, who takes וְעַתְדָּה for a verb, but renders it differently.

Rosen.— וְעַתְדָּה , *Vestra ipsorum corpora.* Pron. וְעַתְדָּה additum est ex pleonasmō, apud Orientales, imprimis Arabes, satis frequentī. Exempla Hebraica vide Gen. xxiv. 27; xlix. 8; Deut. xviii. 14; Zach. ix. 11. Cf. Gesenius *Lehrgeb.*, p. 727.

Ver. 33.

Au. Ver.—Shall bear your whoredoms.

Ged., Booth.—Shall suffer for your rebellions.

Ver. 34.

$\text{וְעַתְדָּה לְעַתְדָּה לְעַתְדָּה לְעַתְדָּה}$

— *καὶ γνώσεσθε τὸν θυμὸν τῆς ὀργῆς μου.*

Au. Ver.—34 After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise [or, altering of my purpose].

And ye shall know my breach of promise.

Pool.—*My breach of promise*, that as you have first broken the covenant between you and me, by breaking the terms or conditions of it, so I will make it void on my part, by denying you the blessings promised in that covenant, and to be given to you in case of your obedience. So you shall see that the breach of promise wherewith you charged me, ver. 3, lies at your door, and was forced from me by your perfidiousness. Or, *my breach*; either passively, i. e., your breaking off from me, as such pronouns are oft used, as Gen. i. 4; Isa. liii. 11; lvi. 7; or actively, i. e., my breaking off or departing from you, and stopping the current of my blessings towards you; you shall feel by experience

how sad your condition is when I withdraw my grace and favour from you.

Bp. Patrick.—In the Hebrew the words are no more than these, “ye shall know my breach:” which the ancients understand of God’s breaking in upon them, to take vengeance of them for their sin. So the LXX, γνῶσασθε τὸν θυμὸν τῆς ὀργῆς μου, “ye shall know the fury of my anger;” and the Vulgar translates it, ultionem meam, “my vengeance;” that is, you shall find that I am the avenger of iniquity. And it is the same if we understand *my breach* to signify God’s departure from them, who had so shamefully departed from him. Or, according to our translation, it signifies, “a revocation of the blessing promised to them:” which was so nullified, that they were left without any hope of having the like promise of entering into Canaan renewed to them.

Ken.—’Tis no wonder, that such an expression as *breach of promise*, when spoken of God, should be objected to by the Deists. In answer to *Christianity as old as the Creation*, Dr. Waterland has these excellent observations: “*My breach of promise* is a harsh translation, and merely conjectural, not warranted by the Hebrew original. Some of our older Eng. translations had a juster rendering. Matthew’s Bible, of 1537, has, *Ye shall feel my vengeance*. And the Great Bible, of 1539, *Ye shall knowe my displeasure*. Jerom has *ultionem meam*. Le Clerc acquiesces in this rendering: *Ye shall know my vengeance*.” The proper version, therefore, will be, *and ye shall know my vengeance, or my indignation*. The above quotation from Dr. Waterland is taken from his *Scripture Vindicated*, part ii., p. 30. And to this quotation I shall here add another, from his third part, p. 64: *This translation I offer, with submission, to better judgments; if ever a proper time should come for revising, and correcting, our last English translation; which, though a very good one, and upon the whole scarce inferior to any, yet is undoubtedly capable of very great improvements*.

Dr. A. Clarke.—*My breach of promise* is certainly a most harsh expression; and most learned men agree that the words עָוֹן הָעַם, *eth tenuathi*, should be translated *my vengeance*, which is the rendering of the *Septuagint*, *Vulgate*, *Coptic*, and *Anglo-Saxon*; and which is followed by almost all our ancient *English* translations.

Gesen.—עָוֹן fem. (from אָוַן). *The act of forsaking, withdrawing one’s self*, Numb. xiv. 34. עָוֹן אֲדָמָה עָוֹן, *then ye shall know what it is, when I forsake (you)*.

Ged., Lee.—Aversion, anger.

Rosen.—עָוֹן אֲדָמָה עָוֹן. Vox עָוֹן, quæ semel tantum, Job. xxxiii. 10, recurrit, varie redditur. Alii eam referunt ad Arab. ع, quod verbum in conj. 3 significat, *surrexit in aliquem, opposuit se ei*; atque nomen עָוֹן intelligunt de *murmuratione* Israelitarum. Ita Onkelos et Syrus: *quod murmurastis contra me*. Alii autem, atque, uti videtur, rectius, vocem Hebr. ad illud ipsum quidem verbum referunt, sed intelligunt עָוֹן de *ira Dei* atque de *pœna* quæ Israelitas afficit; sic LXX, τὸν θυμὸν τῆς ὀργῆς μου, et Vulgatus: *ultionem meam*. Ita sensus erit commodus, *ut experiamini quid hoc sit, cum ego in aliquem surgo*; quæ verba aptissime respiciunt ad illud, quod Israelitæ in Deum surrexerunt, sive contra eum murmurarunt. J. D. Michaelis vocem Hebr. referendam putat ad עָוֹן (xxx. 6, occurrens) quod, uti Arab. ع in conjug. 4 significat, *inclinare, discedere fecit, avertis*. Hinc ille vertit: *Ihr sollt erfahren, was das heisse, wenn ich eine Sache rückgängig mache*. Alii vertunt: *experiemini discessionem meam* (Lutherus: *ihr sollt erfahren, was das heisse, wenn ich mich von euch entferne, meine Hand von euch abziehe*). Conferunt Arab. ع, *longe invicem remoti fuerunt*.

Ver. 40.

וַיַּעֲלֶה אֱלֹהִים אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן

— ἀνέβησαν εἰς τὴν κορυφὴν τοῦ ὄρους, κ.τ.λ.

Au. Ver.—40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned.

And gat them up.

Pool, Patrick.—*Gat them up*, i. e., designed, or attempted, or prepared themselves to go up; for that they were not yet actually gone up, plainly appears from ver. 42, 44, and from Deut. i. 41. Things designed or endeavoured in Scripture phrase are oft said to be done.

Ged., Booth.—Would go up.

For we have sinned.

Ged., Booth.—For we have sinned. But Jehovah said to Moses: “Say to them: ‘Go not up, nor fight, lest ye be smitten by

your enemies; for Jehovah is not among you [Sam.]."

Ver. 41.

Au. Ver.—*And Moses said.*

Ged.—And Moses said to them [Syr. and one MS.].

Ver. 44.

וַיִּשְׁׁלְחוּ לְעֶלְיוֹת וְגו'

καὶ διαβιασάμενοι ἀνέβησαν, κ.τ.λ.

Au. Ver.—44 But they presumed to go up unto the hill top; nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

They presumed.

Prof. Lee.—וַיִּשְׁׁלְחוּ. *They swelled, raised, themselves, i.e., acted in a self-exalting, confident, manner.*

Rosen.—Verba וַיִּשְׁׁלְחוּ varie reddunt. Alii: conati sunt ascendere; alii: corroboraverunt (cor suum) ad ascendendum, uterque sine ulla auctoritate. Conferendum est Arab. وُصِّلَ, mentem a re aliqua aut persona avertere, subducere et subtrahere; hinc negligere, parvi facere, contemnere. Verba autem Hebr. ita erunt vertenda: at neglexerunt, sc. monitum Mosis, ascendendo, i. e., atque tamen ascenderunt in montem, idem prorsus est quod Deut. i. 41, וַתֵּרֶם לַעֲלוֹת הַהָרָה. Vulgatus: contenebrati sunt ascendendo. Cepit וַיִּשְׁׁלְחוּ pro וַיֵּרֶם.

Ver. 45.

וַיֵּרֶד הָעַמָּלִי וְהַכְנַעֲנִי הַיֹּשֵׁב בְּחָרָה : הָהָרָה וַיִּבְּרוּם וַיִּקְהָרוּ עַד-הַקְּהָרָה :

καὶ κατέβη ὁ Ἀμαλῆκ καὶ ὁ Χαναναῖος ὁ ἐγκαθήμενος ἐν τῷ ὄρει ἐκείνῳ, καὶ ἐτρέψαντο αὐτοὺς, καὶ κατέκοψαν αὐτοὺς ὥς Ἑρμῆν, καὶ ἀπεστράφησαν εἰς τὴν παρεμβολήν.

Au. Ver.—45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

Ged.—45 So the Amalekites and Chanaanites, who were posted on that mountain to meet them [Sam.], came down, and routed them, according to what had been told them [Sam.]; and smote them and slaughtered them as far as Horma. So they returned to the camp [Sam., LXX].

Booth.—45 Then the Amalekites, and the Canaanites who had occupied that mountain, came down to meet them, and smote them, and discomfited them, even unto Hormah; and they returned to the camp [Sam., LXX].

Rosen.—In Cod. Samar. hic additum est: וַיִּשְׁׁלְחוּ וַיִּבְּרוּם וַיִּקְהָרוּ, quod etiam LXX habent. Sed quisque in hoc additamento manum glossatoris videbit.

CHAP. XV. 1, 17, 37.

Au. Ver.—*And.*

Ged., Booth.—Again.

Ver. 4, 6, &c.

Au. Ver.—*Meat-offering.* See notes on Lev. ii. 1.

Au. Ver.—*Tenth-deal.* See notes on Exod. xxix. 40.

Ver. 5, 7, 10, &c.

Au. Ver.—*Drink-offering.*

Ged., Rosen., Lee.—Libation.

Ver. 8.

Au. Ver.—*Peace-offerings.* See notes on Lev. iii. 1.

Ver. 13.

Au. Ver.—*In offering.*

Ged., Booth.—When they offer.

Ver. 15.

הַקֹּהֵל הָקָה אֶתָּה לָכֶם וּלְבָנֶיךָ הַיֹּגֵר וְגו'

νόμος εἰς ἔσται ὑμῖν καὶ τοῖς προσκελιμένοις ἐν ὑμῖν, κ.τ.λ.

Au. Ver.—15 One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.

Of the congregation.

Bp. Horsley.—The word קָהָל at the beginning of this verse seems to have no meaning.

Rosen.—וְהַקֹּהֵל אֶתָּה לָכֶם, Quoad coetum totum, statutum unum sit vobis. וְהַקֹּהֵל est nominativus absolutus. Sunt, qui וְהַקֹּהֵל ad vs. anteced. referant, ut sit: וְהַקֹּהֵל יִשְׂרָאֵל. Ita distinguunt Cod. Samar. et LXX; nam hi habent οὕτως ποιήσει ἡ συναγωγή. Sed vix intelligitur, quid sibi velint hæc: quem-admodum facielis, sic faciet coetus. Vulgatus et Syrus vocem וְהַקֹּהֵל plane omittunt. Michaelis, qui retinet distinctionem masorethicam, sic vertit: *Ihr, die ihr beysammen seyd, habt einerley Gesetz, ihr selbst und der Fremde, der unter euch ist.*

Ver. 19.

Au. Ver.—*When ye eat.*

Patrick, Ged.—When ye are about to eat.

Au. Ver.—*Heave-offering.* See notes on Exod. xxv. 2; and Lev. vii. 14.

Ver. 22.

Au. Ver.—22 And if ye have erred, and not observed all these commandments, &c.

Ged.—If, through mistake, ye shall not have observed, &c.

Ver. 25.

וְכַפֵּר הַכֹּהֵן עַל-צִלְעֹתָי בְּגִי יִשְׂרָאֵל
וְנִסְלַח לָהֶם פְּרִשְׁטָנָה הִוא וְהֵם חֲבִיאֵי
אֶת-תְּרֻבָּתָם אֲשֶׁר לַיהוָה וְחַטָּאתָם לִפְנֵי
יְהוָה עַל-שְׁגָגָתָם:

kai ἐξιλάσεται ὁ ἱερεὺς περὶ πάσης συναγωγῆς υἱῶν Ἰσραὴλ, καὶ ἀφεθήσεται αὐτοῖς, ὅτι ἀκούσιόν ἐστι. καὶ αὐτοὶ ἤνεγκαν τὸ δῶρον αὐτῶν κάρπωμα κυρίῳ περὶ τῆς ἁμαρτίας αὐτῶν ἔναντι κυρίου περὶ τῶν ἀκουσίων αὐτῶν.

Au. Ver.—25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin offering before the Lord, for their ignorance.

Horsley, Ged., Booth.—And the priest shall make an atonement for the whole congregation of Israelites, and they shall be forgiven; since it was a sin of ignorance, and they have brought a burnt-offering to Jehovah, for their sin of ignorance, with their sin-offering before Jehovah.

Ver. 30.

אֶת-יְהוָה הָיָא מַבְהֵת וְנוֹ —

— τὸν θεὸν οὕτως παροξυνεῖ, κ.τ.λ.

Au. Ver.—30 But the soul that doeth ought presumptuously [Heb., with an high hand], whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.

Reproacheth.

Ged.—Hath insulted.

Rosen.—Verba אֶת-יְהוָה הָיָא מַבְהֵת vulgo vertunt: *Jovam contumelia afficiet*; sed mallem coll. *Æthiopico gadafa, rejecit*, vertere: *si quis volens atque temere peccans Jovam, i. e., legem Jovæ rejecerit, i. e., spreverit.* Arab. نَهَى in conj. 2 denotat *in-gratus fuit pro beneficiis Dei parvique ea aestimavit, et iis gaudens se infidelem gessit.*

Shall be cut off. See notes on Lev. xvii. 4.

Ver. 39.

וְהָיָה לָכֵם לְצִיצֵת וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת-צִלְמִצְנֹת יְהוָה וְעִשִּׂיתֶם
אֹתָם וְלֹא-תִהְיוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי
קִינֵיכֶם אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם:

kai ἔσται ὑμῖν ἐν τοῖς κρασπέδοις, καὶ ὄψεσθε αὐτά. καὶ μνησθήσεσθε πασῶν τῶν ἐντολῶν κυρίου, καὶ ποιήσετε αὐτάς. καὶ οὐ διαστραφήσεσθε ὀπίσω τῶν διανοιῶν ὑμῶν, καὶ τῶν ὀφθαλμῶν ἐν οἷς ὑμεῖς ἔκπορνεύετε ὀπίσω αὐτῶν.

Au. Ver.—39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring.

A fringe. So Gesen., Lee.

Ged.—Perhaps, the word means rather a *flower-knot*, or *tassel*. In Isa. xxviii. 4, צִצְתָּ is evidently a *flower*, and in Ezek. viii. 3, it is a *lock* or *curl*.

Rosen.—Verba וְהָיָה לָכֵם לְצִיצֵת verti solent: *et erit vobis in peniculamentum*, vel, ut alii malunt, in *fimbriam*. Sed, ut recte Schræderus l. l. monet: "*Quis hanc ferret tantoloyiav, peniculamentum erit vobis in peniculamentum?* Quare nonnulli sic instituerunt: *et erit*, sc. חֲזַל הַצֵּלָה, *funiculus hyacinthinus vobis ad peniculamentum*. Sed hoc nihil aliud est, quam quod modo dictum erat vs. 38: *ponant ad peniculamentum ora vestra funiculum hyacinthinum*. Omnino requiritur, ut צִצְתָּ, quod proprie *adjectivum* est, et, per *substantivi ellipsin*, varias notiones recipere potest, hic aliud quid significet, quam in proxime præcedentibus: nempe *signum promicans*, quod cum *tremulo motu* ita *prominet*, ut sua sponte in hominum oculos incurrat, eorumque animum afficiat. Ita sane Moses ipse explicat, subjungens: וְרִאִיתֶם אֹתוֹ, *et videbitis illud peniculamentum, et recordabimini omnium præceptorum Jovæ, et facietis ea.*" Addit Schræderus, nomen צִצְתָּ Jerem. xlviii. 9. Alexandrinos per *σημείον* exponere. Maliu tamen צִצְתָּ hic vertere: *ad adspec-tum*, s. *ad adspiciendum*. Verbum צִצְתָּ et *prospiciendi* significatum obtinuisse, patet e Cant. ii. 9, et docent cognata Arabica verba. Quæ sequuntur, וְלֹא-תִהְיוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי קִינֵיכֶם, plures sic vertunt: *ne exploretis post cor vestrum et oculos vestros*, sensu plane nullo. Observanda est propria verbi וְאַחֲרֵי significatio, quæ cognoscitur ex Arab. وَآخِر, in *gyrum*

circumactus fuit, hinc vagatus, conversus est hinc illinc. Unde hic locus sic vertendus erit: *et ne circumagimini, convertamini, aut vagemini post; i. e., sequendo cor vestrum et oculos vestros; i. e., ne indulgeatis animis vestris, ne effrenatis cordis vestris desideriis affectuumque libidine abripiamini.* Bene LXX, καὶ οὐ διαστραφήσεσθε ὀπίσω τῶν διανοιῶν ὑμῶν. Et Onkelos: *nec erretis post cogitationem cordis vestri.*

Ver. 41.

Au. Ver.—I am the LORD your God.

Ged.—I the LORD your God so command.

CHAP. XVI. 1.

וַיִּקַּח כֹּהֵן בְּרִיָּהּ קֹרַח בֶּן־יִזְחָר וְדָתָן וְאַבִּירָם בְּנֵי־עֲלִיָּאב וְאֹן בֶּן־פֶּלֶת בְּנֵי רְעֻבֵן

καὶ ἐλάλησεν Κορὲ υἱὸς Ἰσαὰρ υἱοῦ Καὰθ υἱοῦ Λευὶ, καὶ Δαθὰν καὶ Ἀβειρὼν υἱοὶ Ἐλὶάβ, καὶ Ἀνν υἱὸς Φαλὲθ υἱοῦ Ῥουβήν.

Au. Ver.—1 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men:

Ken.—Now Korah, the son of Izhar, &c., took. Our English version adds *men*. But so material a word cannot be understood; and indeed, the whole turn of the verse calls for a different construction. A short attention to the history, and a few critical remarks, will clear up the difficulties attending this verse at present. *Korah* was certainly at the head of this rebellion; see verses 5, 12, 16, 22, 40, 49; xxvii. 4, &c. It is also certain, that the verb, which is singular and begins the verse, signifies to *take* (or *take in*) in the sense of *alluring, winning, or gaining by persuasion*: see Prov. vi. 25 and xi. 30. The beginning of the verse therefore should be: *Now Korah won over both Dathan and Abiram.* One thing, which has kept this sense of the passage out of sight, has been the conjunction (*and*) before *Dathan*; which (agreeably to Bp. Patrick) is here rendered *both*: as it is rendered now, in Num. ix. 14; Neh. i. 6, &c.; Ps. lxxvi. 6. Note also, that *Eliab* being a *Reubenite* (Deut. xi. 6) as well as *Peleth*; the latter word *sons* is here rightly plural, because it refers to these two. And the whole verse may be rendered thus. *Now Korah, the son of Izhar, the son of Kohath,*

the son of Levi, won over both Dathan and Abiram, the sons of Eliab, and also On, the son of Peleth, sons of Reuben.

Dr. A. Clarke.—The word *men* is not in the original; and the verb וַיִּקַּח *vaiyikkach, and he took*, is not in the plural but the singular, hence it cannot be applied to the act of all these chiefs. In every part of the scripture where this rebellion is referred to it is attributed to Korah (see chap. xxvi. 3, and Jude, ver. 11), therefore the verb here belongs to him, and the whole verse should be translated thus: *Now Korah, son of Yitsar, son of Kohath, son of Levi, he took [so Pool, Patrick] even Dathan and Abiram, the sons of Eliab, and On, son of Peleth, son of Reuben; and they rose up, &c.* This makes a very regular and consistent sense, and spares all the learned labour of Father Houbigant, who translates וַיִּקַּח *yikkach, by rebellionem fecerunt, they rebelled*, which scarcely any rule of criticism can ever justify. Instead of בְּנֵי רְעֻבֵן *beney Reuben, sons of Reuben*, some MSS. have בן *ben, son*, in the singular; this reading, supported by the *Septuagint* and the *Samaritan* text, I have followed in the above translation. But as *Eliab* and *Peleth* were both *Reubenites*, the common reading, *sons*, may be safely followed.

Rosen.—וַיִּשֵּׁט וַיִּקַּח, *Et sumsit Corachus.* Sed quid sumsit? Id ad hunc locum supplere, mire sese exercuerunt interpretes. Alii subaudiunt: *socios sceleris*; alii explicant: *sumsit, tulit se ipsum ad unam partem castrorum*, ut surgeret et discederet a Mose, h. e., divisus est a toto coetu Israel, quia seditionem excitare parabat. Ita Syrus et Onkelos, cum quibus consentit Arabs Erpenii. Sed וַיִּקַּח in prima conjugatione nusquam habet significationem reciprocam, ut taceam modum loquendi plane inusitatum. Hubigantius וַיִּקַּח derivavit a מִקַּח, quod verbum Syris denotare ait *rixatus est*; tunc autem ex ק excidere debet dagesch. Nec certa est illa verbi Syriaci significatio. Dathius (quocum consentit Michaelis) וַיִּקַּח hic obvium maluit referre ad מִקַּח, quod ex Syrorum quadrilitero מִקַּח, *murmuravit, strepuit*, explicat. Verum quum וַיִּקַּח ceteris omnibus, quibus in V. T. occurrit locis, sane quam plurimis, ad verbum וַיִּקַּח sit referendum, ab eadem radice et h. l. derivari credibile est. Nec dubitamus nostram facere interpretationem R. Moseh Ben-Nachmanis (Ramban, רמב"ן), qui monuit, וַיִּקַּח hic con-

silium capere, instituere significare, ut 2 Sam. xviii. 18: וַיִּשְׁלַח אֲבִימֶלֶךְ אֶת אֲבִירָם וְאֶת כֹּרַח וְאֶת דָּחָן וְאֶת אֲבִירָם וְאֶת כֹּרַח וְאֶת דָּחָן, *Absalom instituerat statuum sibi dum viveret erigere*. Quo ipso modo Arabes suo *٢٢٤* i. q., Hebr. וְאֶת, *cepit* utuntur. Hoc vero Numerorum loco esse prima vs. 1 verba cum vs. secundi initio conjungenda, hoc modo: וַיִּשְׁלַח אֲבִימֶלֶךְ אֶת אֲבִירָם וְאֶת כֹּרַח וְאֶת דָּחָן, *et suscepit Corach et Dathan et Abiram, et insurrexerunt* rel. Nec ob stare huic constructioni, quod וַיִּשְׁלַח in singulari ponitur; nam quum verbum præcedat nomen agentis, non necesse esse, ut cum eo respectu numeri conveniat (cf. Gesenii *Lehrg.*, p. 713, b.), verbum autem quod sequitur, וַיִּשְׁלַח, recte in plurali poni. Cum hac Nachmanis fil. interpretatione consentit Saadiaz, qui וַיִּשְׁלַח vertit: *et aggressus est*. Ceterum Corachi pater, Jizhar, frater erat Amrami, patris Mosis et Aaronis, vid. Ex. vi. 18; xxi. 24. Alteri invidit summam auctoritatem in populo, alteri sacerdotium: forsitan etiam ægre tulit, quod Cahatitarum princeps non ipse, sed Elizaphan constitutus esset, cf. iii. 30. Dathan et Abiram vero, Rubenitæ ægre tulisse videntur primogeniti jura in alias tribus collata; cf. Gen. xlix. 4. In posteriore hujus vs. parte filiis Rubenis adnumeratur וַיִּשְׁלַח אֶת אֲבִירָם וְאֶת כֹּרַח וְאֶת דָּחָן, qui tamen neque Gen. xlii. 9, neque Ex. vi. 14, neque Num. xxvi. 5—9, quibus locis Rubenis filii recensentur, inter eos comparet. Sed nihil obstat, quo minus וַיִּשְׁלַח, qui hic commemoratur, Rubenis e Chezrone aut Carmi nepos fuerit.

Ver. 2.

וַיָּרִיזוּ מִצֵּד

σύγκλητοι βουλῆς.

Au. Ver.—2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown.

Famous in the congregation.

Ged., Booth.—Members of the council. See notes on chap. i. 16.

Rosen.—וַיָּרִיזוּ מִצֵּד, *Vocati conventus*, qui vocabantur ad conciones, conventus, et comitia senatorum, ut i. 16; de his legatis vid. Lev. viii. 3. Et hodie Judæi *comitia* vocant המצד. Alii intelligunt *convocatos ad hanc conspirationem*, coll. vs. 11, ubi וַיִּשְׁבְּעוּ, *conjurati* dicuntur. Sed priorem interpretationem commendat usus loquendi. Minus probandi, quibus מִצֵּד h. l. est *tabernaculum sacrum*, quia ad id conveniebatur,

ut מִצֵּד וַיָּרִיזוּ sint *qui vocari solebant ad tabernaculum conventus*. Recte Vulgatus: *qui tempore concilii vocabantur*. LXX, σύγκλητοι βουλῆς. Michaelis: *Beysitzer der Rathversammlung*.

Ver. 3.

וַיִּקְהָלוּ עַל-מֹשֶׁה וְעַל-אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב־לָכֶם כִּי כָל־הָעֵדוּת צָלָם הָדָשִׁים וְנוֹ

συνέστησαν ἐπὶ Μωυσῆν καὶ Ἀαρὼν, καὶ εἶπαν. ἔχέτω ὑμῖν ὅτι πᾶσα ἡ συναγωγὴ πάντες ἄγιοι, κ.τ.λ.

Au. Ver.—3 And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take too much upon you* [Heb., *It is much for you*], seeing all the congregation *are* holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?

Ye take too much upon you. So Pool, Ged., Booth.

Bp. Patrick.—*Ye take too much upon you.*] In the Hebrew the words are *rab lachem*, "it is sufficient for you:" that is, you have domineered long enough; resign your places to others: for all of us, nay, every man in Israel, is as good as you.

Rosen.—וַיִּקְהָלוּ, *Multum est vobis*. Alii (Arabs Erp.) vertunt: *satis sit vobis*, sufficiat vobis (ut Gen. xlv. 28; Deut. i. 6), quod vos soli hactenus sacerdotii dignitatem usurpastis, imperium in totum populum tenuistis; date et aliis locum, qui æque atque vos illa præstare possunt. Alii: *multum est vobis quod vos soli adscribitis vobis et usurpastis honorem sacerdotii, nimium vobis arrogatis: qui sensus aptissimus videtur ob id quod sequitur: quum tamen nos omnes sancti simus Deique populus*, et nos igitur idem jus habemus quod vos (cf. et vs. 10). In hunc sensum Saadiaz: *quanta est æstimatio, arrogantia vestra quoad principatum!* Jarchi: *multum et plus, quam satis est, dignitatis sumsistis vobis*.

Ver. 5.

וַיִּבְרָר אֱלֹהִים וַיֹּאמֶר אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וְאֶת-כָּל-בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ אֲלֵהֶם רַב־לָכֶם כִּי כָל־הָעֵדוּת צָלָם הָדָשִׁים וְנוֹ

καὶ ἐλάλησε πρὸς Κορὲ καὶ πρὸς πᾶσαν αὐτοῦ τὴν συναγωγὴν, λέγων. ἐπέσκειπται καὶ ἔγνω ὁ

θεὸς τοὺς ὄντας αὐτοῦ καὶ τοὺς ἁγίους, καὶ προσηγάγετο πρὸς αὐτόν. καὶ οὐδ' ἐξέλεξατο ἐαυτῷ, προσηγάγετο πρὸς αὐτόν.

Au. Ver.—5 And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him.

Bp. Patrick.—Even to-morrow the LORD will shew, &c.] In the Hebrew the words are "to-morrow (or, in the morning) and the LORD will show," &c. That is, stay but till to-morrow, and it shall appear, without any further delay, whether you or we be in the right.

Ged., Booth.—To-morrow Jehovah will show who is his, and who is holy, and who ought to approach him; for himself will choose who shall approach him.

Rosen.—6 מָחָר, *Mane*, sc. crastinæ diei, cf. vs. 7 et 16. Matutinum tempus expectate et declarabit, etc. LXX, ἐπέσκειπται. Pro מָחָר retulerunt מָחָר, *inquiret*, quod verbum et alias, ut Lev. xiii. 36; Ez. xxxiv. 11; Ps. xxvii. 4, ἐπισκέπτων reddunt. מִי יֵשֶׁב עִי, *Eum qui sit ei*, i. e., eum qui probatus sit ipsi. וְאֶת־יִשְׂרָאֵל, *Et quemnam sibi sacrum ad sacerdotis munere fungendum*; cf. Ex. xxviii. 36. וְאֶת־יִשְׂרָאֵל, *Et quem proprius sibi adesse velit*; ita describi solent sacerdotes veluti Lev. x. 3. וְאֶת־יִשְׂרָאֵל, *Quem autem elegerit, eum ad se accedere jubebit*, i. e., eum sacerdotio fungi jubebit, is ab eo sacerdos constitutus esse intelligitur.

Ver. 7.

Au. Ver.—7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.

Ye take too much upon you.

Bp. Patrick.—*Ye take too much upon you.*] It is the same phrase which we had before, ver. 3, *rablachem*: you are high enough already; let the station wherein you are suffice you, and aspire not after greater dignity. The following words justify this interpretation.

Ver. 9.

וְלֹא־עֲשֶׂה לָפָנַי הָעֲדָה לְשִׂרְתָּם: —

— καὶ παρίστασθαι ἑναντί τῆς σκηνῆς λατρεύειν αὐτοῖς.

Au. Ver.—9 *Scemeth it but a small thing*

unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

To do the service. See notes on iv. 23.

To minister unto them.

Bp. Horsley.—Rather, "to perform their service." The Levites ministered not unto the congregation, but for them. The service of the tabernacle was a service incumbent upon the whole congregation of the Israelites, which the Levites, by the special appointment of God, were to perform for their brethren. In this duty they were the deputies or proxies of the whole people.

Rosen.—וְלֹא־עֲשֶׂה, *Ut ministraretis eis* sive ei, sc. populo, i. e., ut ejus loco suppellectilia sacra curetis. Cf. iii. 8.

Ver. 11.

וְאֶת־הָאָדָם כִּי תִלָּחֵן בְּיָדוֹ עָלָיו: —

— καὶ Ἀρὰν τίς ἐστιν. ὅτι διαγογγύετε κατ' αὐτοῦ;

Au. Ver.—11 For which cause both thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him?

And what is Aaron.

Bp. Patrick.—Or, "And Aaron, what hath he done?" Wherein is he faulty?

Ged.—*For what is Aaron?* [so Booth.] or, *What has Aaron done?* All that has been ordained with respect to the priesthood has been ordained by God himself.

Rosen.—*Et Aaron quid ipse*, sc. fecit, ut contra eum murmuretis?

Ver. 15.

לֹא תִבְזֹר אֶחָד מִכֶּם בְּאֲחֵי וְגו' —

— οὐκ ἐπιθύμημα οὐδενὸς αὐτῶν εἰληφα, κ.τ.λ.

Au. Ver.—15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

One ass. So Heb. and most commentators.

Houb.—One gift or desirable thing [LXX, Sam. חסד].

Rosen.—Lectio Masorethica præferenda est. Primum enim ceteri vett. interpp. [præter Sam. et LXX] cum ea consentiunt. Deinde eadem phrasis occurrit et 1 Sam. xii. 3. וְאֶת־אֲשֵׁי אֲחִי, *aut cujus asinum*

accepit? Hoc vult Moses, se non gessisse se regis instar, qui tributa a populo exegisset, se rexisset Hebræos gratis.

Ver. 18.

וַיַּעֲזֹבוּ כָּל־הָעָם אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן
וַיִּשְׁתַּחֲוּ אֶת־יְהוָה אֱלֹהֵי־מֹשֶׁה וְאַהֲרֹן

— καὶ ἔστησαν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου Μωσῆς καὶ Ἀαρών.

Au. Ver.—18 And they took every man his censor, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

With Moses and Aaron. So most commentators.

Houbigant and Horsley follow the Sam., LXX, and one MS., which omit the *v* before *משה*. “And Moses and Aaron stood at the door,” &c.

18, &c. *Tabernacle of the congregation.* See notes on Exod. xxvii. 21.

Ver. 19.

Au. Ver.—19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

All the congregation.

Bp. Patrick.—The LXX translate it, “Korah gathered all his congregation,” i. e., all the men of his faction. But the Hebrew words import that he gathered all the congregation of Israel, at least all the great men; who are sometimes called by the name of *all the congregation* (ch. xiv. 1), whom he got together, that they might be witnesses, at least, of the issue of this trial; though their coming together with Korah and his company, rather than with Moses and Aaron, is too plain an indication that they were inclined, if not to throw off, yet to doubt of their authority.

Ver. 28.

וַיֹּאמֶר מֹשֶׁה בְּזֹאת כָּדָעוֹן בְּיַהֲזֹק
שְׁלַחְנִי לַעֲשׂוֹת אֶת־כָּל־הַמַּעֲשִׂים הָאֵלֶּה
כִּי־לֹא מִלְּבִי:

καὶ εἶπε Μωσῆς. ἐν τούτῳ γινώσεσθε ὅτι κύριος ἀπέστειλέ με ποιῆσαι πάντα τα ἔργα ταῦτα, ὅτι οὐκ ἀπ’ ἑμαυτοῦ.

Au. Ver.—28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them of mine own mind.*

For I have not done them.

Patrick, Booth.—And that I have not done them, &c.

Ver. 32.

Au. Ver.—And all the men, &c.

Ged., Booth.—Even all the men, &c.

Ver. 39.

Au. Ver.—And Eleazar the priest, &c.

Ged., Booth.—So Eleazar the son of Aaron [Sam., LXX] the priest, &c.

Ver. 44.

Au. Ver.—44 And the LORD spake unto Moses, saying,

Unto Moses.

Ged., Booth.—To them.

The present Heb. and Sam. texts have *to Moses*, but Sept. more properly, *πρὸς Μωσῆν καὶ Ἀαρών*. So Syr. and Saadias: and it is clear from the context, that the words were addressed to both.—*Geddes.*

Ver. 50.

Au. Ver.—50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

And the plague was stayed.

Bp. Patrick.—Rather, “for the plague was stayed;” and so, having done his business, he returned to the tabernacle.

Ged., Booth.—And when the plague was stopped, Aaron returned to Moses, &c.

CHAP. XVII. 1, 25.

Au. Ver.—And.

Ged., Booth.—Again.

Heb., 19; *Au. Ver.* 4.

וַיִּפְתָּחֵם בְּאֶהֱל מִזְבֵּד לִפְנֵי הָעֵדוּת
וַיֹּאמֶר אֲנִי עֹד לָכֶם שָׁמָּה:

καὶ θῆσεις αὐτὰς ἐν τῇ σκηνῇ τοῦ μαρτυρίου, κατέναντι τοῦ μαρτυρίου, ἐν οἷς γινώσθησονται σοι ἐκεῖ.

Au. Ver.—4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

Tabernacle of the congregation. See notes on Exod. xxvii. 21.

Testimony. See notes on Exod. xvi. 34.

Where I will meet with you. So the Heb.

Ged., Booth.—Where I am wont to meet with [Ged., manifest myself to] thee [Sam., LXX, Vulg., Arab., and four MSS.].

Bp. Patrick.—Where I will meet with you.] There he promised to meet with Moses,

Exod. xxv. 22, by whom he communicated his mind unto the people. For he neither met with them, nor with Aaron, there, any other way but by Moses. And therefore the Vulgar Latin here translates it, minding the sense rather than the words, "Where I will speak to them." And so the LXX, "By which I will be made known to thee there." And indeed *meeting with them* here, is nothing but declaring, or making known his mind to them all, by what was done there upon Aaron's rod. So it follows in the next verse. And for this reason the tabernacle of the Lord is called *ohel moed*, the "tabernacle of meeting;" not of men's meeting there (as is commonly supposed, by our translating it "the tabernacle of the congregation"), but of God's meeting there with men: for so the Lord himself gives the reason of the name, both here and in Exod. xxix. 42; xxx. 36, where I have noted the same out of Mr. Mede.

Rosen.—לִפְנֵי הַצֵּדִיק, *Ante legem*, i. e., ante arcam in qua leges asservantur. De יצחק vid. Ex. xvi. 34. אִתְּךָ לָכֵן שָׁמַח, *Ubi vos convenire soleo*. Pro לָכֵן 4 Codd. hebr., Cod. Sam., LXX, Vulgat., et Arabs habent הָיָה. Quam lectionem Dathius præferendam putat, quod solo cum Mose loquebatur Deus ex illo loco. Attamen pluralis לָכֵן cum verbo אִתְּךָ junctus ponitur et Ex. xxix. 42, et vs. 43, לִפְנֵי שָׁמַח.

Ver. 5.

Au. Ver.—5 And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

And I will, &c.

Ged., Booth.—That I may, &c.

Heb. 23; *Au. Ver.* 8.

וַיְהִי כַמִּתְחִיל וַיִּבֹא מִשָּׁה אֶל־אַהֲלֵה
הַצִּדִּיק וְהִנֵּה פָּרַח מִמֶּסְחֵהֶם לָבוֹת
לִפְנֵי הַיָּצֵא פָּרַח וַיִּצָּץ צִיץ וַיִּנְמַל
שָׁחֲדִים :

καὶ ἐγένετο τῇ ἐπαύριον, καὶ εἰσήλθε Μωσὴς καὶ Ἰσραὴλ ἐν τῇ σκηνῇ τοῦ μαρτυρίου. καὶ ἰδοὺ ἐβλάστησεν ἡ ῥάβδος Ἀαρὼν εἰς οἶκον Λευὶ, καὶ ἐξήνεγκε βλαστὸν, καὶ ἐξήνθησεν ἀνθή, καὶ ἐβλάστησε κάρνα.

Au. Ver.—8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron

for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

Was budded.

Bp. Patrick.—In some places of the rod, I suppose, there was an appearance of buds coming forth; in others, the buds were fully thrust out. The Jews interpret these words: "brought forth leaves;" for the next words speak of its budding.

And yielded almonds.

Ged., Booth.—And yielded ripe almonds.

Rosen.—*Et maturas reddiderat amygdalas.* Notionem *maturescendi* verbum נָמַל, quod propr. *ablactavit* significat, etiam obtinet Jes. xviii. 5.

Heb. 28; *Au. Ver.* 13.

הָיָה קִמְנִי לְגֹזֵץ —

— ἔως εἰς τέλος ἀποθάνωμεν.

Au. Ver.—13 Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?

Shall we be consumed with dying?

Gesen., &c.—Shall we all die? So *Ged., Booth.*

CHAP. XVIII. 1.

וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן אֲתָהּ וּבְנֶיךָ
וּבְנֵי־אֲבִיךָ אֲתָהּ תִּשָּׂא אֶת־עֲוֹנוֹ
הַמִּקְדָּשׁ וְאַתָּה וּבְנֶיךָ אֲתָהּ תִּשָּׂא
אֶת־עֲוֹנוֹתֵיהֶם :

καὶ εἶπε κύριος πρὸς Ἀαρὼν, λέγων. σὺ καὶ οἱ υἱοὶ σου, καὶ ὁ οἶκος τοῦ πατρὸς σου λήψετε τὰς ἁμαρτίας τῶν ἁγίων, καὶ σὺ καὶ οἱ υἱοὶ σου λήψετε τὰς ἁμαρτίας τῆς ἱερατείας ὑμῶν.

Au. Ver.—1 And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

And.

Ged.—Then.

Shall bear the iniquity of.

Ged.—Shall be responsible for every profanation of.

Bp. Patrick.—*Shall bear the iniquity of your priesthood.* Suffer the punishment of it: if they permitted any person who was not of the line of Aaron to perform any part of the priest's office; or if they themselves should minister in their uncleanness, or did

any thing contrary to the rules of their office.

This was some comfort to the people, who were afraid they should die for every error committed in their approaches to the sanctuary (ch. xvii. 12, 13), for which he assures them he would punish the priests and the Levites, and not them. And it also served to remove the people's envy to the priest, whose dignity they saw accompanied with such great danger.

Rosen.—*Ferētis delictum sanctuarii*, i. e., curam gerētis sanctuarii, sed dabit is poenas, si quid vestra negligentia in illud peccatum fuerit. Alii hæc verba sic interpretantur : vos custodes eritis sanctuarii, et neminem, qui non sit de tribu vestra permittetis in illo ministrare, alioqui vos portabitis peccatum malum.

Ver. 2.

וְגַם אֶת-אֲחִיךָ מִטֶּה לְוִי שֶׁבֶט אֲבִיךָ
תִּקְרַב אִתָּךְ וְיִלְכֹּד עֲלֶיךָ וַיִּשְׁרָרוּ
וְאִתָּךְ וּבְנֶיךָ אִתָּךְ לִפְנֵי אֹהֶל הָעֵדוּת :

καὶ τοὺς ἀδελφούς σου φυλὴν Λεὺι δῆμον τοῦ πατρὸς σου προσάγῃς πρὸς σεαυτὸν, καὶ προστεθήτωσάν σοι, καὶ λειτουργήτωσάν σοι καὶ σὺ καὶ οἱ υἱοὶ σου μετὰ σοῦ ἀπέναντι τῆς σκηνῆς τοῦ μαρτυρίου.

Au. Ver.—2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee : but thou and thy sons with thee shall minister before the tabernacle of witness.

Bring thou with thee.

Bp. Patrick.—*Bring thou with thee.*] Into the tabernacle.

Ged., Booth.—Take to thyself.

But thou and thy sons with thee shall minister before the tabernacle of witness.

Bp. Patrick.—The words *shall minister* not being in the Hebrew, some think he still speaks of the Levites, and translate the words thus, “both to thee, and to thy sons with thee (they shall minister as was said before) before the tabernacle of witness.” But they that are of this opinion do not consider what is meant by *the tabernacle of witness*, which signifies the most holy place (see ch. ix. 15, and x. 11), before which the Levites did not minister; but before the “tabernacle of the congregation,” as Moses expressly speaks, ch. iii. 7 (see there), where they attended upon the priests

in the court of the sanctuary, in which the priests only could minister : as Aaron alone did, upon one certain day only, in the most holy place.

Tabernacle of witness. See notes on Exod. xvi. 34.

Rosen.—*Ante tentorium legum*, sc. fungimini sacerdotio.

Ver. 4, 6, &c.

Au. Ver.—*Tabernacle of the congregation.* See notes on Exod. xxvii. 21.

Ver. 6.

Au. Ver.—*And I.*

Ged., Booth.—For I.

Ver. 7.

וְאִתָּךְ וּבְנֶיךָ אִתָּךְ תִּשְׁמְרוּ אֶת-
פְּהַתֶּיכֶם לְכָל-דָּבָר הַצֹּצֶה וְלִמְכֹּת
לְפָרֹכֶת וְעַבְדֶּתֶם עֲבֹדָתָהּ אִתָּן אֶת-
פְּהַתֶּיכֶם וְהָיָה הַקִּרְבִּי וְיָמָת :

καὶ σὺ καὶ οἱ υἱοὶ σου μετὰ σοῦ διατηρήσετε τὴν ἱερατείαν ὑμῶν, κατὰ πάντα τρόπον τοῦ θυσιαστηρίου, καὶ τὸ ἐνδοθεν τοῦ καταπετάσματος. καὶ λειτουργήσετε τὰς λειτουργίας δόμα τῆς ἱερατείας ὑμῶν. καὶ ὁ ἀλλογενὴς ὁ προσπορευόμενος ἀποθανείται.

Au. Ver.—7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve : I have given your priest's office unto you as a service of gift; and the stranger that cometh nigh shall be put to death.

Pool.—*Within the veil.* This phrase elsewhere signifies the inward or second veil, but here it signifies either the outward veil only, or rather both the veils, the singular number being put for the plural, as when the altar is put for both the altars, as hath been noted; and so this phrase comprehends both the holy and the most holy place.

Bp. Patrick.—*Keep your priest's office.*] Preserve it to yourselves, and suffer no other person to invade it.

For everything of the altar.] These words, and the following, briefly declare what is meant by the priest's office. First, to offer sacrifice at the altar of *burnt-offering*, and sprinkle the blood, &c.

Within the veil.] Next, to perform all the service of God within the sanctuary. For in the Hebrew the words are, “and for

within the veil," which is a short form of speech, importing both all that was to be done in the sanctuary by the sons of Aaron (as burning incense, putting on the shewbread, and lighting the lamps), and likewise all that was to be done in the most holy place, by Aaron himself, on the day of atonement. For the word *paroceth* always signifies the *inner veil*, before the most holy place; the *outward veil* being constantly called *masack*; and therefore the exactest translation of the Hebrew words *lemibbeth laparoceth* is this, "for within the house (i.e., the holy place) for the veil;" i.e., within the veil in the most holy place.

Ye shall serve.] In these places ye alone shall serve and employ nobody else.

Geddes, Booth.—7 Therefore [Ged., but] thou, and thy sons with thee, shall keep your priest's office and do every service about the altar, and within the veil: your priesthood I have given wholly to you; and the stranger, &c.

Rosen.—*וְהָיָה אֲתָנָם לְכֹהֲנֵיכֶם*, *Fungimini sacerdotio vestro*, vobis iterum collato et confirmato, cf. iii. 20. — *וְלִדְבָרֵי הַכֹּהֲנֵיכֶם*, *Quod attinet omnem rem altaris*. Bene Syrus: *omnes ritus altaris*. *וְלִכְבֹּדָתָם*, *Quæ intra siparium sunt peragenda*. Cf. Ex. xxvi. 33. *וְלִשְׁמֵרָתָם*, *Atque observare debetis*, ea quæ observanda sunt. *וְעֲבֹדָתָם*, *Ministerium s. opus doni singularis dedi sacerdotium vestrum*, i.e., ex singulari gratia vos munere sacerdotii donavi. Bene Saadias: *jam enim constitui sacerdotium vestrum ministerio dono datum*. LXX, *λειτουργήσετε τὰς λειτουργίας δόμα τῆς ιεραρείας ὑμῶν*. Omiserunt igitur *אֶתְּ*.

Ver. 8.

וַיְדַבֵּר יְהוָה אֶל-אַהֲרֹן וַאֲבָנֵי הַהֶהָרִים לֵאמֹר אֶת-מִשְׁמַרְתָּם תִּרְמֹמְתִי לְכָל-קֹדֶשׁ בְּנִי-יִשְׂרָאֵל לֵאמֹר בְּנֵיהֶם לְמִשְׁחָה וּלְבָנֵיהֶם לְחֻק־עֹלָם :

καὶ ἐλάλησε κύριος πρὸς Ἀαρὼν. καὶ ἰδοὺ ἐγὼ δέδωκα ὑμῖν τὴν διατήρησιν τῶν ἀπαρχῶν ἀπὸ πάντων τῶν ἡγιασμένων μοι παρὰ τῶν νείων Ἰσραὴλ. σοὶ δέδωκα αὐτὰ εἰς γέρας, καὶ τοῖς υἱοῖς σου μετὰ σὲ νόμιμον αἰῶνιον.

Au. Ver.—8 And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of

the anointing, and to thy sons, by an ordinance for ever.

The charge.

Bp. Patrick.—By giving him the charge of what follows, he means bestowing them upon him for his own use; with a charge to let none have them but himself.

Rosen.—*וְהָיָה אֲתָנָם לְכֹהֲנֵיכֶם*, *Dedi tibi servationem oblationum mearum*, i.e., quod servatur, nec adoletur de eo, quod Deo est consecratum. Cf. v. 9. Intelliguntur primitiæ, primogenita et decimæ, quæ Jovæ offerebantur. *וְלִכְבֹּדָתָם*, *Omnes sanctitates Israelitarum*, i.e., omnia, quæ Israelitæ consecrant. Intelliguntur, quæ non adolebantur in altari, seu pars earum servaretur, postquam altera flammis fuerat data, seu nihil in ignem conjiceretur, ut si domus aut ager devoveretur; cf. vs. 9.

Unto thee have I given them by reason of the anointing.

Bp. Patrick.—By reason of the anointing.] Because thou art consecrated, by being anointed with the holy oil to the office of a priest (Lev. viii. 12).

Ged., Booth., Gesen., Lee, Rosen.—Unto thee have I given them as thy portion. See notes on Lev. vii. 35.

Rosen.—*וּלְכֹהֲנֵיהֶם*, *In portionem*, de hac voce vid. Lev. vii. 35. Hebræi fere exponunt *propter unctionem*, i.e., propterea quod es unctus et sacerdos.

Ver. 9, 10.

וַיְהִי כִּי-יָבִיאוּ אֶת-הַמִּנְחָה לְפָנֵי יְהוָה וְהָיָה מִן-הַמִּנְחָה וְהָיָה לְכֹהֲנֵיכֶם וְלִבְנֵיהֶם לְחֻק־עֹלָם :
וְהָיָה בְּקֹדֶשׁ הַקֹּדֶשׁ הָאֵשׁ וְהָיָה לְכֹהֲנֵיכֶם וְלִבְנֵיהֶם לְחֻק־עֹלָם :
וְהָיָה בְּקֹדֶשׁ הַקֹּדֶשׁ הָאֵשׁ וְהָיָה לְכֹהֲנֵיכֶם וְלִבְנֵיהֶם לְחֻק־עֹלָם :

9 καὶ τοῦτο ἔστω ὑμῖν ἀπὸ τῶν ἡγιασμένων ἁγίων τῶν καρπωμάτων ἀπὸ πάντων τῶν δώρων αὐτῶν καὶ ἀπὸ πάντων τῶν θυσιασμάτων αὐτῶν, καὶ ἀπὸ πάσης πλημμελείας αὐτῶν καὶ ἀπὸ πασῶν τῶν ἁμαρτιῶν αὐτῶν, ὅσα ἀποδιδασί μοι ἀπὸ πάντων τῶν ἁγίων, σοὶ ἔσται καὶ τοῖς υἱοῖς σου. 10 ἐν τῷ ἁγίῳ τῶν ἁγίων φάγεσθε αὐτά, κ.τ.λ.

Au. Ver.—9 This shall be thine of the most holy things, reserved from the fire; every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons.

10 In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

Meat-offering. See notes on Lev. ii. 1.

Sin-offering, trespass-offering. See notes on Lev. v. 6.

Pool.—Every oblation; which may be understood either, 1. Of the wave-loaves, Lev. xxiii. 17, and the shew-bread, which were *most holy things*, Lev. xxiii. 20; xxiv. 9, and which did belong to the priest; nor was there any other such oblation besides what is here particularly expressed; for the peace-offerings were not most holy, and the burnt-offerings were not the priest's. Or, 2. Of oblations in general; and so the following particulars are mentioned by way of explication and restriction of that general word, to show what oblations are here meant, and to exclude peace-offerings and burnt-offerings. *Shall be most holy*; thou shalt esteem it a most holy thing, and shalt use it accordingly, in manner following. Or, these are *most holy*, and therefore shall be *for thee*, and *for thy sons*, to wit, exclusively, none else may eat them.

Bp. Patrick.—*Reserved from the fire.*] From the altar of burnt-offering: for there were some things called *most holy*, which were their portion, that came not from thence, but out of the sanctuary, viz., the *twelve cakes*, which were taken off the table, and given to Aaron and his sons every sabbath-day (Lev. xxiv. 5—9).

Every oblation of their's.] In the Hebrew, *all their korbans*: which is a larger word than *zebach*: comprehending not only such sacrifices as were killed at the altar (which are properly called *zebachim*), but all the *minchas*, or *meat-offerings* (as we translate it), which were of things inanimate; and the sacrifices of birds also, whose blood was never poured out at the altar. And therefore *korban* seems here to be a general word, comprehending all the particulars which follow; especially if all be translated exactly, as the words are in the Hebrew.

Every meat-offering of theirs, &c.] In the Hebrew the words are, "for all their meat-offerings;" which makes the sense plainer, if the whole be thus translated, "All their korbans (or oblations) for all their meat-offerings, and for all their sin-offerings, and for all their trespass-offerings;" of all which the priest had a part. Concerning the *meat-offerings*, or rather the *bread-offerings* (for so

mincha may most fitly be translated, the sacrifices being flesh, which were not eaten without bread and drink, that were their concomitants), see Lev. ii. 3, 10; vi. 15, 16, where the flesh of the sin-offerings, except those whose blood was brought into the most holy place, is given also unto them (ver. 26), and so are the trespass-offerings also, in the next chapter (Lev. vii. 6, 7). As for burnt-offerings, they were wholly the Lord's; and peace-offerings were not accounted things *most holy*, but reckoned among the *less holy*; as appears from ver. 11 of this present chapter.

Which they shall render unto me.] These words relate only to the trespass-offerings, immediately before named: which were attended with a recompense of the wrongs done, either unto the Lord (Lev. v. 15, 16), or unto their neighbours (Lev. vi. 5; Numb. v. 8, 9).

Bp. Horsley.—10 "In the most holy place." The most holy place was within the veil, where certainly nothing was eaten. The place appointed for eating these things was in the court of the tabernacle beside the altar of burnt-offering. In the preceding verse, for שָׂרֵפֶת, the Samaritan has שָׂרֵפֶת. I have sometimes been inclined to think this the true reading, and, in this verse, for שָׂרֵפֶת, we should read שָׂרֵפֶת, and that the two verses should be thus rendered:

9. "And this shall be unto thee most holy, of things from the fire; every oblation of theirs, of meat-offering of every sort, of sin-offering of every sort, of trespass-offering of every sort, which they shall render unto me. This is most holy. It is for thee, and for thy sons."

10 "Among the most holy things thou shalt eat it," &c.

The precept refers to a distinction between "most holy" and "holy" things. The "most holy" were to be eaten by the males of Aaron's family only; the "holy" by any of his family, male or female, who were clean.

Rosen.—שָׂרֵפֶת, *Ex igne*, i. e., quod igne reliquum est; quum pars tantum aliqua oblationis in altari combureretur. לֵךְ, *Quod mihi reddunt*. Sermo est de eo, qui, cum meminerit, se primitias et decimas non recte solvisse, ea, quæ solvenda erant, offert, insuper addita parte quinta cum sacrificio pro delicto, vid. Lev. v. 14—16. 10. שָׂרֵפֶת, *In sancto sanctorum comedetis illud*. Non intelligitur pars sanctuarii sacrator, quæ est intra velum interius, sed

pars illa sanctuarii sacerdotum officiis dicata, ut externâ parte sanctuarii sanctor.

Ver. 15.

Au. Ver.—Every thing that openeth the matrix. See notes on Exod. xiii. 2.

15, 16, 17, *Au. Ver.*—Redeem.

Ged., Booth.—Allow to be redeemed.

Ver. 16.

וּפְדוּתָם מִכֶּדֶר הַחֹדֶשׁ תִּפְדֶּה בְּכֶסֶף
חֲמִשָּׁת שֶׁקֶלִים בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים
גֶּרָה הֵיא :

καὶ ἡ λύτρωσις αὐτοῦ ἀπὸ μηνιαίου. ἡ συν-
τίμησις πέντε σίκλων, κατὰ τὸν σίκλον τὸν
ἄγιον, εἴκοσι ὀβολοὶ εἰσι.

Au. Ver.—16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.

Those that are to be redeemed.

Rosen.—*Redemti*, i. e., redimendos autem ejus. Alii substantive: pretium retentionum.

According to thine estimation, for the money of five shekels. See notes on Lev. v. 15.

Bp. Horsley.—Rather, “for a set value in silver of five shekels.”

Ver. 23.

Au. Ver.—Bear their iniquity. See notes on verse 1.

Ver. 26, &c.

Au. Ver.—Heave offering. See notes on Exod. xxv. 2 and Lev. vii. 14.

Ver. 29.

מִכָּל מַתְּנֵיכֶם תָּרִימוּ אֶת קֶלֶ-
תִּרְבִּית יְהוָה מִכָּל־חֶלְבּוֹ אֶת־מִקְדָּשׁוֹ
מִמֶּנּוּ :

ἀπὸ πάντων τῶν δομάτων ὑμῶν ἀφελείτε
ἀφάιρεμα κυρίου, ἡ ἀπὸ πάντων τῶν ἀπαρχῶν
τὸ ἡγιασμένον ἀπ’ αὐτοῦ.

Au. Ver.—29 Out of all your gifts ye shall offer every heave-offering of the Lord, of all the best [Heb., fat] thereof, even the hallowed part thereof, out of it.

Bp. Horsley.—29 Inexplicable.

Pool.—Out of all your gifts; not only out of your tithes, but out of the other gifts which you receive from the people, and out

of those fields which shall belong to your cities. Ye shall offer, to wit, to the priest. Every heave-offering, i. e., as many gifts, so many heave-offerings; you shall reserve a part out of each of them for the priest. The hallowed part thereof: this may describe either, 1. The nature and proportion of this offering, and so peradventure he means the tenth part, which was the part or proportion that God hallowed or sanctified to himself as his proper portion, both here and elsewhere; or, 2. The reason or ground of this offering, because it is a thing hallowed or appropriated by God to himself, and given by him to the priest, and because the payment of this due doth hallow all the rest, so as they may use it with comfort and good conscience, as it follows, ver. 31, 32.

Ged.—Every [the word כל is wanting in LXX, Vulg., Arab., and ten MSS.] heave-offering which ye offer to the Lord out of all the gifts which ye receive, shall be the choicest and most hallowable part of them.

Booth.—Out of all your gifts, ye shall offer a heave-offering to Jehovah; of all the best and most hallowed part.

CHAP. XIX. 1

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 2.

וְאֵת חֲקֵת הַתֹּרֶה אֲשֶׁר־צָנָה יְהוָה
לְאֵמֹר דָּבָר | אֶל־בְּנֵי יִשְׂרָאֵל וַיִּקְרָא
אֵלֶיהָ פָּדָה אֲדָמָה תְּמִימָה אֲשֶׁר אֵין
בָּהּ מִום אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֵל :

αὕτη ἡ διαστολή τοῦ νόμου, ὅσα συνέταξε
κύριος, λέγων. ἀλάησον τοῖς υἱοῖς Ἰσραὴλ.
καὶ λαβέτωσαν πρὸς σὲ δάμαλιν πυρρὰν ἄμω-
μον, ἥτις οὐκ ἔχει ἐν αὐτῇ μῶμον, καὶ ἣ οὐκ
ἐπεβλήθη ἐπ’ αὐτὴν ζυγός.

Au. Ver.—2 This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke.

Bp. Patrick.—This is the ordinance.] Or, “the constitution.”

Rosen.—Hæc est definitio, constitutio legis, pro simplici, hæc est lex, hanc legem do. וַיִּקְרָא, Ut capiant et adducant ad te; si enim post וַיִּקְרָא sequitur particula אֵל, ad, illud significationem adducendi includit (Gen. xxvii. 9, 13, coll. vs. 14). וְאֵל non

tam est *vacca*, quam *juvenca*, ætatis inter vitulam et vaccam mediæ, quæ annum tertium nondum supergressa est, δάμαλις, uti recte LXX, cui jugum non impositum fuit, uti mox dicitur.

Bp. Patrick.—Without spot.] This the Jews refer to the word *red*, which goes before, and take it to signify perfectly red, without the mixture of any other colour: for as to any other imperfections, they are provided against in the next words, *without blemish*.

Rosen.—רַחֵם, *Subruba* (Gen. xxv. 29). רַחֵם, *Integram*, cui nullum insit vitium. Cf. Lev. xxii. 19, sqq. Alii vertunt ætatis integræ, alii post Talmudicos perfectam sc. rubedine, s. perfecte rufam, cui non sit macula de pilo albo, uti Jonathan vertit. Verum ut taceamus, accentus vetare, רַחֵם, רַחֵם, *perfecte rufam* vertere, hanc interpretationem non admittit usus loquendi Mosi observatus, qui רַחֵם semper usurpat de ea victima, cujus membra integra, non mutila sunt, vid. ad Lev. i. 3. Et ut h. l. additur רַחֵם רַחֵם, ita Lev. xxii. 21, legitur: רַחֵם רַחֵם לא תהיה, *bos integer esto sine ullo vitio*.

Ver. 4.

וְלָקַח אֶלְעָזָר הַכֹּהֵן מִדָּמָה בְּאֶצְבָּעוֹ
וַהֲזָה אֶל-נֶכַח פְּנֵי אֹהֶל-מוֹעֵד מִדָּמָה
שֶׁבַע פְּעָמִים :

καὶ λήψεται Ἐλεάζαρ ἀπὸ τοῦ αἵματος αὐτῆς, καὶ ῥανεῖ ἀπέναντι τοῦ προσώπου τῆς σκηνῆς τοῦ μαρτυρίου ἀπὸ τοῦ αἵματος αὐτῆς ἑπτὰκις.

Au. Ver.—4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: *Directly before*.

Pool.—Directly before the tabernacle, or, towards or over against the tabernacle; either, 1. Near to it; and so we must suppose that he took some of the blood in a basin, and carried it from without the camp to the tabernacle, and then returned to this place again; which might be done, though it be not here expressed. And this seems to agree best with other places, where this sprinkling seven times was performed in or near the tabernacle, as Lev. iv. 17. Or, 2. Standing at a good distance from it, even without the camp, yet turning and looking towards it. For here is no intimation that he went into the camp before this work was

done, but rather the contrary is implied, ver. 7. And because being defiled by this work he could not come near to the tabernacle, it was sufficient for him to turn and look towards it. Either way this posture signified his presenting of this blood before the Lord by way of atonement and satisfaction for his and the people's sins, and his expectation of acceptance and pardon only from God, and from his mercy-seat in the tabernacle.

Bp. Horsley.—Directly before; rather, directly towards. —“resperget in aërem vultu ad tentorium converso.” Houbigant. He observes in a note, “Addimus, ‘in aërem,’ ex sententiâ; quia non in ipsum tentorium. Nam sacerdos extra castra morabatur, nec hujus vaccæ sanguinem ad tabernaculum portabat. Cæremonia hæc omnis extra castra peragitur.”

Rosen.—וְהָזָה אֶל-נֶכַח פְּנֵי אֹהֶל מוֹעֵד, *Spargat sanguinem e regione anterioris partis tabernaculi conventus*. In aliis sacrificiis victimarum sanguis inferebatur in sacrarium (Lev. iii. 5, 6, 16, 17). Sed in hoc sacrificio, quod pollutus esset sacerdos (infra vs. 8), sanguis spargebatur ex loco, qui ad orientem sacrarii erat, versus illud.

Tabernacle of the congregation. See notes on Exod. xxvii. 21.

Ver. 6.

Au. Ver.—Scarlet. See notes on Exod. xxv. 4.

Ged., Booth.—Scarlet thread.

Ver. 8.

Au. Ver.—8 And he that burneth her shall wash his clothes in water, &c.

In water.

These words are wanting in some copies of LXX, Syr., Vulg., and four MSS.—*Ged., Booth.*

Ver. 9.

וְאָסַף אִישׁ טָהוֹר אֶת אֲפֵר הַפָּדָה
וַהֲקִים מִחוּץ לַמִּחָנֶה בְּמָקוֹם טָהוֹר
וְהִיָּה לְעֹת בְּנֵי-יִשְׂרָאֵל לְמִשְׁמַרְתָּ
לְמִי נָדָה חֲטָאת הוּא :

καὶ συναΐξει ἄνθρωπος καθαρὸς τὴν σποδὸν τῆς δαμάλεως, καὶ ἀποθήσει ἔξω τῆς παρεμβολῆς εἰς τόπον καθαρὸν. καὶ ἔσται τῇ συναγωγῇ νύων Ἰσραὴλ εἰς διατήρησιν. ὕδωρ ῥαντισμοῦ ἁγιασμὰ ἔστι.

Au. Ver.—9 And a man that is clean shall gather up the ashes of the heifer, and

lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it *is* a purification for sin.

For a water.

Pool.—For a water, or, to the water, i. e., to be put to the water, or mixed with it.

Rosen.—לְמַשְׁכָּה לְמִי נָדָה, *In asservationem pro aquis impuritalis*, i. e., diligentissime servabitur cinis ille ad conficiendam aquam lustratorium.

Of separation.

Pool.—i. e., appointed for the cleansing of them that are in a state of separation, who for their uncleanness are separated from the congregation.

Prof. Lee.—נָדָה, legal impurity.

Bp. Horsley.—A water of separation, or, a water of sprinkling. LXX, Vulgate, Syriac, Queen Elizabeth's Bible, and Houbigant, from the Chaldee sense of the root נָדָה.

Rosen.—מִי נָדָה, *Aqua impuritalis* dicitur ea, quæ impuros vel immundos purgabat. Sed LXX, ὕδωρ παντισμοῦ vertunt, ut Onkelos: *aqua adspersionis*, a significatione rad. Chald. נָדָה, *adpersus est*, in Aphel *adpersit*. Nec aliter Jonathan, Syrus et Saadias vertunt. Verum נָדָה ceteris omnibus V. T. locis *immunditiei* significatum obtinet.

It is a purification for sin.

Pool.—Either the heifer thus managed, or the water thus made and sprinkled, *is a purification for sin*, Heb., *a sin*, i. e., a kind of an offering for sin, or rather a mean for the expiation or cleansing of sin. The name of *sin* is sometimes given to the punishment of sin, and sometimes to the sacrifice or offering for sin.

Bp. Patrick.—*It is a purification for sin.* In the Hebrew the words are *it is sin*; and we add, *a purification*, to explain the sense. For it was not a proper sacrifice for sin (as this phrase *for sin* sometimes imports, Lev. iv. 24), but had something of that nature in it (as I observed before), and may be properly said to purify or cleanse men from their sin, i. e., from such legal defilements as are mentioned afterwards.

Rosen.—זָבַח, *victima est pro peccato*. Nam ea significatione sæpe vox זָבַח in Levitico occurrit, si de pecudibus in sacrificiis mactatis est sermo. LXX verterunt ἀγνισμά ἐστι, *est purificatio*, quam signifi-

cationem vox illa habet viii. 7, ubi notata vide. Cf. Zach. xiii. 1, et ibi not., et Heb. ix. 13.

Ver. 12.

הוּא יְהַחֲמֵנוּ בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי יִטְהַר וְאִם-לֹא יִהְיֶה נִיחָם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי לֹא יִטְהַר :

οὗτος ἀγνισθήσεται τῇ ἡμέρᾳ τῇ τρίτῃ καὶ τῇ ἡμέρᾳ τῇ ἐβδόμῃ, καὶ καθαρὸς ἔσται. ἐὰν δὲ μὴ ἀφάγνησθῇ τῇ ἡμέρᾳ τῇ τρίτῃ καὶ τῇ ἡμέρᾳ τῇ ἐβδόμῃ, οὐ καθαρὸς ἔσται.

Au. Ver.—12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

Ged., Booth.—"He shall purify himself with it on the third, and on the seventh day, and shall be clean; but if he purify not himself on the third day, and on the seventh day, he shall not be clean." It is justly observed by Delgado, that the last colon of this verse is erroneously rendered in our vulgar translation, which runs thus: "but if he purify himself not the third day, then the seventh day he shall not be clean;" nor was this error corrected by Purver or Bate. Nothing can better express the original than the version of the LXX; with which agree Syr. and Onk., although their Latin versions in Pol. make them speak otherwise by being badly pointed. Saadias, to prevent mistakes, judged it proper to render thus: "and if he be not purified on *both* these days, he shall not be clean." So, latterly, Dathe: *quod si his diebus non fuerit expiatus manet impurus*. And Michaëlis: "entsündiget er sich an diesen beiden tagen nicht, so bleibt er unrein." There was no need of departing from Luther's more literal, and more elegant version.—*Geddes*.

Ver. 14.

Au. Ver.—14 *This is the law*, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

And all that is in the tent.

Patrick, Ged., Booth.—And all that are in the tent.

The meaning seems to be, that every person who came into the tent while the dead body lay there (or before the tent was purified), as well as they who were in it

when the person died, should be unclean. For all the goods of the house were not made unclean; but only all open vessels.—*Bp. Patrick.*

Ver. 21.

Au. Ver.—Unto them.

Houb., Horsley, Ged., Booth.—To you [Sam., LXX, Syr., Targ., nineteen Heb. and six Chald. MSS.].

CHAP. XX. 8.

Au. Ver.—And thou shalt bring. So thou. *Ged., Booth.*—For thou shalt bring. And thou.

Ver. 10.

וַיִּקְהֲלוּ מֹשֶׁה וְאַהֲרֹן אֶת־הַקֹּהֵל אֶל־
בְּנֵי הַסֵּלַע וַיֹּאמֶר לָהֶם שְׁמַעְרֵנָּה
הַפְּרִים הַמִּתְהַלְלִים הִנֵּה נֹצֵרִים לָכֶם
מֵיִם :

καὶ ἐξεκλησίασε Μωσὴς καὶ Ἀαρὼν τὴν συναγωγὴν ἀπέναντι τῆς πέτρας, καὶ εἶπε πρὸς αὐτοὺς. ἀκούσατέ μου οἱ ἀπειθεῖς. μὴ ἐκ τῆς πέτρας ταύτης ἐξάξωμεν ὑμῖν ὕδωρ;

Au. Ver.—10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

Must we.

Ken., Ged., Booth.—Can we, &c.

The crime of Moses, which was certainly great, in what he said at this time, does not appear clearly from our authorized version. But, as God had told Moses, in ver. 8, that *he (Moses) should bring forth water out of the rock*: and, as God says, in ver. 12, that *Moses believed him not, to sanctify him before the children of Israel*: it is necessary, that the words in this 10th verse do express Moses as *not believing*, that he could thus bring forth the water. And it is happy therefore, that the words may be rendered, *Can we fetch you water out of this rock?* Other verbs, in the future tense, are now rendered also by *can* in the following places; Gen. xxxix. 9; xli. 38; Job vi. 6; xxii. 2, 13; Ps. lxxxix. 6; Jer. ii. 32; Amos iii. 3, 5.—*Kennicott.*

Rosen.—מֵיִם נֹצֵרִים הִנֵּה וְאַהֲרֹן וְיִשְׂרָאֵל שִׁנְיָה שִׁנְיָה שִׁנְיָה Sunt qui rō ה ante מן positum putent pro וְיִשְׂרָאֵל, ecce, ut xxxi. 15; Ez. xx. 30; Jes. xix. 6; 1 Sam. ii. 27. Ita verba sic vertenda erunt: ecce! ex hac petra eliciemus vobis aquam. Alii illud ה interrogativum existimant atque

vertunt, *num ex hac petra aquam vobis eliciemus?* quæ verba sunt dubitantis; cf. Gen. xviii. 13. Et eo sensu et ego ea accipere malletm, partim ob vs. 12, partim ob Ps. cvi. 33, ubi dicitur, Mosem populi contumacia ad peccandum inductum esse, quod temere effutisset verba, quæ dubitationem de divina potentia indicarent.

Ver. 12, 13.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַהֲרֹן
יֵצֵאוּ מִן־הַמִּטָּה בְּיָדֵיכֶם מִן־הַסֵּלַע
בְּנֵי יִשְׂרָאֵל לָכֵן לֹא תָבִיאוּ אֶת־הַקֹּהֵל
הַזֶּה אֶל־הָאֶרֶץ אֲשֶׁר־נָתַתִּי לָהֶם :
הִנֵּה מִן־מֵרִיבָה אֲשֶׁר־רָבִי בְּנֵי־
יִשְׂרָאֵל אֶת־יְהוָה וַיִּקְדָּשׁ בָּם :

12 καὶ εἶπε κύριος πρὸς Μωσὴν καὶ Ἀαρὼν. ὅτι οὐκ ἐπιστεύσατε ἀγάσαι με ἐναντίον τῶν υἱῶν Ἰσραὴλ, διὰ τοῦτο οὐκ εἰσάξετε ὑμεῖς τὴν συναγωγὴν ταύτην εἰς τὴν γῆν ἣν δέδωκα αὐτοῖς. 13 τοῦτο τὸ ὕδωρ ἀντιλογίας, ὅτι ἐλοιδορήθησαν οἱ υἱοὶ Ἰσραὴλ ἐναντι κυρίου, καὶ ἡγίασθῃ ἐν αὐτοῖς.

Au. Ver.—12 And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This is the water of Meribah [*that is*, strife. See Exod. xvii. 7]; because the children of Israel strove with the Lord, and he was sanctified in them.

Bp. Horsley.—"To sanctify me;" rather, "to procure me honour." The crime of Moses and Aaron seems to have been, that, from some impatience or distrust, they were not so punctually observant as they should have been of the Divine injunction; which was not to strike the rock, but to speak to it. Water had been brought from the rock by a blow before. Jehovah would have now performed what might have seemed a greater wonder. He would have had the waters flow at the bare command of the prophet, without any appearance of mechanical impulse. But this gracious purpose Moses and Aaron, by their impatience, turned aside; and did not so much as they were enjoined to do for God's glory.

Dr. A. Clarke.—12 The offence for which Moses was excluded from the promised land appears to have consisted in some or all of the following particulars: 1. God had com-

manded him (ver. 8) *to take the rod in his hand, and go and speak to the rock, and it should give forth water.* It seems Moses did not think *speaking* would be sufficient, therefore he *smote* the rock without any command so to do. 2. He did this *twice*, which certainly in this case indicated a great perturbation of spirit, and want of attention to the presence of God. 3. He permitted his *spirit* to be carried away by a sense of the people's disobedience, and thus, being *provoked*, he was led to *speak unadvisedly with his lips*: *Hear now, ye REBELS*, ver. 10. 4. He did not acknowledge GOD in the miracle which was about to be wrought, but took the honour to himself and Aaron: "*Must we fetch you water out of this rock?*" Thus it plainly appears that they did not properly *believe* in God, and did not *honour* him in the sight of the people; for in their presence they seem to express a doubt whether the thing could be possibly done. As Aaron appears to have been consenting in the above particulars, therefore he is also excluded from the promised land.

Rosen.—12 *וְאֵלֶּיךָ מֹשֶׁה וְאַהֲרֹן*, *Quia non credidistis in me.* De peccato Mosis variæ sunt interpp. opiniones. Nonnulli putant, Mosem peccasse in eo, quod petram baculo ferierit, cum jussus esset, alloqui eam. Verum si verbo educenda erat aqua, cur jussus est, vergam adsumere? Nam ea non opus erat, si sermone res transigi debebat. Verisimile est, Mosem peccasse in eo, quod verba dubitationis dixit, quum populum potius admonere debuisset, ut fiduciam in potentiam Dei poneret, qui jam in simili aquæ inopia (Ex. xvii.) iis auxiliatus esset. *וְאֵלֶּיךָ*, *Ut me sanctificaretis*, ut me sanctum adeoque veracem a vobis haberi, coram toto populo significaretis. Ceterum ex hoc vs. coll. vs. 24 apparet, Aaronem etiam murmurasse, et de divina potentia dubitasse; quamquam Moses non diserte hoc dicat.

13 *He was sanctified in them.*

Bp. Patrick.—The Hebrew doctors differ very much in their opinions about this also, whether he was sanctified in the waters, or in the people of Israel, or in Moses and Aaron. Some fancy it is meant of the waters: viz., that God did himself great honour in bringing waters again out of a rock: and therefore the name of the place was called Kadesh, from his being sanctified there. Thus Chaskuni. But it seems to

have been so called before this, being a place well known to the Edomites (ver. 16). The common opinion is, that he speaks of Moses and Aaron: for God's name, saith R. Solomon, is much revered when he doth not spare even his holy ones (Lev. x. 3). But Nachmanides expounds it of the Israelites, before *whose face* (as he expounds sanctified in them) God's power, and faithfulness, and goodness appeared: and who alone are mentioned in this verse; not Moses and Aaron. But all three opinions in the issue concur in this one, that God made his power, &c., appear in the eyes of all the Israelites, by bringing water out of a rock; and at the same time demonstrated his holiness and impartial justice in punishing his greatest friends for their unbelief.

Rosen.—*וְאֵלֶּיךָ מֹשֶׁה וְאַהֲרֹן*, *Et sanctificatus est in illis*, i.e., apparuit Israelitis gloriosus et omnipotens; superavit diffidentiam eorum et verax ab iis habebatur. In Cod. Sam. post hunc vs. sequitur id, quod legitur Deut. ii. 1, sqq.; iii. 24, sqq., ut suppleantur circumstantiæ, quæ hoc in loco videntur deesse.

After verse 13, the Sam. Pent. has the following addition:—

וַיֹּאמֶר מֹשֶׁה אֲדֹנָי יְהוֹה אֱלֹהֵי הָחֵלֶת לְהִרְאוֹת אֶת עַבְדְּךָ אֶת גְּדֻלַּת וְאֵת יִדְךָ הַחֲזָקָה: אֲשֶׁר מִי אֵל בְּשָׁמַיִם וּבָאָרֶץ אֲשֶׁר יַעֲשֶׂה כְּמַעֲשֶׂיךָ וּכְנִגְבְּרֹתֶיךָ: אֶעֱבֹרָה נָא וְאִרְאֶה אֶת הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר חֵירוֹן הַחֵרֶת הַטּוֹב הַזֶּה וְהַלְבִּנוֹן: וַיֹּאמֶר יְהוֹה אֵל מֹשֶׁה רַב לֵךְ אֵל תּוֹסֵף דְּבַר אֵלֶי עוֹד בְּדִבְרֵי חֹזֶה: עֲלֵה אֵל רֹאשׁ הַפִּסְגָּה וּשְׂא עֵינֶיךָ יְמֵה וּצְפוֹנֶה וְתִימִנָה וּמִזְרַחָה וְרֵאָה: בְּעֵינֶיךָ כִּי לֹא תַעֲבֹר אֶת הַיַּרְדֵּן הַזֶּה: וְצִוִּי אֶת יְהוֹשֻׁעַ בֶּן נֹון וְחִזְקִיָּה וְאַמְצִיָּה כִּי הוּא יַעֲבֹר לִפְנֵי הָעָם הַזֶּה וְהוּא יִנְחַל אֹתָם אֶת הָאָרֶץ אֲשֶׁר תִּרְאֶה: וַיְדַבֵּר יְהוֹה אֵל מֹשֶׁה לֵּאמֹר רַב לָכֵם וַיְדַבֵּר אֶת חֵרֶת הַזֶּה פְּנֵי לָכֵם צְפוֹנָה: וְאֵת הָעָם צִוִּי לֵאמֹר אֲהֶם עֲבָרִים בְּגִבּוֹל אֲחֵיכֶם בְּנֵי עַשׂו הַיּוֹשְׁבִים בְּשַׁעֲרֵי וַיִּירָאוּ מֵכֶם וּנְשַׁמְרֹתֶם מֵאֵד: אֵל תִּתְּנֶה בָם כִּי לֹא אֵהָיוּ לָכֵם מֵאֲרָצָם יִרְשָׁה עַד מִדְּרָךְ כָּף רִגְלֵי כִּי יִרְשָׁה לַעֲשׂו נְתַתִּי אֶת הָרִשְׁעָה: אֲכַל

תשבירו מאתם בכסף ואכלתם וגם מים
תכירו מאתם בכסף ושתייהם :

Geddes and Boothroyd insert the first part of this addition after the 14th verse of chap. xxvii., the latter part after verse 13 of this chapter.

Ged., Booth.—13 These also were the waters of Meribah [contention]; for the Israelites contended with Jehovah, and he was sanctified among them [Ged., by which the Lord glorified himself when the children of Israel contended with him]. Again Jehovah spoke to Moses, saying, Ye have long compassed this mountain; turn northward. And command thou the people, saying, Ye have to pass through the border of your brethren, the posterity of Esau, who dwell in mount Seir, and who will be afraid of you. Take heed therefore and meddle not with them; for of their land I will not give you so much as a foot-breadth: because to Esau I gave mount Seir for his possession. The food which ye eat shall ye buy of them with silver, and with silver ye shall buy of them the water which ye drink [Sam.].

Ver. 19.

— בן אידיךר ברנלי אצלךר :

— ἀλλὰ τὸ πρᾶγμα οὐδὲν ἐστί. παρὰ τὸ ὅρος παρελευσόμεθα.

Au. Ver.—19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet.

Bp. Patrick.—*I will only, without doing any thing else.*] The Hebrew words *ein dabar* (which we translate, “without doing any thing else”), literally signify in our language, *it is no word*, i. e., not mere fair promises, but we will perform what we say.

Rosen.—Verba אַרְבֵּי בְּנֵי אִשְׂרָאֵל varie redduntur. LXX, ἀλλὰ τὸ πρᾶγμα οὐδὲν ἐστί, παρὰ τὸ ὅρος παρελευσόμεθα. Vulgatus: *nulla in pretio erit difficultas, tantum velociter transeamus*, q. d., *dabimus tibi justum pretium, modo nihil sit impedimento, transibimus pedibus, nec morabimur*. Onkelos: *tantummodo nihil erit mali, pedibus meis transibo*, q. d., *modo ne quid impediatur transitum, sine ullo tuo detrimento transibimus*. Arabs Erpenii: *sed nulla res mala*, sc. a nobis intenditur, *solum pedibus meis transibo*. Simplicissimum erit, verba Hebraica, quæ ad litteram ita vertenda sunt:

tantummodo, quod nihil rei est, pedibus meis transibo, hoc sensu capere: non erit res ulla, quæ tibi nocere possit, tantum recta transibo. Ita Saadias: *nulla est res nisi ut transeamus*. In eundem sensum Dathius transtulit: *nulla re se molestos futuros, pedibus tantum transituros*, Michaëlem sequutus, qui sic vertit: *sie verlangten nichts, als nur für ihre Füße den Platz zum Durchgang*.

Ver. 26, 28.

Au. Ver.—*Garments.*

Ged., &c.—*Priestly garments.*

CHAP. XXI. 1—3.

וַיִּשְׁמַע הַכִּנְעָנִי הַלֵּוֹי־עֶרְדִּי יִשָּׁב
הַנֶּגֶב בִּי בְּמֵ יִשְׂרָאֵל דָּרָה הָאֲחֵרִים
וַיִּלְחֶם בְּיִשְׂרָאֵל וַיִּשָּׁב וּמִמֶּנּוּ לָשִׁי:
וַיִּדָּר יִשְׂרָאֵל נָדָר לַיהוָה וַיֹּאמֶר
אֲבִיבֹנוּ תִּתֶּן אֶת־הָעָם הַזֶּה בְּיָדִי
וְהִתְחַמֵּתִי אֶת־עֲרֵיהֶם: 3 וַיִּשְׁמַע
יְהוָה בְּקוֹל יִשְׂרָאֵל וַיִּתֵּן אֶת־הַכִּנְעָנִי
וַיַּחֲרֶם אֹרְחָם וְאֶת־עֲרֵיהֶם וַיַּהַרְגָם שָׁם
הַקָּדוֹם הַרְחָם:

1 καὶ ἤκουσεν ὁ Χανανεὺς βασιλεὺς Ἀράδ ὁ κατοικῶν κατὰ τὴν ἔρημον, ὅτι ἦλθεν Ἰσραὴλ, ὁδὸν Ἀθαρεῖν, καὶ ἐπολέμησε πρὸς Ἰσραὴλ, καὶ κατεπροσενώμευσεν ἐξ αὐτῶν αἰχμαλωσίαν. 2 καὶ ἠβήτη Ἰσραὴλ εὐχὴν κυρίῳ, καὶ εἶπεν. εἴαν μοι παραδῶς τὸν λαὸν τοῦτον ὑποχείριον, ἀναθεματίω αὐτὸν καὶ τὰς πόλεις αὐτοῦ. 3 καὶ εἰσήκουσε κύριος τῆς φωνῆς Ἰσραὴλ, καὶ παρέδωκε τὸν Χανανεὶν ὑποχείριον αὐτοῦ. καὶ ἀνεθεμάτισεν αὐτὸν καὶ τὰς πόλεις αὐτοῦ. καὶ ἐπεκάλεσαν τὸ ὄνομα τοῦ τόπου ἐκείνου, ἀνάθεμα.

Au. Ver.—1 And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners.

2 And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah [*that is*, Utter destruction].

1 And when king Arad the Canaanite.

Pool, Patrick, Ged., Rosen.—“Now the Canaanitish king of Arad.”

In the Hebrew the words are thus placed, *when the Canaanite king Arad*: and so they are in the LXX and the Vulgar: and Arad may as well signify a place as a person: nay, there seems more reason to translate the words thus, "the Canaanitish king of Arad:" because there was such a city in Canaan, mentioned Josh. xii. 14, and Judges i. 16. One of the sons of Canaan being called Arad (as both the LXX and the Vulgar translate the Hebrew word *Arvad*, Gen. x. 18), who it is likely gave his name to this part of the country; the chief city of which was also called after him.—*Bp. Patrick.*

By the way of the spies.

Patrick, Ken., Horsley, Ged., Booth.—*By the way of Atharim.*

Pool.—*By the way of the spies*; not of those spies which Moses sent to spy the land, Numb. xiii. 17, for that was done thirty-eight years before this, and they went so privately, that the Canaanites took no notice of them, nor knew which way they came or went; but of the spies which he himself sent out to observe the marches and motions of the Israelites. But the words may be otherwise rendered; either thus, *in the manner of spies*, so the sense is, when he heard that divers of the Israelites came into or towards his country in the nature of spies, to prepare the way for the rest; or thus, *by the way of Atharim*, a place so called, as the seventy interpreters here take it, and it seems not improbable.

Ken.—Numb., ch. xxi. This one chapter has several very considerable difficulties; and some verses, as now translated, are remarkably unintelligible. A true state of this chapter is not, however, to be despaired of, and it has in it some circumstances, which merit more than common attention. It contains the history of the last part of the travels of the Israelites, in their way to the promised land: beginning with them at Mount Hor, the thirty-fourth encampment; and concluding with them, as in their forty-second and last encampment, near Jordan, in the country which they had acquired by conquest over Sihon, king of the Amorites.

It begins with saying that king Arad the Canaanite, who dwelt in the south (in the land of Canaan, Numb. xxxiii. 40), attacked Israel, and was defeated; and that Israel destroyed their cities: and that, after destroying these Canaanite cities, and con-

sequently after being in a part of Canaan, a part of the very country they were going to, on the west of the Dead Sea, they returned towards the Red Sea; and near the eastern tongue or gulph of the Red Sea, on the south of Edom, marched round Edom to the east of the Dead Sea, in order to enter Canaan from the east side of Jordan!

This surprising representation of so vast and dangerous a march, quite unnecessarily performed, is owing to two circumstances. The first is (xxi. 1), the Canaanites heard, that Israel was coming by *the way of the spies*, meaning, by the way the spies went from Kadesh-barnea into Canaan. But this being impossible, because Israel had now marched from Meribah Kadesh to Mount Hor, beyond Ezion-geber, and were turning round Edom to the south-east: it is happy, that the word rendered *spies*, in our version, is in the Greek a proper name (*Atharim*), which removes that difficulty. And the other difficulty (ver. 2, 3) is removed by the Greek version likewise: according to which, the vow made, with the fact subsequent, does not signify destroying the Canaanite cities, but devoting them to destruction at some future time. See Wall's *Crit. Notes.*

Rosen.—Verba *אֶתְּרָם*, Onkelos, Syrus, et Vulgatus vertunt: *in via exploratorum*; quasi regi Cananæorum nunciatum esset, Israelitas ingredi velle Cananæam eadem via, qua olim eam ingressi erant exploratores ab eodem populo missi. Sed huic interpretationi obstat primum, quod exploratores dicuntur *אֶתְרָם*, a *אֶרֶץ*, unde esse deberet *אֶרֶץ*. Deinde xx. 21—23, dicitur, Israelitas, cum rex Edomitarum illis transitum negasset, circuisse regionem illius; igitur illa interpretatio locum non habet. LXX, *אֶתְרָם* ceperunt ut nomen proprium loci: *ἄθρα* 'Aθραῖμ, ita et Saadias. Quibus nos calculum addimus. Michaëlis confert *אֶרֶץ*, quæ vox apud Syros, Chaldæos, Samaritanos locum significat. Dathius quidem opposuit constructionem cum *אֶרֶץ*, *via regionem*; sed Mich. in *Supplem.*, p. 145, monet, hoc dubium solutum videri, modo ad He nomini præfixum attendas. Vertit igitur: *audivit rex Edomitarum venire Israelitas in via ad hæc loca.*

Au. Ver.—3 *And delivered up the Canaanites.*

Ged.—And delivered into their hands [Sam., LXX, Syr., Arab.] the Canaanites.

Au. Ver.—*Destroyed.*

Patrick, Ken., Ged.—Devoted to destruction.

Bp. Patrick.—Utterly devoted them to destruction, according to their vow. For they did not now actually destroy them, they remaining when Joshua came to Canaan, who executed this *cherem*, or curse, upon them (ch. xii. 14), which, if it had been executed now, they must have entered into the land of Canaan at this time; from whence we cannot imagine they would have returned, to march further about before they got into it; but have gone on to prosecute their victory, by subduing the country, as they had begun.

Pool.—*They utterly destroyed them:* when? *Ans.* Either, 1. Some time after this, under Joshua, who subdued, among others, the *king of Arad*, Josh. xii. 14. And so this is mentioned here by anticipation [so *Bp. Horsley*], that the vow being now made and mentioned, the effect or performance of it might be recorded, though out of its place; and so this verse must be supposed to be added by some of the prophets, and inserted into Moses's history, as some other passages seem to be. Or, 2. At this time; and so this is not the same Arad with that, Josh. xii. 14, nor this the same Hormah with that there mentioned, but another of the same name, which is most frequent in persons and places in Scripture. And this is the more probable, because that Arad and Hormah, Josh. xii. 14, are two distinct places, and had divers kings, whereas here the same place is called both Arad and Hormah; and because that Arad seems to be at some good distance from this, and more within the country, and more northward, as may be gathered from the other places joined with it, Josh. xii., whereas this Arad was near Edom, ver. 4, and in the south, ver. 1. *Quest.* 1. How could this be done in the land of Canaan, when Moses neither entered himself, nor led the people into that land? *Ans.* Neither Moses nor the whole body of the people did this exploit, but a select number sent out for this purpose to punish that king and people; and these, when they had done this work, returned to their brethren into the wilderness. *Quest.* 2. Why did they not all now go into Canaan, when some of them had once entered it, and pursue this victory? *Ans.* Because God would not permit it, there being several works yet to be done.

Rosen.—2 *דִּמְעָתָם יִפְתְּחוּ*, *Interneconi devotas delebo urbes eorum*. Id enim comprehendit verbum *דִּמְעָתָם*, cf. ad Lev. xxvii. 29. Ejusmodi devotionis exemplum habemus in urbe Jericho, Jos. vi. 17, sqq. — 3. *דִּמְעָתָם יִפְתְּחוּ*, *Devoverunt eos urbesque eorum*, i. e., everterunt Israelitæ eorum urbes, quas nempe eo tempore capere poterant, non omnes. Nam Josua demum Aradi regem cepit Jos. xii. 14, alique reliquas tractus meridiani urbes expugnarunt et deleverunt, vid. Jud. i. 16, 17. Si enim omnes meridiani tractus urbes occupare potuissent Israelitæ, statim essent Cananæam ingressi. Sed tunc temporis pauculas tantum urbes easque solitudinibus vicinas invaserunt, nec ultra penetrarunt. Nomen *יִפְתְּחוּ*, *anathema* significat, eversionem illatam funditus.

Ver. 4.

וַיֵּצֵאוּ מֵהָר הָהוּא דֶּרֶךְ יַם־סוּף
לְסֶבֶב אֶת־אֶרֶץ עֲדוֹם וַתִּזְקַר נַפְשֵׁיהֶם
בַּדֶּרֶךְ :

καὶ ἀπάραντες ἐξ ὧρ τοῦ θροῦς ὁδὸν ἐπὶ θάλασσαν ἐρυθρὰν περιέκυκλωσαν γῆν Ἐδὼμ. καὶ ὀλιγοψύχησεν ὁ λαὸς ἐν τῇ ὁδῷ.

Au. Ver.—4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged [*or*, grieved; Heb., shortened] because of the way.

By the way of the Red Sea.

Bp. Horsley.—The route of the Israelites from Mount Hor was certainly not towards the Erythræan Sea, but rather in the contrary direction. The preposition *ב* in *בַּדֶּרֶךְ* influences the word *דֶּרֶךְ*, as it were repeated before it. "And they departed from Mount Hor, turning out of the road of the Red Sea, to go round the land of Edom." "Turning out of,"—this I take to be a just use of the preposition *ב*. The Israelites had come straight from Eziongeber to Cadash; and had they proceeded in the same direction, they would have passed through the heart of the territory of the Edomites to the south of Palestine. This road, leading straight from the ascent of Acrabbim to Eziongeber, on the Arabian Gulf, is called the way to the Red Sea. And, in Deut. ii. 8, it is called the road from Elath and Eziongeber. The Israelites having kept this road as far as Mount Hor, turned out of it at that place, the king of Edom not consent-

ing that they should cross his territory. Their turning out of this road is expressed in the parallel passage, Deut. ii. 8, by the preposition כ prefixed to ירד.

The soul of the people was much discouraged. So Prof. Lee.

Bp. Patrick.—The word we translate *discouraged*, signifies two things; to *faint*, and to *breathe short*, through the anguish and bitterness of one's spirit (Exod. vi. 9). And secondly, to be angry at, or at least impatient, by reason of some trouble. And so it may best be taken in this place (as Buxtorfius observes, in *Histor. Serp. Ænei*, cap. 1), not simply for their being tired, with a tedious, long, and troublesome march; but that accompanied with no small indignation and wrath: which did not only burn within, but broke out into words of great impatience, as appears by what follows. Whence the Hebrew words *ketzar-ruach* (short of spirit) signify *angry*, or *hasty*, Prov. xiv. 29, and in Job xxi. 4, we translate it *troubled*, and Zech. xi. 8, *loathed*; where it had better been translated, "I was angry with them." Now that which made the people thus fret, or faint (if we will have it so interpreted), was the way wherein they were now led, which was about the land of Edom. For when they were come towards Canaan, in the middle of the fortieth year (at the end of which they were promised to enter in and possess it), they are carried back again towards the Red Sea, whither God had sent their fathers after they had brought a false report upon the land (ch. xiv. 25). This made them think, perhaps, that they should never come to Canaan; or, at least, it was tedious to march such a great way about, after they had been kept so long from their inheritance, and were lately in such hopes of it, when Moses demanded a passage into it through the country of Edom.

Rosen.—אִתְּהֶם נִפְּצָה, *Et abbreviata est anima populi*, impatiens factus est animus populi, a longanimitate recessit, i.e., longo itinere fessus cœpit destitui animo, non potuit amplius ferre laborem tot itinerum. Solet anima brevis fieri laborantibus et iis, qui spirare vix possunt. LXX, ὡλεγοψυχῶσιν, *pusillanimus fuit*. Cf. Jud. xvi. 16; Zach. ix. 8.

Ver. 6.

וַיִּשְׁלַח יְהוָה בָּצָם אֶת־הַנְּחָשִׁים
הַשָּׂרָפִים וְנוֹ

καὶ ἀπέστειλε κύριος εἰς τὸν λαὸν τοὺς ὄφεις τοὺς θανατοῦντας, κ.τ.λ.

Au. Ver.—6 And the Lord sent fiery serpents among the people, and they bit the people: and much people of Israel died.

Fiery serpents.

Bp. Patrick.—So most of the Jews translate this place; taking *seraphim* for an adjective (as grammarians speak), and consequently rightly translated *fiery*. But there are those who take it to signify a peculiar sort of serpents; being added to *nechashim* (serpents) by way of apposition (as they speak), and signifying such serpents as the Greeks call *πρηστήρες* and *καύσωνες*, which Pliny reckons among the *sceleratissimi serpentes*, "most pernicious serpents" (lib. xxiv. cap. 13). Or, as others will have it, those called *διψάδες*, because they made great inflammations in men's bodies, and an unquenchable thirst, being also of a flame colour. But the famous Bochart hath alleged a great many arguments to prove that they were a sort of serpents called *hydrus*, because in winter they lived in fens and marshes; which being dried up in summer, they were called *chersydrus*, because then they lived in dry places, and in the hot season had a most sharp, stinging poison, which, as Nicander saith, made such inflammations as brought upon him that was stung by them, ἀλγέα μυρία, *innumerable griefs*. See Hierozoicon, par. ii., lib. iii., cap. 13, where he shows also they were flying serpents, of which the prophet Isaiah speaks, ch. xix. 29; xxx. 6; and that now was a hot season, wherein they were wont to be most venomous. For Aaron dying the first day of this fifth month (which answers to the nineteenth of our July), and they mourning for him thirty days; after which followed their encounter with the Canaanites, and then this murmuring, and this punishment; it must fall out in the latter end of August, when the dog-days were going out (see Vossius De Orig. et Progressu Idolol., lib. iv., cap. 56).

Dr. A. Clarke.—Bochart supposes that the *hydrus* or *chersydrus* is meant; a serpent that lives in *marshy places*. See his works, vol. iii., col. 421. It is more likely to have been a serpent of the *prester* or *dipsas* kind, as the *wilderness* through which the Israelites passed did neither afford *rivers* nor *marshes*, though Bochart endeavours to prove that there *might have been* marshes in

that part; but his arguments have very little weight. Nor is there need of a *water serpent* as long as the *prester* or *dipsas*, which abound in the deserts of *Libya*, might have abounded in the deserts of *Arabia* also. But very probably the *serpents* themselves were immediately sent by God for the chastisement of this rebellious people. The *cure* was certainly preternatural; this no person doubts; and why might not the *agent* be so, that inflicted the disease?

Prof. Lee.— חָפִי , a species of serpent; it is called *flying*, probably from the great distance which it sprung. Possibly the *coluber cerastes* of Linn., Num. xxi. 7, 9; Deut. viii. 15; Is. xiv. 29; xxx. 6.

Rosen.—Verisimile est, intelligi *Cerasten*, qui ita dicitur a tentaculis ($\kappa\epsilon\rho\acute{\alpha}\sigma\tau\iota$), quibus caput ejus instructum est. Alio nomine dicitur *basiliscus*, regulus, quod et significare possit חָפִי , quod Arab. sonat *nobilitate clarus, nobilis fuit*. Hoc reguli nomen ille serpens adeptus videtur ob tentaculorum ejus cum diademate regio similitudinem. Cf. ad Gen. xlix. 17. Tractus iste serpentibus infestatur. Vid. *Allerthumsk.*, vol. iii.

Ver. 10.

Au. Ver.—10 And the children of Israel set forward, and pitched in Oboth.

Ged., Booth.—10 And the Israelites marched from *Punon*, and encamped in Oboth.

[*From Punon.*] For so we learn from the more complete journal, chap. xxxiii. 43, where we also find, that they had another encampment not mentioned here, between Hor and Punon, namely, at Zalmona.—*Geddes.*

Ver. 11, 12.

Au. Ver.—11 And they journeyed from Oboth, and pitched at Ije-abarim [or, heaps of Abarim], in the wilderness which is before Moab, toward the sunrising.

12 From thence they removed, and pitched in the valley of Zared.

Ged., Booth.—11 And they marched from Oboth, and encamped at Ijeabarim, in the wilderness which is before Moab, towards the sunrising. And Jehovah spoke to Moses, Trouble not the Moabites, nor meddle with them: no part of their land will I give for an inheritance; for to the posterity of Lot I have given Ar for an inheritance [Sam., and one copy of LXX. Comp. Deut. ii. 9].

12 Thence they removed, and encamped in the valley of Zared. And Jehovah spoke to Moses, Ye are this day to pass by Ar the border city of Moab, and to approach the Ammonites: trouble not these, nor meddle with them: no part of their land will I give you for an inheritance; for to the children of Lot I have given it for an inheritance [Sam., and one copy of LXX. Comp. Deut. ii. 17—19].

12 *Au. Ver.*—*Valley of Zared.* So Rosen. *Others.*—Brook of Zared.

Rosen.— $\text{בְּנֵי הַיַּרְדֵּן}$ plerique interpp. vertunt *ad torrentem Zared*. Sed nulla mentio fit transitus supra torrentem infra xxxiii. 44—46, ubi totum iter Israelitarum diligenter enarratur. Igitur $\text{בְּנֵי הַיַּרְדֵּן}$ h. l. procul dubio vertendum est *in valle*, cf. ad xiii. 23.

Ver. 13.

$\text{מִשְׁעָם בְּסַעַף יַחֲזִיקוּ מִצַּד אֶרְנוֹן וְיִחֲזִיקוּ מִצַּד אֶרְנוֹן בְּמִדְבַּר הַיַּמְּרִי כִּי אֶרְנוֹן בְּבֹל מוֹאָב בֵּין מוֹאָב וּבֵין הַיַּמְּרִי :$

καὶ ἐκείθεν ἀπάραντες παρενέβαλον εἰς τὸ πέραν Ἀρνῶν ἐν τῇ ἐρήμῳ τὸ ἐξέχον ἀπὸ τῶν ὁρίων τῶν Ἀμορραίων. ἔστι γὰρ Ἀρνῶν ὄρια Μωὰβ ἀναμέσον Μωὰβ καὶ ἀναμέσον τοῦ Ἀμορραίου.

Au. Ver.—13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.

Bp. Patrick.—13 *Pitched on the other side of Arnon.*] The Hebrew word *meheber* may be translated on *this side* [so Pool], or on the *other side*. And some think they were now on this side of the river, and not yet gone over it. Nor did they immediately come hither from their former station; but first to Almon-Diblathaim (ch. xxxiii. 46), which is also called Beth-Diblathaim in the wilderness of Moab, Jer. xlviii. 22, and Diblah, Ezek. vi. 13. And then, passing by Ar, in the confines of Moab, and approaching to the country of the children of Ammon, God commanded them not to invade the Ammonites, being descendants from Lot, as well as the Moabites (Deut. ii. 18, 19, 37), but to pass over the river Arnon (Deut. ii. 24), to that side of it which belonged to the Amorites. For this river, at that time, divided the Moabites from the Amorites, as it here follows.

Ged.—13 Thence, therefore, they marched and encamped on the wilderness-side of the Arnon, which floweth along the border of the Amorites: for, &c.

Booth.—13 Thence, also, they removed, and encamped on the other side of the Arnon, which floweth in the wilderness, along the border of the Amorites: for the Arnon, &c.

Ver. 14—20.

14 עֲלֵי-בְּנֵי יִשְׂרָאֵל בְּקֶסֶר מִלְחָמָה יִהְיֶה
אֶת-יָתֵב בְּכוֹפָה וְאֶת-הַנְּחָלִים אֲרֹנוֹן :
15 וְאֶשֶׁל הַנְּחָלִים אֲשֶׁר נָטָה לְשִׁבְתָּ
עַר וְנָשְׁעוֹ לְגִבּוֹל מוֹאָב : 16 וּמִשָּׁם
בְּאֶרֶץ הוּא הַבָּאֵר אֲשֶׁר אָמַר יְהוָה
לְמֹשֶׁה אֲסֹף אֶת-הָעָם וְאֶתְנַחֵה לָהֶם
מָיִם : 17 אִזּוּ יֵשִׁיר וְשָׂרָאֵל אֶת-
הַשִּׁירָה הַזֹּאת עָלַי בָּאֵר עֲנִיָּלָה :
18 בָּאֵר חֲפְרִיָּה שָׂרִים פְּרִיָּה נְדִיבִי
הָעָם בְּמַחֲלָה בְּמַשְׁעָנָתָם וּבְמַדְבָּר
מִתְנַחֵה : 19 וּבְמַתְנַחֵה נְחִילֵי־אֵל וּבְמַתְנַחֵה־לֵּא
בְּדֹת : 20 וּבְמַדְמוֹת הַבָּאֵר אֲשֶׁר בְּשָׂרָה
מוֹאָב רָאֵשׁ הַפְּסָלָה וְנִשְׁקָהָ עַל-פְּנֵי
הַיִּשְׁכּוֹן :

14 διὰ τοῦτο λέγεται ἐν βιβλίῳ. πόλεμος τοῦ κυρίου τὴν ζωὴν ἐφλόγισσε, καὶ τοὺς χιμαῖρους Ἀρνῶν, 15 καὶ τοὺς χιμαῖρους κατέστρεψε κατοικίαις Ἡρ. καὶ πρόσκειται τοῖς ὀρίοις Μωάβ. 16 καὶ ἐκείθεν τὸ φρέαρ. τοῦτο φρέαρ, ὃ εἶπε κύριος πρὸς Μουσην. συνάγαγε τὸν λαόν, καὶ δώσω αὐτοῖς ὕδωρ πιεῖν. 17 τότε ἦσεν Ἰσραὴλ τὸ ἄσμα τοῦτο ἐπὶ τοῦ φρέατος. ἐξάρχετε αὐτῷ 18 φρέαρ. ὥρυσαν αὐτὸ ἄρχοντες, ἐξελατόμησαν αὐτὸ βασιλεῖς ἐθνῶν ἐν τῇ βασιλείᾳ αὐτῶν, ἐν τῷ κυριεῦσαι αὐτῶν. καὶ ἀπὸ φρέατος εἰς Μανθανασίν. 19 καὶ ἀπὸ Μανθανασίν εἰς Νααλιήλ. καὶ ἀπὸ Νααλιήλ εἰς Βαμῶθ. 20 καὶ ἀπὸ Βαμῶθ εἰς Ἰανην ἣ ἐστὶν ἐν τῷ πεδίῳ Μωάβ ἀπὸ κορυφῆς τοῦ λελαξενμένου τὸ βλέπον κατὰ πρόσωπον τῆς ἐρήμου.

Au. Ver.—14 Wherefore it is said in the book of the wars of the Lord, What he did in the Red sea [or, Vaheb in Suphah], and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth [Heb., leaneth] upon the border of Moab.

16 And from thence *they went* to Beer: that is the well whereof the Lord spake unto

Moses, Gather the people together, and I will give them water.

17 Then Israel sang this song, Spring up [Heb., ascend], O well; sing [or, answer] ye unto it:

18 The princes digged the well, the nobles of the people digged it, by the *direction* of the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth in the valley, that is in the country [Heb., field] of Moab, to the top of Pisgah [or, the hill], which looketh toward Jeshimon [or, the wilderness].

Gesen.—Numb. xxi. 14, only, a doubtful reading, in the very difficult construction: *wherefore it is said in the book of the wars of Jehovah*, אִזּוּ יֵשִׁיר וְשָׂרָאֵל אֶת-הַשִּׁירָה הַזֹּאת עָלַי בָּאֵר עֲנִיָּלָה. The most satisfactory explanation is one mentioned by Kimchi, which is, among modern authors, especially recommended by Geddes, according to which it is connected thus: *Jehovah appeared in a storm*. Seven MSS. have *וְשָׂרָאֵל* joined to *יֵשִׁיר* (see Kennicott), and Kimchi in his time read it so in the MSS.: it is then an Aram. form from *יֵשִׁיר*, *וְשָׂרָאֵל*, to give. If *יֵשִׁיר* remain separated, it is then taken for the proper name of an unknown place, or is read *וְשָׂרָאֵל*, *cum ipso ventus*, comp. *וְשָׂרָאֵל*, to blow, and *וְשָׂרָאֵל*, a violent wind. So Michaelis. A collection of attempted explanations are to be found in *Dindorf's Lex.*, t. i., p. 509.

Prof. Lee.—*יֵשִׁיר*. The Syr. seems to have read *יֵשִׁיר*, *flame*. The passage seems to be a citation from a book now lost, given in illustration of what is there said about the gift of a well. *יֵשִׁיר*, Arabic *وَهَب*, *dedit*, is therefore probably the name given to the place in which this well was situated, and, as Clericus thinks, the same with *יֵשִׁיר*, ib. v. 18. Some MSS. have *וְשָׂרָאֵל* in one word: but this is manifestly erroneous. See the Schol. Crit., p. 15, of De Rossi, it. Rosenm. in loco. In the Kāmoos

we have *وَهْبَن*, given as the name of a place, and *مَرْهَبَة*, as the name of a fortress in *Senaa*: whence it should seem that it was not unusual to give such names to places.

Dr. A. Clarke.—14 *The book of the wars of the Lord.*] There are endless conjectures about this book, both among ancients and moderns. Dr. Lightfoot's opinion is the most simple, and to me bears the greatest appearance of being the true one. "This book seems to have been some book of *remembrances and directions*, written by Moses for Joshua's private instruction for the management of the wars after him. See Exod. xvii. 14—16. It may be that this was the same book which is called the *book of Jasher*, i. e., the *book of the upright*, or a directory for Joshua, from Moses, what to do and what to expect in his wars; and in this book it seems as if Moses directed the setting up of *archery*, see 2 Sam. i. 18, and warrants Joshua to command the sun, and expect its obedience, Josh. x. 13."

What he did in the Red Sea, and in the brooks of Arnon.] This clause is impenetrably obscure. All the versions, all the translators, and all the commentators, have been puzzled with it. Scarcely any two agree. The original is *וַיַּעַבְדוּ בְּנֵי יִשְׂרָאֵל אֶת ה' בַּיַּרְדֵּן*, which our translators render, *what he did in the Red Sea*, following here the Chaldee Targum; but not satisfied with this version, they have put the most difficult words in *English letters* in the margin, *Vaheb in Suphah*. Calmet's conjecture here is ingenious, and is adopted by Houbigant; instead of *וַיַּעַבְדוּ*, *vaheb*, he reads *וַיַּרְדוּ*, *zared*. Now a *ו*, *zain*, may be easily mistaken for a *ו*, *vau*, and vice versa; and a *ה*, *he*, for a *ר*, *resh*, if the left limb happened to be a little obliterated, which frequently occurs, not only in MSS., but in *printed books*; the *ב*, *beth*, also might be mistaken for a *ד*, *daleth*, if the *ruled line* on which it stood happened in that place to be a little *thicker* or *blacker* than usual. Thus then *וַיַּעַבְדוּ*, *vaheb*, might be easily formed out of *וַיַּרְדוּ*, *zared*, mentioned ver. 12, the whole might then be read, *They encamped at the brook Zared, and they came to Suphah, and thence to the brook Arnon*. Take the passage as we may, it is evidently defective. As I judge the whole clause to have been a *common proverb* in those days, and *Vaheb* to be a proper name, I therefore propose the following translation, which I believe to be the best: *From Vaheb unto Suph, and unto the streams of Arnon*. If we allow it to have been a proverbial expression, used to point out extensive distance, then it was similar to

that well-known phrase, *From Dan even unto Beersheba*.

17 *Spring up, O well, &c.*] This is one of the most ancient war songs in the world, but is not easily understood, which is commonly the case with all very ancient compositions, especially the *poetic*.

18 *The princes digged* [so Pool, Patrick, Rosen., Lee] *the well—with their staves.*] This is not easily understood. Who can suppose that the princes dug this well with their staves? And is there any other idea conveyed by our translation? The word *וַיַּחְדְּרוּ*, *chapharu*, which is translated *they digged*, should be rendered, *they searched out*, which is a frequent meaning of the root; and *בְּמִשְׁכַּנְתָּם*, *bemishanotham*, which we render *with their staves*, should be translated *on their borders or confines*, from the root *שָׁן*, *shaan*, to lie along. With these corrections the whole song may be read thus:

Spring up, O well! Answer ye to it. { i. e., Repeat the other part of the song.

The well, the princes searched it out. { This is the answer.

The nobles of the people have digged it
By a decree, upon their own borders. { This was the chorus.

This is the whole of the quotation from what is called the book of the wars of the Lord. But see Dr. Kennicott's remarks.

Bp. Horsley [following the arrangement of Kennicott].—

14 Jehovah went with him to Suph,
And he came to the rivers of Arnon.
Even to the branch of the rivers which
bendeth towards the seat of Ar,
And leaneth upon the border of Moab.
—"Rivers of Arnon." *Rivers*, in the plural, because the river was composed of several branches: one of which, taken by itself, is called *וַיַּרְדוּ*.

—"which bendeth," &c. Near Ar, the main stream of the river Arnon makes an angle with its first direction, which is from north to south, and runs almost due west to the Jordan, or the Dead Sea. If Ar was situate on this lower reach of the river, somewhat below the angle, the stream might properly be said to bend towards that place: and it was, I suppose, from this angle westward, that it formed the boundary between the Moabites and the Amorites.

18 —"by the direction of the lawgiver, with their staves." *בְּמִשְׁכַּנְתָּם*. The

two words, מִצֶּדֶה and מִצֶּדֶה, are both under the government of the same preposition ׀. The one as well as the other properly signifies a sceptre, or staff of authority. It is probable, therefore, that the first as well as the second is the name of some thing which was used as a tool in digging the well. The Samaritan has the copulative ׀ prefixed to the latter of the two words; and in the copies used by the LXX, the first as well as the second had the pronoun of the third person plural suffixed. Read, therefore, בְּמִצְדָּתָם וּבְמִצְדָּתָם; "with their sceptres, and with their staves."

Bp. Patrick.—14 *In the book of the wars of the Lord.*] A proof of this [i.e., of the fact that the Israelites invaded none of the Moabites' possessions except what was now possessed by the Amorites] Moses thought good to allege out of an authentic record in those countries, containing the history of all the wars that had been in those parts; which are here called the *wars of the Lord*, because he is the great Governor of the world (as Abarbanel interprets it), "from whom and by whom are all things, who putteth down one, and setteth up another (as the Psalmist speaks) at his good pleasure." This book, he thinks, was written by some of the wise men of those nations (and so thinks Nachmanides), who, looking upon this conquest made by Sihon as a very memorable thing, put it down in their Annals; which, after the way of those countries, were written, he thinks, in a poetical manner. There are those who are of opinion, that this book was written by Moses himself; who left in it directions to Joshua how to proceed in the *wars of the Lord*, when he conquered Canaan. So Dr. Lightfoot conjectures: and Bonfrerius doth not much differ from him. But I take the former account to be the more probable, that Moses justifies what he writes concerning this conquest out of their own books; which he quotes just as St. Paul, in the New Testament, doth one of the Greek poets.

What he did in the Red Sea.] These are the words of the book, out of which he quotes a small fragment: and the marginal translation of them is most proper, *Vaheb in Supheh*, only the word *eth* is omitted; which makes the sense to be this, "against Vaheb in Supheh;" that is, he came (some such word must be understood) against *Vaheb* (a king of the Moabites), and overthrew him in *Supheh*, a place in the frontiers of Moab

(see Deut. i. 1). Others understand by *Vaheb* the place where Sihon gave the Moabites this blow; which he did by falling upon them on a sudden, with a terrible fury. So Nachmanides understands these words *besuphah*; he stormed the city, and made a furious assault, when they thought not of it: for *Supheh* signifies a whirlwind, or stormy tempest (Isa. v. 28).

In the brooks of Arnon.] The same Nachmanides takes the word *veeth*, which we translate *and in*, to signify rather *and with*; and these being still the words of the book before-mentioned, the sense is this: In the same manner he smote the brooks or torrents of Arnon; upon which he fell like a tempest, and carried all before him.

15 *At the stream of the brooks.*] None, I think, hath given a better account of these words than the same Nachman, who by esched hannechalim (which we translate the "streams of the brooks"), understands either a cliff from whence the torrents flowed (as Ashdod and Happisgah, Deut. iii. 17, are the hills from whence the springs gushed), or the valley through which the torrents ran; where they made a great broad water, which is here called an *effusion of torrents*, as R. Levi ben Gersom interprets the Hebrew words, esched hannechalim.

That goeth down to the dwelling of Ar.] Which extends itself as far as Ar, a city of Moab (ver. 28). R. Levi ben Gersom takes the word *shebet* (which we translate *dwelling*) to signify a place as well as Ar, towards which these torrents bent their course.

Lieth upon the borders of Moab.] Which leaneth or belongeth unto Moab, being in the border of that country.

Thus far are the words of the book of the *wars of the Lord*: and the meaning of them is, that the king of the Amorites took all these places by a sudden, furious invasion; which Moses therefore punctually recites, to show that the country of the Moabites now reached no further than Arnon: all the brooks, or torrents, and all the effusions of water as far as Arnon (i.e., all the country about them), being taken from them by the Amorites, in whose possession it now was, and, perhaps, had been a long time. And therefore the Israelites took nothing from the Moabites when they conquered this country (as was said before), nor from the Ammonites neither; part of whose country the Amorites also had got from them (Deut.

iii. 11), and the Israelites took from the Amorites, when they conquered Sihon and Og; and it fell to the share of the Gadites (Josh. xiii. 25).

16 *They went to Beer.*] A place which took its name from the *pit*, or *well*, which was here digged by God's order, as the next words tell us.

That is the well whereof the Lord spake unto Moses.] That is, saith Abarbinel, that place was remarkable for the well that God gave us, of his own accord, without our petition; which he prevented by bidding Moses dig it for us.

17 *Sing ye unto it.*] Or, as it is in the margin, *answer unto it*. The manner of the Hebrews was anciently to sing their songs of praise alternately, as appears from Exod. xv. 20. And so one company having said, *Spring up, O well* (which it is likely they repeated often), they called to the rest to answer to them; which they did, I suppose, in the following words.

18 *The princes.*] i. e., the seventy elders, and heads of the tribes.

The nobles of the people digged it.] The other side of the choir, perhaps, took up the song again, repeating the sense of what the former company had said.

By the direction of the lawgiver.] Or, "together with the lawgiver," who began the work, and whose example they followed.

With their staves.] With no more labour but only thrusting their staves into the ground and turning up the earth. For, as R. Levi ben Gersom takes it, the ground here being sandy and very soft, was easily penetrated, though they were not likely to find water in it. But they believing Moses, and following his direction, God sent it copiously unto them; and with no more pains than a scribe takes when he writes with his pen. For so he translates the Hebrew word *mechokek* (which we render *lawgiver*), a *scribe*, or *doctor of the law*.

From the wilderness.] Mentioned ver. 13.

They went to Mattanah.] This and the place following are otherwise named in the thirty-third chapter, as the forenamed ben Gersom understands it. But others think these were no stations (which alone Moses gives an account of in the thirty-third chapter), where the Israelites pitched their tents, but places through which they passed, till they came to the station from whence they sent to Sihon for leave to pass through his country.

19 *From Mattanah to Nahaliel, &c.*] This, as well as the place next mentioned in this verse, seems to have been on the borders of Moab.

20 *From Bamoth in the valley.*] Rather "from Bamoth (which signifies a very high place) to the valley." Or, as it may be translated, "from Bamoth a valley (that is, there is a valley) in the field of Moab, &c." unto which they came next; for some such thing must be understood.

That is in the country of Moab.] Or near to it.

To the top of Pisgah.] Or, *to the beginning* (as the Hebrew word *rosh* may be interpreted) of the high Mount Pisgah; that is, they pitched at the foot of it, where the mountain began: which mountain was a part of the mountains of Abarim, as appears from Deut. xxxii. 49; xxxiv. 1.

Which looketh toward Jeshimon.] Or, "towards the wilderness." For so R. Levi ben Gersom interprets it; to a land that was *shemumah*, untilled and desolate, viz., to the wilderness of Kedemoth: where they pitched and settled their camp; and from thence sent messengers to Sihon.

Ken.—This chapter proceeds with saying, that after defeating the Canaanites at Mount Hor, they journeyed from Mount Hor by the way of the Red Sea (in the road from Ammon, Midian, &c., to the eastern gulph of the Red Sea) to compass the land of Edom—that, on their murmuring for want both of bread and of water, they were punished by fiery serpents—after which, they marched to Obboth, and thence to Ije-abarim, in the wilderness east of Moab. The encampments of the Israelites, amounting to forty-two, are recorded all together, in historical succession, in chap. xxxiii.; where Ije-abarim is the thirty-eighth; Dibongad, thirty-ninth; Almon-Diblathaim, fortieth; mountains of Abarim, forty-first; and the plains of Moab, by Jordan, forty-second. This regular detail in chap. xxxiii. has occasioned great perplexity, as to chap. xxi.; where, after the stations at Obboth and Ije-abarim, in verses 10 and 11, we have in verses 19 and 20 the words Mattanah, Nahaliel, and Bamoth; which are usually considered as the proper names of three places, but widely different from the three proper names after Ije-abarim, in the catalogue at chap. xxxiii.

But there is, in reality, no inconsistency

here. In the plain and historical catalogue (chap. xxxiii.) the words are strictly the proper names of the three places; but here the words Mattanah, Nahaliel, and Bamoth follow some lines of poetry, and seem to form a continuation of the song. They evidently express figurative and poetical ideas. The verbs *journeyed from*, and *pitched in*, are not found here, though necessary to prose narration; see ver. 10 and 11 here, and ch. xxxiii. Lastly, verse the 20th (in this 21st chapter) usually supposed to express the last encampment, does not. Pisgah signifies *a hill*; and the Israelites could not encamp on the top of any single hill, such as this is described. Balak took Balaam to the top of Peor, which looketh toward Jeshimon (xxiii. 28), which Peor undoubtedly was in Moab. He took him to another hill in Moab, when he took him (xxiii. 14) to the top of Pisgah, in the field of Zophim. And if the Pisgah, or hill, in xxi. 20, was in the country of Balak, it could not point out the last encampment, which was not in Balak's country, but north of Arnón.

The word *Mattanah* probably alludes to a place distinguished by some gift or blessing from God. Fagius says, "Nomen loci, ab eventu *aquarum* quas Dominus ibi dedit, sic appellati; nam מַטָּנָה significat *donum*." *Nahaliel*, נַחֲלִיֵּל, is *torrentes Dei*, i.e., streams particularly seasonable or salutary. And *Bamoth*, בָּמוֹת (ver. 28), may point out any high places, of signal benefit, in the country of Moab; or it may answer to the last station but one, which was the mountains of Abarim. If, therefore, these words were meant to express poetically some eminent blessing, what blessing was so likely to be then celebrated, as copious streams of water? And, after they had wandered near forty years, through many a barren desert, and after (comp. Deut. viii. 15) having passed through that great and terrible *wilderness*, wherein were *fiery serpents* and *drought*, where there was no water, 'tis no wonder they should shout for joy at finding water in plenty; and finding it almost on the banks of Arnón, the last river they were to pass, in the way to their last station, east of Jordan. No wonder they should sing, in poetic rapture, that after the wilderness was (*Mattanah*) the *gift of God*; meaning the great well in Moab, dug by public authority; and no wonder that after such a gift, there

were (*Nahaliel*) blessed streams, by which they passed, till they came to (*Bamoth*) the high places, from which, perhaps, these streams descended. And the thanksgiving ends where the blessing was no longer wanted,—on their coming down into the valley, along the banks of Arnón, which was then the north boundary of Moab.

The Israelites had spent no less than thirty-eight years in coming from Kadesh-barnea to their encampment north of Zared. Here, at this fortieth station, they were commanded to pass through Moab, by *W*, *Ar*, the chief city; but were not to stop, till they came to the valley on the south of Arnón. At this last station but one they probably continued no longer than was necessary for sending messengers to Sihon, king of the Amorites, at Heshbon, and receiving his answer. They then crossed the Arnón; and, having vanquished Sihon and Og, took possession of the forty-second and last encampment.

This one chapter has three pieces of poetry, either fragments, or complete. And poetry, seldom found in an historical narrative, may be here accounted for, from the exuberance of joy, which must have affected these wearied travellers, when arriving thus happily near their journey's end. What occurs first is in verse 14, and has often been called the fragment of an old Amorite song. But it may have been Amorite or Moabite, or either or neither, for the subject matter of it, as it is generally understood; if, indeed, it can be said to be understood at all. The words usually supposed to contain this fragment, do not signify, as in our English version—What he did in the Red Sea, and in the brooks of Arnón. Without enumerating the many interpretations given by others, I shall offer a new one, which seems to make good sense, and a sense very pertinent. Observe, first, that there must have been a place called Suph, near the conflux of the Arnón and Jordan; because Moses, whilst in that last station, begins Deuteronomy with saying, he was on this side (i.e., east) of Jordan, over against Suph. By this word is not here meant the Red Sea; partly, because that has every where else the word for *sea* before it, and partly because of the great distance of the Red Sea now from Moses. The single word therefore signifies here some place, in itself obscure, because nowhere mentioned but

in these two passages. And yet we cannot wonder that Moses should mention it twice; as the word *Suph*, introduced in speaking of the two last encampments, recalled to mind the sea of Suph, so glorious to Israel, near the beginning of their march towards Canaan.

Moses had now led Israel from the Red Sea to the river Arnon; through many dreadful dangers, partly from hostile nations, partly from themselves,—such dangers as no other people ever experienced, and such as no people could have surmounted, without the signal favour of the Almighty. And here, just before the battles with Sihon and Og, he reminds them of Pharaoh, &c. And he asserts, that in the history of the wars it shall be recorded,* that *Jehovah*, who had triumphantly brought Israel through the sea of Suph near Egypt at first, had now conducted him to Suph near Arnon: that—

Jehovah went with him to *Suph*;
And he came to the streams of Arnon.

[Ken. reads, יהוה אתו הבב סופה
[והנה נהלים ארנון]]

The general meaning of the next piece of poetry seems to be this: that at some distance from the city of Ar, by which the Israelites were to pass (Deut. ii. 18), they came to a well, of uncommon size and magnificence, which seems to have been sought out, built up, and adorned, for the public, by the rulers of Moab.† And 'tis no wonder, that, on their arrival at such a well, they should look upon it as a blessing from heaven, and speak of it, as a new miracle in their favour.

17 Then Israel sang this song.

Spring up, O well! sing ye thereto!

18 The well! princes searched it out;
The nobles of the people have digged it;
By their decree, by their act of government.

So after the wilderness, was Mattanah!

19 And after Mattanah, were Nahaliel!
And after Nahaliel, were Bamoth!

20 And after Bamoth, was the valley;
Where, in the country of Moab,
Appareth the top of Pisgah,
Which is over against Jeshimon.

* This version removes the difficulties urged by Hobbs, p. 266, fol., 1750; by Spinoza, p. 108, 4to., 1670; and retailed in a Deistical pamphlet, called, "The Doubts of the Infidels," p. 4, 8vo., 1781. And as to this version, see my "Gen. Dissert.," p. 113.—Ken.

† See Vitringa, on Isaiah xv. 8.—Ken.

Ged.—14—20 Hence, in a narrative of the wars it is said, "The Lord came in a tempest, and poured forth the streams of Arnon: streams that extended to Shebeth-Ar, and reclined on the borders of Moab: and thence was obtained a well." This is the well of which the Lord said to Moses: "Assemble the people, and I will give them water." Then sang the Israelites this song: "A well hath sprung up [Sam., see below]. Resound applause! A well, which the chiefs discovered; which the volunteers of the people digged, by delving with their staves: from the wilderness to Mattanah; from Mattanah to Nahaliel; from Nahaliel to Bamoth; and from Bamoth to the vale in the territory of Moab, where appeareth the top of Pisgah, which is opposite to Jeshimon."

14, &c. I read ארנון in one word, with seven MSS., and exclude the *vau* before ארנר with the Sam. copy. I then point after מלחמות, and thus distribute the remainder:

יהוה ארנון בסופה
והנה נהלים ארנון אשר
הנהלים אשר נבנה לשבתיש
ושען לגבר סופה.

Dominus se dedit in turbine, et torrentes Arnon effudit; torrentes quæ deflexerunt ad Sheboth-Ar, et declinârunt ad limitem Moab.

The people were in want of water. A tempest of rain swelled the Arnon, the channel of which was probably dry before; and this torrent sinking along the adjacent plain afforded wells of water wheresoever they dug for it, from Mattanah to the vale of Moab. This, I think, explains the whole passage from ver. 13 to the end of the chapter. I can see but two critical objections that can be made to my version. The first is, that ארנון is not in the Hebrew but in the Aramean form. But this is not the only place where this form is observed: and here we may consider it as an *archaism*. It may also be objected, that I give to נבנה ושען a plural signification: but every scholar knows that, in Hebrew, this is no uncommon *enallage*; especially when words are used distributively. Thus, Job xii. 7, "Ask the beasts, and it (that is, each of the beasts) will teach thee." So Jerem. xxxv. 14, "The words (i.e., every word) of Jonadab was confirmed."—Verse 17 *A well hath sprung up*. I take the Samaritan reading, צלה, to be here the true reading, although here anomalous: as נבנ is elsewhere a feminine,

notam, ut ante הַנָּחִיִּים. Sensum perfectum et absolutum hisce verbis non inesse, non est quod mireris, quum illa e medio contextu sint deprompta. לִפְנֵי לXX verterunt ἐφ'λόγησε, accepisse videntur pro gerundio verbi הָס, in consumendo. Sed recte Clericus הָס nomen esse ait ejusdem loci, cujus mentio fit Deut. i. 1, ut loci vicini iis campis, in quibus Deuteronomium edidit, hoc solo discrimine, quod quum h. l. nomen cum terminatione feminina ponatur, Deut. i. 1, הָס appelletur. וְהַנָּחִיִּים אֲרֹנֹן, Et torrentes Arnon. Plurali utitur, quod Arnon varios rivos in se recipit; vid. *Allerthumsk.*, vol. ii., p. i., p. 208.

15 הַנָּחִיִּים אֲרֹן, Effusio s. defluxus torrentium designat humiliores planities, in quas torrentes e montibus feruntur, quales erant montibus Moabiticis subjectæ circa Arnonem. Hæc enim ipsa loca vocantur Deut. iii. 17; iv. 49. הַנָּחִיִּים אֲרֹן, defluxus Pisga, i. e., radices montis, ad quas largi rivi effunduntur. Pro לXX et Syrus videntur אֲרֹן, direxit legisse. Illi enim habent: καὶ τοὺς χεῖμαρρους κατέστησε, hic: constituit rivos. הָס אֲרֹן הַנָּחִיִּים, Qui sese vertit, sive, qui torrentes sese vertunt ad habitationem Aris. Ar erat urbs Moabitica, ad Arnonem sita, vid. vs. 28. — הַנָּחִיִּים אֲרֹן, Et nititur finibus Moabiticis, i. e., fines Moabiticos tangit, eos præterlabitur. Ex sententia viri illius docti in Biblioth. Orient. Nov., cujus supra ad vs. præced. mentionem fecimus, hic versus continet verba a Mose addita, ita vertenda: valliumque illarum declivitas Aram versus deflectit, finesque tangit Moabiticos (*Der Abhang dieser Thäler ist es, der sich gegen Ar hinzieht, und an die Grenze der Moabiter anstößt*).

16, 17, הָס, Ad puteum, sc. venerunt, i. e., ad locum, ubi foderunt puteum, aut puteos. Moses Israelitis videtur promississe, se in hac regione fontem antea ignotum inventuros esse; quæ promissio revera implebatur.

17 הָס, Accinite ei. Hoc alii intelligunt de carmine responsorio; sed הָס etiam latius usurpatur de quavis cantione, ut Ex. xxxii. 18; Hos. ii. 15; Ps. cxlvii. 7. Singet ihm entgegen!

18 הָס אֲרֹן הַנָּחִיִּים, Puteus est, quem foderunt principes. הָס אֲרֹן, Cum legislatore, i. e., Mose. 2, cum, ut xx. 20. Alii vertunt: cum sceptro ducis, i. e., Mosis, coll. Gen. xlix. 10, ubi הָס אֲרֹן ex parallelismo respondet. Sed potest et ibi, ut Deut. xxxiii. 21;

Jes. xxxiii. 22; Ps. lx. 9, legislatorem, ducem, designare. Jarchi הָס אֲרֹן haud male interpretatur, per mandatum legislatoris, quomodo Moses et Deut. xxxiii. 21, appellatur. הָס אֲרֹן, Cum scipionibus suis, quos populi primores honoris causa gestabant. Sensus videtur hic esse, principes auctoritate sua et imperio, quo populum ad fodiendum impulerunt, puteum fodisse. Antiqui interpp. in vocum הָס אֲרֹן הָס אֲרֹן versione admodum variant, præcipue in priore vocis interpretatione. LXX, ἐν τῇ βασιλείᾳ αὐτῶν, Vulgatus: in datore legis, sine sensu. Onkelos: scribæ cum baculis suis; hic igitur ante הָס אֲרֹן nullum Beth legisse videtur. Syrus: et indicarunt cum baculis suis; cum quo Saadiaz consentit, ita tamen ut verba textus aliter nectat: nobiliores populi signarunt cum baculis suis. Ita etiam vertit Dathius, additque in notis ad h. l., se conijcere ab illis interpp. lectum fuisse vel הָס אֲרֹן vel הָס אֲרֹן. — הָס אֲרֹן, Ex deserto Mathanem, sc. profecti sunt. Intelligendum est desertum, in quo puteus ille effossus est. Continuat itaque nunc descriptio stationum populi Israelitici. Mathanem Clericus existimat eundem locum esse, qui vs. 14 vocatur מַתָּן, eam vocem enim idem significare Arabice quod מַתָּן Hebraice, donum. Recte monuit Clericus, breve hoc canticum constare ὁμοιοτελεύτοις ita dispescendis:

הָס אֲרֹן הַנָּחִיִּים
הָס אֲרֹן הַנָּחִיִּים
הָס אֲרֹן הַנָּחִיִּים
הָס אֲרֹן הַנָּחִיִּים
הָס אֲרֹן הַנָּחִיִּים

20 הָס אֲרֹן הַנָּחִיִּים, E Bamothis venerunt in vallem, quæ est in agro Moabitico, caput Pisga, prospiciens super solitudinem. Mirum sensum efficere videntur verba, vallis quæ est in agro Moabitico, caput Pisga. Hinc Clericus ante הָס אֲרֹן subaudit. הָס, ut sensus sit, sub vertice Pisga, vallem enim non posse esse nisi sub monte. Tamen non opus est ut illud vocabulum suppleamus: potest enim intelligi planities in descensu montis, summo ejus jugo subjecta, sed editor campis, per quos late prospicit vertex planus humilioris promontorii. הָס est nom. propr. jugi Moabitici montis, coll. xxiii. 14 pluribusque Deuter. locis. Cf. et not. ad Deut. xxxiv. 1. הָס אֲרֹן nonnulli interpp. nomen propr. loci alicujus existimant. Mallem tamen sequi veteres interpp., qui omnes illam vocem desertum, solitudinem verterunt.

Ver. 21, 22.

21 וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים אֶל-סִיחֹן
מֶלֶךְ-הַחֲמֹרִי לֵאמֹר : 22 אֶעֱבֹרָה
בְּאַרְצְךָ לֹא נָשָׂה בְּשָׂדֶךָ וּבְכֶרֶם לֹא
נִשְׁתָּח מִי בְּאֵר בְּדֶרֶךְ הַמַּלְחָה גִּלְגָּה עַד
אֲשֶׁר-נִעְבָּר בְּבָלָה :

21 καὶ ἀπέστειλε Μωσὴς πρέσβεις πρὸς Σηὼν βασιλέα Ἀμορραίων λόγοις εἰρηνικοῖς, λέγων. 22 παρελυσόμεθα διὰ τῆς γῆς σου. τῇ ὁδῷ πορευόμεθα. οὐκ ἐκκλινόμεν οὔτε εἰς ἄγρον, οὔτε εἰς ἀμπελῶνα. οὐ πιόμεθα ὕδωρ ἐκ φρέατός σου. ὁδῷ βασιλικῇ πορευόμεθα, ἕως παρέλθωμεν τὰ ὄρια σου.

Au. Ver.—21 And Israel sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: *but* we will go along by the king's high way, until we be past thy borders.

Ged., Booth.—Jehovah now said to Moses, Arise, march, and pass the river Arnon: Behold, I deliver into your hand Sihon, the Amorite king of Heshbon, and his land. Begin to take possession, and contend with him in battle. This day I will begin to put the dread and the fear of you on all nations under the whole heavens, who shall hear the report of you; and they shall tremble and be in anguish on account of you [Sam., comp. Deut. ii. 24, 25].

21 Yet Israel sent messengers with words of peace [Sam., LXX] to Sihon king of the Amorites, saying, 22 Let us pass through thy land: in the king's highway we will march; we will not turn either to the right hand, or to the left [Sam., and partly LXX]; nor will we turn aside either into fields or vineyards. What we eat thou shalt sell to us for silver, and what we drink thou shalt give to us for silver [Sam.]; in the king's highway we will march until we pass thy borders: only let us pass through as travellers; as *we requested* the Edomites who dwelt in mount Seir, to do; and the Moabites who dwelt in Ar [Sam.].

Ver. 23.

Au. Ver.—23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness; and he came to Jahaz, and fought against Israel.

Ged.—23 But Sihon not permitting the

Israelites to pass through his boundaries, the Lord said to Moses, "Behold, I presently put Sihon and his land in your power; begin to take possession of his land [Sam.]." Now Sihon gathered, &c.

Ver. 24.

וַיַּקְהֵה יִשְׂרָאֵל לְפִי-חֶרֶב וַיִּיָּשׁ אֶת-
אֶרְצוֹ מֵאַרְנוֹן עַד-יַבְבֹּק עַד-בְּנוֹן כִּי
עַד בְּהֵיל בְּנֵי עַמּוֹן :

καὶ ἐπάταξεν αὐτὸν Ἰσραὴλ φόνῳ μαχαίρας. καὶ κατεκυρίευσαν τῆς γῆς αὐτοῦ ἀπὸ Ἀρνὼν ἕως Ἰαβὼκ, ἕως υἴων Ἀμμὼν. οὗτοι Ἰαζήρ ὄρια υἴων Ἀμμὼν ἐστί.

Au. Ver.—24 And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

Smote him.

Ged., Booth.—Smote him and his sons and all his people [Sam.].

Unto Jabbok, even unto the children of Ammon.

Bp. Horsley.—For *עַד* after *בְּנוֹן*, read *וְעַד*, "unto Jabbok, and unto," &c.

For the border of the children of Ammon was strong.

Ged., Booth.—For Jaazar was the border of the Ammonites [LXX].

Pool.—From Arnon; or, which reached from Arnon, &c.; such supplements being very usual; and so here is contained a description or limitation of Sihon's conquest and kingdom, that it extended only from Arnon—unto the children of Ammon; and then the following words, *for the border of the children of Ammon was strong*, come in very fitly, not as a reason why the Israelites did not or could not conquer the Ammonites, for they were absolutely forbidden to meddle with them, Deut. iii. 8; but as a reason why Sihon could not enlarge his conquests and empire to the Ammonites, as he had done to the Moabites.

Ver. 26.

כִּי הִשְׁפִּיזוּ עֵיר סִיחֹן מֶלֶךְ הַחֲמֹרִי
הוּא וְהָיָה נִלְחָם בְּמִלְחָה מוֹאֵב הָרִאשׁוֹן
וַיַּקְהֵה אֶת-פְּלִי-אֶרְצוֹ מִיָּדוֹ עַד-אֲרָלָן :

ἔστι γὰρ Ἑσέβων πόλις Σηὼν τοῦ βασιλέως τῶν Ἀμορραίων ἐστίν. καὶ οὗτος ἐπολέμησε βασιλέα Μωάβ τὸ πρότερον. καὶ ἔλαβον παῖσαν τὴν γῆν αὐτοῦ ἀπὸ Ἀροήρ ἕως Ἀρνὼν.

Au. Ver.—26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

The former king.

Bp. Patrick.—These words are not to be understood as if he fought with the king of Moab who immediately reigned before Balak, but with some of his predecessors. So the LXX, τὸ πρότερον, that heretofore was king of Moab; and in the Hebrew the words are literally, "the king of Moab, the first;" perhaps of the present race.

Booth.—A former king.

Rosen.—Who had formerly fought. *Chesbon enim fuit urbs Sihonis, regis Amoræorum, usque antea bellum gesserat cum rege Moabitarum, et omnem terram ejus ad Arnonem usque ei eripuerat.* Occurrit Moses objectioni, cur Hebræi occupaverint Chesbonem, urbem Moabitarum, contra divinam prohibitionem (Deut. ii. 9)? Respondet, Chesbonem non amplius fuisse Moabitarum sed Amoræorum, captam bello. מֶלֶךְ מוֹאָב variae interpretantur. LXX, τὸ πρότερον, antea. Chaldaeus, Syrus, Arabs, primum, quod significaret, Sihonem, nulla injuria lacessitum, bellum Moabitis intulisse. Alii connectunt מֶלֶךְ מוֹאָב דָּאָשָׁן, regem Moabitarum priorem, i. e., qui regnaverat ante Balakum tum regnantem, xxii. 1. Sed videtur דָּאָשָׁן, prior potius significare: antequam Israelitæ regi Amoræorum bellum inferebant.

Out of his hand.

Bp. Horsley.—I am persuaded that יד is a corruption of the proper name of some place which originally belonged to the Moabites, and from which Sihon's conquests extended to the Arnon.

Ver. 27—30.

27 עַל-כֵּן וַיִּמְרֹּר הַמִּשְׁכָּלִים בָּאָרְ
חֲשִׁבּוֹן תַּבְנֶה וְתַפְנֹן עִיר סִיחֹן׃
28 כִּי-אֵשׁ יֵצֵאָה מִחֲשִׁבּוֹן לַהֲרָה
מִקְרִית סִיחֹן אֲכָלָה עַר מוֹאָב בְּעָלֶי
בָּמוֹת אֲרָן׃ 29 אֲוִילֶת מוֹאָב אֲבָדָה
עַם-קְמֹשׁ בָּתָּן בְּנֵי פְלִיטָה וּבְכֻלֵּיהֶם
בִּשְׁבִּית לַמֶּלֶךְ אֲמֹרִי סִיחֹן׃ 30 וַיִּהְיֶה
אֲבָד חֲשִׁבּוֹן עַד-דִּיבֹן וּנְפִישִׁים עַד-נֶפֶח
אֲשֶׁר עַד-מִידְבָּא׃

v. 30. עַל כֵּן

27 διὰ τοῦτο ἐρούσιν οἱ αἰνιγματισταί. ἔλθετε εἰς Ἑσεβών, ἵνα οἰκοδομηθῇ καὶ κατασκευασθῇ πόλις Σηών. 28 ὅτι πῦρ ἐξῆλθεν ἐξ Ἑσεβών, φλόξ ἐκ πόλεως Σηών, καὶ κατέφαγεν ἕως Μωάβ, καὶ κατέπιε στήλας Ἀρνών. 29 οὐαὶ σοὶ Μωάβ. ἀπώλου λαὸς Χαμώς. ἀπέδωθσαν οἱ υἱοὶ αὐτῶν διασώζεσθαι, καὶ αἱ θυγατέρες αὐτῶν αἰχμάλωτοι τῷ βασιλεῖ τῶν Ἀμορραίων Σηών, 30 καὶ τὸ σπέρμα αὐτῶν ἀπολείται Ἑσεβών ἕως Δαιβών. καὶ αἱ γυναῖκες ἔτι προσεξέκαυσαν πῦρ ἐπὶ Μωάβ.

Au. Ver.—27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

Pool.—Come into Heshbon: these are the words either of Sihon speaking thus to his people, or of the people exhorting one another to come and possess and repair the city which they had taken. *The city of Sihon*; that which was once the royal city of the king of Moab, but now is the city of Sihon.

28 *Ar of Moab.* *Quest.* How can this be, since Ar was yet in the hands of the Moabites, Deut. ii. 9, 18, 29? *Ans.* 1. This may be understood not of the city Ar, but of the people or the country subject or belonging to that great and royal city, as the Chaldee understands it. 2. Possibly Ar was taken by Sihon of the Moabites, but afterwards was either recovered by the Moabites, or upon the Israelites' approach quitted by Sihon, gathering all his forces together that he might fight with the Israelites, and so repossessed by the Moabites. 3. This place may be thus rendered, *It shall consume Ar of Moab*, the past tense being put for the future, as is usual in prophetic passages; and so this may be the Amorites' prediction or presage, that having taken Heshbon and its territories, they should now extend their victories to Ar of Moab, though they fell short of that hope, as ordinarily men do. *The lords of the high places*; either, 1. The

princes or governors of the strong holds; or rather, 2. The priests and people that worshipped their god in their high places; which may seem more probable, 1. Because as the Israelites worshipped God, so the heathens worshipped Baal, in high places, Numb. xxii. 41, and particularly the Moabites are noted for so doing, Jer. xlviii. 35. 2. Because amongst the eminent places of Moab there is mention of Bamoth-baal, or, of the high places of Baal, Josh. xiii. 17.

29 *People of Chemosh*, i.e., the worshippers of Chemosh: so the god of the Moabites was called, 1 Kings xi. 7, 33; 2 Kings xxiii. 13; Jer. xlviii. 46. *He*, i.e., their god, hath delivered up his own people to his and their enemies; he could not defend them, but suffered many of them to be killed; nor could he secure even those that had escaped the sword, but suffered them to fall into their enemies' hands, and by them to be carried into captivity. *Unto Sihon king of the Amorites*. Now the words of this and the following verse seem to be not a part of that triumphant song or poem made, as I suppose, by some Amoritish bard or poet, which seems to be concluded, ver. 28; but of the Israelites making their observation upon it. And here they scoff at the impotency not only of the Moabites, but of their god also, who could not save his people from the sword of Sihon and the Amorites.

30 Though you feeble Moabites and your god too, could not resist Sihon, *we Israelites*, by the help of our God, *have shot*, to wit, with success and victory, as the following words show, *at them*, to wit, at Sihon and his Amorites; which is easily and plainly understood, both from the foregoing and following words. *Heshbon*, the royal city of Sihon, and by him lately repaired, *is perished*, is taken away from Sihon, and so is all his territory or country, even as far as *Dibon*, which, as some think, is called *Dibon-gad*, Numb. xxxiii. 45. *Which reacheth unto Medeba*, i.e., whose territory extendeth to Medeba. Or, *yea, even to Medeba*; for the Hebrew word *asher* is sometimes used for *yea*, or *moreover*, as 1 Sam. xv. 20; Psal. x. 6; xcv. 11. The sense is, the whole country of Sihon, taken by him from the Moabites, is wasted and perished.

Bp. Patrick.—27 *They that speak in proverbs*.] In the Hebrew the words are,

"wherefore the proverbialists;" that is, the poets, whose composures, in those days, were very sententious.

Say.] Have this song in their mouths: which seems to have been composed by some of the Amorites, upon the victory which Sihon got over the Moabites; particularly upon the taking of Heshbon, which, I suppose, he besieged immediately upon the routing of their army. This Moses thought good to insert in his history, as an evidence that this country belonged to the Amorites when the Israelites subdued it. Thus he quotes a common saying about Nimrod, to justify what he writes of his greatness (see Gen. x. 9).

Come into Heshbon.] The words either of Sihon calling to his people, or of the Amorites exhorting one another to go to Heshbon, and help to repair the ruins that had been caused in it by the war, that it might become the royal city of their country. For that is the meaning of the following words.

Let the city of Sihon be built and prepared.] Let that place which Sihon hath chosen for his seat be built up again, and made fit for his reception.

28 *For there is a fire gone out of Heshbon*.] Now the poet rises into a rapture, and prophesies the conquest of the whole country by the army of Sihon marching out of Heshbon. For in the prophetic language, the desolations made by war are compared to *fire* and to the *flames*, which consume all they come near (Amos i. 7, 10, 12, 14; ii. 2, 5).

A flame from the city of Sihon.] This is but a repetition (as the manner is) of what was now said in other words; expressing the certainty of this presage.

It hath consumed Ar of Moab.] He speaks as if he already saw the thing done which he foretold, though it never came to pass. For they did not conquer Ar, which remained in the possession of Moab in Moses's time, as appears from Deut. ii. 9, 18, 29. But, in his poetical heat (or fury, as they speak), he exults, as if they had actually taken the capital city of Moab. For so Ar was; and afterward called Rabbath, and Rabbath-moba, i.e., the great city of Moab, to distinguish it from Rabbath-Ammon, i.e., the great city of the Ammonites. For so we find in Stephanus (de Urbibus), 'Ραββά-θμομα (it should be 'Ραββάθμοβα, as Bochartus hath truly corrected it, in his preface

to his Phaleg.), which he calls πόλις τρίτη Παλαιστίνης ἢ νῦν Ἀρεόπολις. For Ar, as I said, was the old name of it (Deut. ii. 29; Isa. xvi. 1), from whence came the name of Ἀρεόπολις, which it retained in later ages.

The lords of the high places of Arnon.] The masters or owners (as the word *baale* may be translated) of the high places, &c., i. e., those that dwell in the strongest forts of the country; or, as some fancy, the priests of the places are here meant; or, rather their temple where Baal was worshipped. For we find a place in this country called Bamoth-Baal (Josh. xiii. 17), "the high places of Baal." And it is evident, this poet triumphs in this Ἐπινίκιον over their gods and their religion, as well as over them.

29 *Woe to thee, Moab!*] He goes on to forget the calamity of the whole country.

Thou art undone, O people of Chemosh.] So he calls the Moabites, who served (as the Chaldee translates it) or worshipped Chemosh as their god: for so we read he was, Jer. xlviii. 7, 13; 1 Kings xi. 7; Judg. xi. 24; which St. Jerome thinks differs from Baal-Peor only in name (see Vossius de Orig. et Progr. Idolol., lib. ii., cap. 8). Some take Chemosh to be Saturn; particularly Scharastanius: the manner of whose worship see in Dr. Pocock's excellent annotations in Specim. Hist. Arab., p. 316.

He hath given his sons that escaped, and his daughters, into captivity.] This is a manifest triumph over their god Chemosh, who was not able to save his worshippers (whom he calls his sons and his daughters, i. e., his children) who were under his protection.

30 *We have shot at them; Heshbon is perished even unto Dibon.]* The Hebrew words *vanniram abad Heshbon ad Dibon*, may as well, if not better, be translated, *their light* [so Bishop Horsley] *is perished* (or taken away) *from Heshbon unto Dibon*. So Forsterus in his Lexicon, and the Tigurin version, and others. That is, their glory is gone from one end of the country to the other; for Heshbon and Dibon were two famous places in this territory (Josh. xiii. 17).

Nophah.] Another place in that country, as appears by the words following.

Which reacheth unto Medeba.] That is, the territories of Nophah extended as far as Medeba, which was certainly a place in the country of Moab (Isa. xv. 2). But the

word *reacheth* is not in the Hebrew; and the words without it may be thus truly translated, "and as far as Medeba." For so the Hebrew particle *asher* is sometimes used, to signify simply *and*, as Eccles. vi. 12, *asher mi, and who* can tell, &c., so here *asher ad, and unto*, &c.

And here I think fit to note, that it is likely these verses were some part of the history of those countries: for a poetical way of writing was in use before prose, as Strabo tells us, lib. i., Geograph., p. 18.

Ken.—This piece of poetry is an *Epinicion*, expressing the triumph of Israel over Sihon, king of the Amorites, who had conquered the Moabites in and around Heshbon, and driven them to the south of Arnon. The ode, consisting of fifteen lines, divides itself into three parts: part 1st is six lines, the 2d is five, and the 3d is four. The 1st part records, with bitter irony, the late insults of Sihon and his subjects, over the conquered Moabites. In part 2d is expressed the compassion of Israel over Moab, with a beautiful sarcasm upon Chemosh, the Moabite idol. And in part 3d Israel sets forth the revenge now taken by them upon the whole country of Sihon, from Heshbon to Dibon, and from Nophah even to Medeba, Isa. xv. 1, 2. That this ode was written by Moses seems highly probable; for the last part must (I apprehend) be understood as spoken by the Israelites. The sarcasm on Chemosh, in the 2d part, is much more likely to come from a worshipper of the true God, than from an idolater. And if Moses wrote the 3d part, he doubtless wrote the 2d, and consequently the 1st; for the 1st displays the late exultation of the Amorites over Moab; to which the conclusion forms a very happy contrast.

27 Wherefore they say who utter sententious speeches—

"Come ye to Heshbon, let it be rebuilt; And let the city of Sihon be established.

28 For fire went forth from Heshbon; And a flame from the city of Sihon: It devoured, even unto Moab, The lords of the heights of Arnon."

29 Woe was to thee, O Moab! Thou didst perish, O people of Chemosh! He gave up his sons, who fled, And his daughters, taken by the sword, To the king of the Amorites, even Sihon.

- 30 But we have cast upon them destruction,
From Heshbon even to Dibon :
And we have laid waste unto Nophah ;
The fire was unto Medeba.

Bp. Horsley.—

- 27 Come unto Heshbon : let it be built up.
And fortified be the city of Sihon.
28 Truly a fire is gone forth from Heshbon,
A flame from the city of Sihon :
It hath devoured Ar of Moab,
The Baalim of the chapels of Arnon.
29 Woe unto thee, O Moab !
O people of Chemosh, thou art undone !
He hath given up his sons to be fugi-
tives,
And his daughters into captivity.
30 But Heshbon, their bright lamp, is
destroyed ;
We have laid waste as far as Dibon :
Unto Nophah the fire reacheth, unto
Medebah.

28 "Ar of Moab." For אֶר , the Sama-
ritan, LXX, and a MS. or two, read עַר ,
"even unto Moab." But it seems difficult
to understand in what sense the fire might
be said to consume *as far as* Moab, which
consumed nothing else. May not the true
reading have been עַר עַר ? "even unto Ar of
Moab." The fire of the war reached so
far, and there it stopped. For Ar was not
taken; but between Heshbon and Ar no-
thing escaped.

30 The two former verses celebrate the
conquest of the Moabites by Sihon; in this,
the Israelites triumph over the conqueror.
Read thus—

יָדִים אֶבֶר וְהִשְׁבֵּן
עַר רִבְחָן וְשָׁם עַד נָפַח
אֶשׁ עַל מִדְבָּא :

$\text{יָדִים אֶבֶר וְהִשְׁבֵּן}$ are in apposition. שָׁם is
the passive verb, used impersonally, *vastatur*;
and the order is $\text{שָׁם עַד רִבְחָן וְעַד נָפַח}$.

Ged.—27 Hence the poets have said :
"Come! let Heshbon be rebuilt, let the
city of Sihon be repaired: 28 For from
Heshbon there went forth a fire; from the
city of Sihon a flame, which consumed Ar
of Moab, which devoured [LXX] Bamoth-
Arnon. 22 Woe to thee, O Moab! thou
art undone, people of Chemosh! His sons
he suffered to be fugitives, and his daughters
to be led into captivity, by Sihon, a king of
the Amorites. 30 Their fair fields Heshbon
destroyed, unto Dibon: their fallow fields,
unto Nophah by Medeba."

27—30 The piece of poetry here quoted

is by some thought to be that of an Amorite
bard, who related the conquests of Sihon
over the Moabites. I cannot be of that
opinion: I believe it to be the work of a
Hebrew poet, who, after the defeat of Sihon,
and the overthrow of his capital city, excites
his countrymen to rebuild and repair it, as
the strongest city of that territory, which
had formerly defeated the Moabites, and
might still be made a formidable rival to Ar.

28 *Which devoured.*] I believe that the
LXX have followed the true reading, בָּשָׂר .

30 That Heshbon is here in the nomina-
tive case, is clear from ver. 28; for it is
from Heshbon that "a fire went forth to
destroy Moab, and from the city of Sihon a
flame;" not certainly to consume itself, but
to consume the territory, and even the
capital, of Moab. Then, אֶבֶר , or rather
 אֶבְרָה , is to be considered as an active verb,
or in *Pihel*, and pointed אֶבְרָה . Thirdly,
 יָדִים is evidently a noun, as it was taken by
all the ancients down to Gr. Ven., and,
from the context, must here mean *full fields
of corn*; as נֶשֶׂא , I think, denotes *fallow
fields*, from נָשָׂא , which, in Syr. and Arab.,
signifies *terra iners, inseminata*. On these
presumptions I have formed my version;
which is at least intelligible, and consistent
with the context.

Booth.—

- 27 Hence they who speak proverbs say,
Come, let Heshbon be rebuilt;
Let the city of Sihon be repaired :
28 For from Heshbon a fire went forth ;
A flame from the city of Sihon,
Which consumed Ar of Moab,
Which devoured [LXX, Ged.] the high
places of Arnon.
29 Woe to thee, O Moab !
Thou art undone, people of Chemosh !
His sons he suffered to be fugitives ;
His daughters, to go into captivity,
To Sihon, the king of the Amorites.
30 Their fair fields Heshbon destroyed
unto Dibon [so Ged.] :
They were laid waste unto Nophah,
Which is situate near [so Ged.] to Me-
deba.

Rosen.—27 $\text{יָדִים אֶבֶר וְהִשְׁבֵּן}$, *Hinc
dicunt, canunt poetæ.* יָדִים אֶבֶר sunt *poetæ*;
nam יָדִים אֶבֶר omnia in universum carmina
vocantur, prophetica, epinicia, lugubria,
infectiva (cf. c. xxiii. 24; Ps. xlix. 5; Jes.
xiv. 4; Habac. ii. 6), ob figuratum dicendi
genus, a יָדִים אֶבֶר , *assimilavit.* Quod sequitur

interpretum plures habent pro fragmento Epinicii Cananæi, quo fides afferatur ei quod supra vs. 26 dictum erat, totum illum terræ tractum, in quo Chesbon sita erat, esse Moabitibus ab Amoræis ereptum. Verum contextui magis congruum videtur, hos vs. pro Epinicio Hebræorum in victoriam de Amoræis parta capere. Cf. quæ de h. l. disseruit Eb. Bleek in *dem bibl. exeget. Repertor.* a nobis edito p. i., p. 4, sqq. **בְּאֶרְצוֹ, Venite Chesbonem.** Verba Hebræorum adhortantium se ad firmandam et restaurandam urbem, bello dirutam. **בְּבִנְיָהּ, Struatur,** i. e., restauretur; videtur primo impetu capta ab Hebræis incensa esse, uti fieri solet, si hostes urbem antea diu obsessam capiunt. Apud Syros etiam verbum **בָּנָה** non solum significat urbem exstruere, sed etiam eam munire et restaurare. **וְיָסְדָהּ, Et firmetur,** muniatur. **וְיָסְדָהּ, Urbs Sihonis,** regia ejus.

28, 29, **וְיָסְדָהּ, Nam egressus est ignis Chesbone, et flamma ex urbe Sihonis, quæ absumsit Arem Moabi et eos, qui loca excelsa ad Arnonem incolebant.** Idem ille hostilis ignis, qui Chesbonem conflagraverat, Ari illatus, hanc in cineres redegerat. Poëta significat, Chesbonem primo, deinde Arem ab Hebræis, vel, ut alii volunt, ab Amoræis esse captam. Videtur tamen hæc urbs postea rursus a Moabitibus recuperata, cf. ad Jes. xv. 1. — **וְיָסְדָהּ, Qui habent,** tenent, i. e., incolæ, habitatores, ut Jos. xxiv. 11; Jud. ix. 2, sqq. — **וְיָסְדָהּ, Excelsa Arnonis.** — 29 **וְיָסְדָהּ, Va tibi, Moabe! periisti! popule Cemoschi! filios suos qui evaserant et filias suas dedit in captivitatem regi Amoræorum, Sihoni.** **וְיָסְדָהּ, Populus Cemoschi** vocantur Moabitæ, quorum idolum erat *Cemosch*, cf. 1 Reg. xi. 7; Jer. xlviii. 46. Coluisse illud et Ammonitas patet ex Jud. xi. 24. Nonnulli interpp. eundem deum putant, qui Græcis *κῶμος*, comessationum, comotationum et omnis lasciviæ et proterviæ Deus. Alii conjiciunt **וְיָסְדָהּ** idem esse ac Arab. **كَمْش**, quod *culices* significat: fuisseque imaginem culicis, astrologicâ arte confectam ad averruncandos culices. Sic Accaronitæ **וְיָסְדָהּ, dominum muscarum** coluerunt. Alii putant nomine **וְיָסְדָהּ** significare *solem*, coll. Arab. **كَمْش**, *celerem esse, properare*, quod sol summa celeritate utrumque hemisphærium peragrarè videatur. Hackmann (*de Cemoscho Moabitarum idolo*, Brem. 1730) a verbo **וְיָסְדָהּ**, quod non solum summam celeritatem ac promptitudinem, verum et omnem strenuitatem et fortitu-

dinem exprimere ait, nomine **וְיָסְדָהּ** numen bellicum, sive strenuum belli præsidem, Martem, significare existimat. Quum porro Hebræi tradant, Cemoschum fuisse nigrum lapidem, quem pro idolo colerent Moabitæ, Hackmannus illum haud diversum censet a lapide illo nigro in angulo templi Cessani, *Caaba* dicti, quem prisci Arabes adorabant. Equidem malim **וְיָסְדָהּ** ex Arabico **وَيْسَد**, *tetricus, austerus* pro nomine aliquo sævo, terribili habere. **וְיָסְדָהּ, Dedit,** reddidit *filios suos evasores*, profugos. Cemoschus eo reddigi cultores suos sivit, ut quærendus eis esset modus et ratio evadendi, nisi gladio perire vellent. Uti Hebræi *filii Dei*, ita Moabitæ hic vocantur filii Cemoschi. Ad **וְיָסְדָהּ** repetendum est **וְיָסְדָהּ, filias suas in captivitatem dedit**, i. e., abducendas permisit.

30 **וְיָסְדָהּ, Jaculis confecimus eos. Periiit Chesbon usque ad Dibonem; desolavimus omnia usque ad Nofach, quod usque ad Medba extenditur.** **וְיָסְדָהּ** est l Plur. Fut. a **וְיָסְדָהּ, jaculatus** est præfixo vau conversivo, pro **וְיָסְדָהּ, sive וְיָסְדָהּ**, ut et alias suffixum masc. plur. præmisso *Camez* loco *roû Segol* adjicitur, vid. Gesenii *Lehrg.*, p. 206. Aben-Esra quoque exponit: *posteaquam jaculis confecimus eos*, periiit Chesbon, et quæ sequuntur. In alia omnia discesserunt veteres interpp., qui **וְיָסְדָהּ** pro nomine ceperunt, quamvis in ejus interpretatione in diversas partes abeunt. LXX, τὸ σπέρμα αὐτῶν ἀπολείται, quasi legissem **וְיָסְדָהּ, soboles eorum.** Onkelos: *cessavit regnum Chesboni.* Videtur *ui* cepisse pro nomine, *lucernam*, hinc metaphorice *regni et posterorum gloriæ* significante, ut 1 Reg. xi. 36; xv. 4. Ita et Arabs Erpenii: *dominium eorum periiit una cum Chesbone.* Saadias: *ablatum est vestigium eorum e Chesbone.* Vulgatus: *jugum ipsorum* (coll. Arab. **وَيْسَد** et Syr. **وَيْسَد**, *jugum*) *disperiiit ab Hesebon usque Dibon*, ut sensus esset, totam illam ditionem inter Chesbonem et Dibonem, quæ antea Moabitibus subdita esset, eorum imperio ac dominationi avulsam fuisse, sic ut intra terminos longe angustiores Moabitæ concluderentur; *jugum* enim sæpe *dominium* significat, cf. Jer. xxvii. 8, 11; xxviii. 2, 14. Syrus: *et agri Chesbonis perierunt.* Similiter nos olim verba **וְיָסְדָהּ** interpretati sumus *agri eorum virentes perierunt.* Etenim a primaria verbi **וְיָסְדָהּ, splendendi, lucendi**, notione, nomen **וְיָסְדָהּ** Arab. præter alia etiam significat *tractus lucidos viæ, sulcosque nitentes*; unde Hebræi

agrum, qui aut a spinis et sylvis, aut ab herbis, quæ quiescenti increverant, liberatur ad novam semetipsum accipiendam, וַיִּשְׁלַח אֶת הָעָם לְבַרְכּוֹת אֶת הָאֲדָמָה, quasi sulcum lucidum agri novalis. Qua significatione legitur Jer. iv. 3; Hos. x. 12; Prov. xiii. 23. Hinc verti possit *ager virens*. Sed quo minus וַיִּשְׁלַח pro nomine cum suffixo habeamus, prohibet primo *Vau* conversivum, quod nusquam nominibus præfigitur, sed tantum verbis. Nec, quod aliqui sumunt, וַיִּשְׁלַח contracte positum esse pro וַיִּשְׁלַח, locum habere potest, quum nominibus, quæ pronomina suffixa adjecta habent, articulus præmitti non soleat, nisi pauca quedam loca excipias; vid. Gesenii *Lehrg.*, p. 658. Deinde vero וַיִּשְׁלַח cum וַיִּשְׁלַח jungere vetant accentus, qui וַיִּשְׁלַח וַיִּשְׁלַח nectere jubent. Denique וַיִּשְׁלַח manifeste parallelum est וַיִּשְׁלַח, desolavimus, altero vs. hemistichio. וַיִּשְׁלַח וַיִּשְׁלַח, Perit Chesbon usque ad Dibon, depopulati sumus totum illum tractum Chesbonem inter et Dibonem, quæ erat urbs agri Moabitici, vid. Jes. xv. 2; Jer. xlvi. 18, 22. Hieron. in locis Hebraicis: “*Dibon*, villa prægrandis, juxta Arnonem, quæ, quam primum fuisset filiorum Moab, et post eam Sihon, rex Amœorum, belli jure tenuisset, a filiis Israel capta atque possessa, in partem venit tribus Gada.” Urbis *Dibon* ruinæ in planitie Armoni ad septentrionem sitæ sunt. Vid. *Alterthumsk.* ii. 1, p. 269, sq. Quæ sequuntur, וַיִּשְׁלַח וַיִּשְׁלַח, LXX reddunt: καὶ αἱ γυναῖκες αὐτῶν ἐπὶ ποταφίσκων αὐτῶν ἦσαν, quia וַיִּשְׁלַח significat mulieres, et וַיִּשְׁלַח, flavit. Vulgatus: lassi pervenerunt in Nopheh, quasi וַיִּשְׁלַח esset a וַיִּשְׁלַח Chald. et Syr. spiravit, anheliavit, spirantes, i.e., lassi. Sed non dubium est, vendendum esse vastavimus, est enim וַיִּשְׁלַח 1 Plur. Fut. Hiph. a וַיִּשְׁלַח. Forma est chaldaizans, dagesch inserto primo radicali; vid. Gesenii *Lehrg.*, p. 369. Vastavimus interpretantur Onkelos, Syrus, et Saadias. Verba וַיִּשְׁלַח וַיִּשְׁלַח vulgo sic intelligunt: quod, sc. extenditur usque ad Medbam vastavimus. Sed וַיִּשְׁלַח a Masorethis ut suspensum est notatum puncto extraordinario literæ ו imposito, quo videntur indicare voluisse, eam in aliis codd. deesse. Ac sane in cod. Sam. legitur וַיִּשְׁלַח, et LXX habent ἦσαν. Quia ascita lectione vendendum erit: ignis belli usque ad Medbam, scil. æviit. Hillerus de arcano Kethibh et Keri, p. 156, puncto extraordinario literæ ו imposito aliam vocum distinctionem, quæ in codd. nonnullis obtinuerit, indicari existimat,

videlicet hanc: **וְהָיָה מְדָבָה** desolavimus
usque ad **Nophchem**, quæ **Medebam** usque
pertingit. **וְהָיָה**, inquit, "idem quod **וְהָיָה**
ut eodem sensu manente permutantur **וְהָיָה**
et **וְהָיָה**, *saturitas*, **וְהָיָה** et **וְהָיָה**, *commotio*,
וְהָיָה et **וְהָיָה**, *robur*. Aleph enim venit pro
He femineo, ut in **וְהָיָה** civitatis nomine
1 Chr. ii. 49 pro **וְהָיָה**; in **וְהָיָה** 2 Sam. vi. 3
pro **וְהָיָה** 2 Sam. vi. 7, 8, et in aliis."
Ceterum de Medeba Hieronymus: "*Medaba*
usque hodie urbs Arabiæ, antiquum nomen
retinens, juxta Ezeon." Urbis *Madba*
rudera describit Burckhardt. Vid. *Alter-*
thumsk. l. l., p. 267, sq.

Ver. 32.

Au. Ver.—32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

And they took the villages thereof. So the
Heb.

Ged., Booth.—And they took it [Sam.] and its villages.

CHAP. XXII. 1.

וַיִּסְעוּ בְנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּעַרְבוֹת
מוֹאָב מֵעֵבֶר לִירְדֵן יַרְחוֹ :

καὶ ἀπάραντες οἱ υἱοὶ Ἰσραὴλ παρενέβαλον
ἐπὶ δυσμῶν Μωάβ παρὰ τὸν Ἰορδάνην κατὰ
Ἱεριχώ.

Au. Ver.—1 And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

On this side Jordan.

Rosen.—מִצְרַיִם, *Trans Jordanem*. Ita vocatur omnis regio ad ortum Jordanis sita. Cf. ad Deut. i. 1.

By Jericho.

Bp. Patrick.—Rather against Jericho, as the LXX translate it: for Jericho was on the other side of Jordan, directly opposite to the place where they now pitched. And therefore the Vulgar Latin translates, or rather paraphrases it, “where Jericho is situated beyond Jordan:” i. e., passing the ford, they came directly to Jericho.

Ver. 5.

וישלח מלאכים אל-בבל עם ברכיו
 פתחה אשר על-ההקדש אשר בגרעמו
 לקרואלו לאמר הנה עם יצא ממצרים
 הנה כסח את-עין הקדש והוא יאב
 ממלי :

καὶ ἀπέστειλε πρέσβεις πρὸς Βαλαὰμ υἱὸν
Βεὼρ Φαβουρά, ὃ ἐστὶν ἐπὶ τοῦ ποταμοῦ γῆς

υἷων λαοῦ αὐτοῦ, καλέσαι αὐτὸν, λέγων. ἰδοὺ λαὸς ἐξελήλυθεν ἐξ Αἰγύπτου, καὶ ἰδοὺ κατεκάλυψε τὴν ὄψιν τῆς γῆς, καὶ οὗτος ἐγκάθηται ἐχόμενός μου.

Au. Ver.—5 He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face [Heb., eye] of the earth, and they abide over against me.

Which is by the river of the land of the children of his people. So Pool, Patrick, Rosen.

Pool.—By the river, i. e., by Euphrates, which is oft called the river, by way of eminency, as Gen. xv. 18; Josh. xxiv. 2, 15, and here the river of Balaam's land or country, to wit, of Mesopotamia or Aram, Numb. xxiii. 7.

Ken., Ged., Booth.—Which is on the river of the land of Ammon [so Sam., Syr., Vulg., and sixteen MSS.].

The description now given of Balaam's residence, instead of being particular, agrees with any place in any country, where there is a river, for he lived at *Pethor*, which is by the river of the land of the children of his people! But, was Pethor then near the Nile, in Egypt? Or in Canaan, near Jordan? Or in Mesopotamia, on the Euphrates, and belonging to the Ammonites? This last was in fact the case: and therefore it is well that twelve Heb. MSS. confirm the Sam. text here, in reading (instead of עַם, his people) עַמּוֹן, Ammon: with the Syr. and Vulg. versions.—*Kennicott.*

Rosen.—עַמּוֹן עִירָא דְּבִלְעָמִי, *Quæ est* (urbs) *ad fluvium patriæ suæ.* הַנָּהָר, *Fluvius*, Euphrates, cf. ad Gen. ii. 14, coll. xv. 18; Jos. xxiv. 2, 15, אֶרֶץ בְּנֵי-עַמּוֹן, *Terra filiorum populi sui*, sive popularium suorum, est *patria Bileami.* Sed pro עַמּוֹן legunt עַמּוֹן 14 Codd. Kennicottiani et duo Rossiani cum textu Samar. et versione Vulgata et Syriaca. Sed quod in Codd. Judæo Hebraicis longe plerisque scriptum reperitur, עַם, recte se habere, docet locorum situs. Constat enim, Ammonitas Euphrati neutiquam confines fuisse. Accedit quod xxiii. 7 diserte dicitur, Bileamum arcessitum esse ex Mesopotamia. וַיֵּשֶׁב בְּמִלְכִּי, *Et conssedit e regione mei*, contra me, mihi et regno meo imminet.

Ver. 6.

Au. Ver.—6 Come now therefore, I pray

thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land, &c.

Bp. Patrick.—Peradventure.] But I hope, &c. For the Hebrew word וַל is not a particle of doubting, but of hoping: "Non est particula dubitantis, sed bene ominantis et sperantis;" as Forsterus observes (Isa. xxxvii. 4; Zeph. ii. 3).

Ver. 9.

מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ —

— τί οἱ ἄνθρωποι οὗτοι παρὰ σοι;

Au. Ver.—9 And God came unto Balaam, and said, What men are these with thee?

Ged., Booth.—What want these men with thee?

Ver. 11.

הִנֵּה הָעָם הַיָּצֵא מִמִּצְרַיִם וַיָּבֹאוּ אֵת-
עֵין הָהָרָץ עִתָּהּ לִבָּהּ הַכְּבֹד לִי אֲנִי
אֲבִי אֲנִי לְהַלְחֵם בּוֹ וַיִּרְשָׁתִּי:

ἰδοὺ λαὸς ἐξελήλυθεν ἐξ Αἰγύπτου, καὶ κεκάλυψεν τὴν ὄψιν τῆς γῆς, καὶ οὗτος ἐγκάθηται ἐχόμενός μου. καὶ νῦν δεῦρο ἀρασαί μοι αὐτὸν, εἰ ἄρα δυνήσομαι πατάξαι αὐτὸν, καὶ ἐκβαλῶ αὐτὸν ἀπὸ τῆς γῆς.

Au. Ver.—11 Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them [Heb., I shall prevail in fighting against him], and drive them out.

Ged.—Lo! there is a people come out of Egypt, who cover the face of the earth, and are now set down in my neighbourhood [LXX]: come now, and curse them for me: perhaps, I may be able to give them battle, and to drive them out of the land [LXX].

Ver. 18.

וַיַּעַן בָּלָעַם וַיֹּאמֶר אֶל-עַבְדֵּי בָלָק
אֲמִיתוֹ-לִי בָלָק מֶלֶךְ בִּיתוֹ יִסָּר וְזָכַב
לִּי אֲנִי לְעַבְדֵּי אֲתָפִי יְהוָה אֱלֹהֵי
לְעִשְׂוֹת הַמַּעֲשֶׂה אֲוֹ בְדוֹלָהּ:
עַם בִּירָא

καὶ ἀπεκρίθη Βαλαάμ, καὶ εἶπε τοῖς ἀρχουσι Βαλάκ. ἐὰν δὴ μοι Βαλάκ πλήρη τὸν οἶκον αὐτοῦ ἀργυρίου καὶ χρυσίου, οὐ δυνήσομαι παραβῆναι τὸ ῥῆμα κυρίου τοῦ θεοῦ, ποιήσαι αὐτὸ μικρὸν ἢ μέγα ἐν τῇ διανοίᾳ μου.

Au. Ver.—18 And Balaam answered and said unto the servants of Balak, If Balak

would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.

Servants.

Ged.—Chiefs [so LXX].

And gold.

Ged.—Or [Sam.] gold.

Less or more.

Rosen.—*Non potero transgredi os Jovæ, ut faciam parvum aut magnum quid*, i. e., nihil quidquam a me contra Dei jussa imetrabit, quodcunque offerat pretium. Phrasis nec parvum nec magnum apud Hebræos significat nihil quidquam, vid. v. g. 1 Sam. xx. 2.

Ver. 19.

וְעַתָּה שָׁבוּ נָא בְּכֶה וּבְסִמָּתָם הַלֵּילָה וְרוּ

καὶ νῦν ὑπομείνατε αὐτοῦ καὶ ὑμεῖς τὴν νύκτα ταύτην, κ.τ.λ.

Au. Ver.—19 Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more.

Now therefore.

Rosen.—Nevertheless. וְעַתָּה, *Et nunc.* Sed hæc particula h. l. habet significationem adversativam, attamen, interea, uti Deut. v. 22; Ruth iii. 12.

Ver. 20.

וַיָּבֹא אֵלֵיהֶם וְאֵלֵיבָלָעַם לֵילָה וַיֹּאמֶר לוֹ אֶמְלִיכָמָה לָךְ כָּאֵם הַמְּנָשִׁים הָאֵלֶּם לָךְ אִתָּם וְאִם אֶת־הַדָּבָר אֲשֶׁר אֲדַבֵּר אֵלֶיךָ אֲתוֹ הַעֲשֶׂה :

καὶ ἦλθεν ὁ θεὸς πρὸς Βαλαὰμ νυκτὺς, καὶ εἶπεν αὐτῷ. εἰ καλεῖσαι σε πάρεισιν οἱ ἄνθρωποι οὗτοι, ἀναστὰς ἀκολουθήσου αὐτοῖς. ἀλλὰ τὸ βῆμα, ὃ ἐὰν λαλήσω πρὸς σε, τοῦτο ποιήσεις.

Au. Ver.—20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.

If the men come, &c.

Ken.—For as much as the men are come, &c.

But yet the word, &c.

Ged., Booth.—But do thou only the thing which I shall say to thee.

Bp. Patrick.—Some take these words to be not so much a command as a prediction ;

that he should not be able to say a word but what he was ordered by God.

Pool.—*That shalt thou do* : these words signify not so much his duty as the event and his disappointment, Thou shalt not do what thou desirest, to wit, curse my people, and so enrich and advance thyself; but I will so overrule thy mind, and bridle thy tongue, that thou shalt speak nothing but what is contrary to thy desire and interest; and therefore though I permit thee to go, thou shalt lose thy design in it.

Ver. 22.

וַיִּחַרְאֵף אֱלֹהִים בַּיַּהוּלָהּ הַזֶּה וַיִּתְּנָהּ בַּלְעָם בְּדַרְדָּרָה לְשָׁמֶן לוֹ וְרוּ

καὶ ὠργίσθη θυμῷ ὁ θεός, ὅτι ἐπορεύθη αὐτός. καὶ ἀνέστη ὁ ἄγγελος τοῦ θεοῦ διαβαλεῖν αὐτόν, κ.τ.λ.

Au. Ver.—22 And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him, &c.

Pool.—*God's anger was kindled*; either, 1. Because he went of his own accord with the princes of Moab, and did not wait till they came to call him, i. e., urged him to go, which was the sign and condition of God's permission, ver. 20, but rather himself rose and called them, as it may seem from ver. 21. Or, 2. Because those words, ver. 20, did contain no approbation nor license, but a bare permission, and that in anger, as Balaam might easily have understood, if he had considered his own heart, or the circumstances of his concession. This was no more an approbation than that passage of Christ to Judas, John xiii. 27, *That thou doest, do quickly.* Or, 3. Because he went with ill design, and desire to do contrary to what God had charged him, to wit, to curse the people, as plainly appears from the following story, and from Deut. xxiii. 5; for God hath been oft and justly angry with those who have done what God bade them, when they did it in evil manner, or for evil ends, as appears from Isa. x. 6, 7, and many other places.

Kennicott, Geddes, Boothroyd.—22 “And God's anger was kindled because he went with a covetous intention” [Arab.], &c. That the anger of God should be kindled against Balaam, merely because he went, if he had before given him leave to go, is not

to be supposed. But leave seems to have been given him; and the context requires, that in ver. 20, the words should be rendered, *for as much as the men are come—go with them*: and we are therefore to assign the cause of this Divine displeasure. With the leave to go, was given a caution as to behaviour; and reason enough there was, because *Balaam loved the wages of unrighteousness*: and, if he went with such a bias on his mind, 'tis no wonder, that God was angry for that wrong disposition. This wickedness of his intention, and *perverse-ness of his way*, seem to have been set before him by the vision of an angel reproving him: and he himself twice says, that *he saw the vision of the Almighty, falling into a trance, but having his eyes open, or opened*. See xxii. 31, 34, 35; and xxiv. 4, 16. Observe also, that the angel still bids him go, but commands him to be cautious and obedient. On these repeated authorities from the context, we may safely adopt the reading preserved here in the *Arab.* version; in which there is a word expressing this very disposition. *God was angry with him, because he went (averse) with a covetous inclination*. And the *Arab.* version will be the more easily admitted now; because of the proofs lately given, that it agrees with Heb. MSS. in several places, where it does not agree with the versions either Greek or Syriac: consequently it has a right to be considered, as being sometimes a *primary* version likewise. See my Gen. Dissert., p. 20.—*Kennicott*.

Ver. 23, 24, 25, 26, &c.

Au. Ver.—The angel of the Lord.

Booth.—The angel Jehovah.

Ver. 24.

וַיַּעֲבֹד מִלְּפָנֶיךָ יְהוָה בְּמִשְׁכָּנֹךְ
הַפְּרָמִים בְּדֶרֶךְ מִצְרָיִם וּבְדֶרֶךְ מִצְרָיִם :

καὶ ἔστη ὁ ἄγγελος τοῦ θεοῦ ἐν ταῖς αὐλαῖς τῶν ἀμπελῶν. φραγμὸς ἐντεύθει, καὶ φραγμὸς ἐντεύθει.

Au. Ver.—24 But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side.

In a path of the vineyards.

Ged., Booth.—In a path between two vineyards.

Gesen.—לְפָנֶיךָ, m. *A narrow path, hollow way*, Numb. xxii. 24 only: הַפְּרָמִים, m.

path between the vineyards. Comp. לְפָנֶיךָ, the hollow hand.

Professor Lee.—לְפָנֶיךָ, m. r. לְפָנֶיךָ, once.

Arab. مَسْجَلٌ, fauces, locus ubi tussitur.

Conf. fauces montium. A narrow way.

Rosen.—הַפְּרָמִים, *In semita vinearum*, i. e., in angusta calle, inter vineas maceris (עַרְבֵי קָפָה וְעַרְבֵי קָפָה) cinctas. לְפָנֶיךָ, h. l. tantum obvium coll. לְפָנֶיךָ, pugillus (Jes. xl. 12) videtur proprie esse spatiolum, quod in pugno seu contracta manu cernitur.

Ver. 32.

— הִנֵּה אֲנִי וְאַחֲרַי לְשָׁטָן קִרְיָבִים
הַחֲרִיקָה לְנִפְתִּי :

— καὶ ἰδοὺ ἐγὼ ἐξηλθὼν εἰς διαβολὴν σου, ὅτι οὐκ ἀστέια ἡ ὁδὸς σου ἐναντίον μου.

Au. Ver.—32 And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee [Heb., to be an adversary unto thee], because *thy way is perverse* before me:

Because thy way is perverse before me.

Bp. Patrick.—His intentions and purposes were not sincere and honest; for pretending to obey God, he designed, if he could, to serve Balak. The word we translate *perverse* signifies *perplexed and intricate* in the Arabian language: and so Bochartus thinks it should be translated here.

Gesen.—שָׁטָן only in *Kal*, probably, to be destructive. (Arabic, سَطَّ, to precipitate into ruin) Numb. xxii. 32: הִנֵּה אֲנִי, *for the way is destructive in my eyes, οὐκ ἀστέια ἡ ὁδὸς σου ἐναντίον μου*. Vulg., *quia per-versa est via tua, mihique contraria*. The Samaritan has (from a gloss), וְדַע.

Prof. Lee.—שָׁטָן, Arab. سَطَّ, *præcipitem dedit in exitum*; conj. v. *lapsus fuit in exitum. Precipitating into ruin*, Job xvi. 11. See my note. Numb. xxii. 32: הִנֵּה אֲנִי, *thou art lost as to way*, i. e., art in a ruinous state: taking שָׁטָן as a verbal noun.

Rosen.—32 In verborum הִנֵּה אֲנִי interpretatione et veteres et recentiores ob שָׁטָן præter hunc locum duntaxat Job. xvi. 11, obvium admodum variant. Illorum conjecturas aut somnia si quis scire cupit, adeat Michaelis *Suppl.*, p. 1164. Illustrandum est שָׁטָן ex Arab. شَطَّ, *præceps ruit, exitialis*,

periculosus fuit, ut verba ita sint vertenda: *præceps*, i. e., *periculosa est via coram me*, video tibi ingens periculum imminere, ut tutius tibi sit in via non pergere. Ita Saadias: *præceps, periculosa est via*. In cod. Sam. legitur, כי דרך רכך, *quoniam mala est via tua*. Sed ea videtur esse critici Samaritæ emendatio, quales plurimæ in cod. Sam. occurrunt. Affixum tamen secundæ personæ addendum esse תפֿ תפֿ e lectione Samaritana, Dathius existimat cum Clerico.

Ver. 35.

— לְךָ עֲדָה אֲנִי וְאֶסֶּה אֶת־הַדָּבָר
אֲשֶׁר־אֲדַבֵּר אֵלֶיךָ אֲתוֹ תִּדְבֹּר וְנֹוֹ
— συμπορεύθητι μετὰ τῶν ἀνθρώπων. πλὴν
τὸ ῥῆμα δ' ἐὰν εἴπω πρὸς σε, τοῦτο φυλάξῃ
λαλῆσαι, κ.τ.λ.

Au. Ver.—35 And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak, &c.

Pool.—*That thou shalt speak*: these words may express either, 1. The event; or, 2. His duty. See above on ver. 20.

Ged., Booth.—But take heed [Sam., LXX] to speak only what I speak unto thee.

Ver. 38.

Au. Ver.—*That shall I speak.*

Ged., Booth.—I will take heed [Sam.] to speak.

Ver. 40.

Au. Ver.—*And sent, &c.*

Ged., Booth.—And sent portions, &c.

CHAP. XXIII. 3.

וַיֹּאמֶר בָּלָעַם לְבָלָק הַחִיטִּי עַל־
עֲלֵיךָ וְאֶלְכָּה אִתִּי וְהָיָה יְהוָה
לְהָרְאֹתִי וְדַבֵּר בְּחִירְאִי וְהִצַּתִּי לָךְ
וַיִּלֶּךְ שָׁמָּה :

καὶ εἶπε Βαλαὰμ πρὸς Βαλάκ. παράστηθι ἐπὶ τῆς θυσίας σου, καὶ πορεύσομαι εἴ μοι φανέται ὁ θεὸς ἐν συναντήσῃ, καὶ ῥῆμα, δ' ἐὰν μοι δείξῃ, ἀναγγελῶ σοι. καὶ παρέστη Βαλάκ ἐπὶ τῆς θυσίας αὐτοῦ. καὶ Βαλαὰμ ἐπορεύθη ἐπερωτῆσαι τὸν θεόν. καὶ ἐπορεύθη εὐθείαν.

Au. Ver.—3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me

I will tell thee. And he went to an high place [or, he went solitary].

I will tell thee.

Ged.—I will tell thee. So Balak stood by his holocausts; while Balaam went to enquire of God [LXX].

And he went to an high place.

Bishop Patrick.—*He went to an high place.*] Or rather, *into a valley*: for he was now in a *high place* when he sacrificed, and did not go into another high place, but down into the plain (as the Hebrew word properly signifies), where he might, in some solitary retirement, address himself to God, and expect his presence with him. So we translate it in the margin, *he went solitary*. Therefore, if we retain the other translation, it must be understood of some part of the *high place*, where he might be solitary, viz., into the *grove*, which high places seldom wanted. In these high places they built their temples, and had their oracles: as we learn from Justin, lib. xxiv., cap. 6, where he saith, the temple of Apollo positum est in monte Parnasso, &c., “was seated upon the mountain Parnassus:” and from Pausanias, who, speaking of the cave of Trophonius in Boeotia, saith, ἔστι δὲ τὸ μαντεῖον ὑπὲρ τὸ ἄλσος ἐπὶ τοῦ ὄρους, “the oracle is in a grove upon a mountain.” The like might be observed of other oracles: which may countenance this conjecture, that some such pretended oracle might be in this high place, where Balaam went for direction from God.

Ged.—Now he went in anxious silence.

Booth.—And he went to an open place.

Gesen.—עַל, a hill, but particularly a bare hill, not covered with wood. Jer. iv. 11; xii. 12: בָּצָר עַל, hills in the desert, Isa. xli. 18 (parall. עַל), xlix. 9; Jer. iii. 2, 21; vii. 29; xiv. 6; Numb. xxiii. 3: עַל, and he went up a hill. (In Syr. ܥܠܐ, planities.)

Prof. Lee.—עַל, An elevated and conspicuous place, having an extensive view.

Rosen.—Verba עַל וְנֹוֹ varie exponuntur. Onkelos et Arabs Erp.: *abiit solus*; Vulgatus עַל vertit *velociter*. Ex Chaldaico עַל, *contrivit, attrivit*, nonnulli ex Judæis vocem illam interpretati sunt de animo Bileami quasi attrito, h. e., sollicito et anxio. Equidem sequi mallem LXX, qui habent: *ἐπορεύθη εὐθείαν*, sc. *eis χώραν, abiit in regionem planam*, subaud. montis ubi sacra fiebant. עַל enim coll. Syr. ܥܠܐ

significat *locum complanatum*, hinc h. l. ubi sermo est de monte, significari videtur *locus planus in monte, in quo liber delur prospectus quoquo versum*. Durior quidem Dathio videtur ellipsis præpositionis *אֶל* in *וְאֶל יְהוָה*. Sed observandum est, Hebræos interrogantibus *quorsum?* respondere accusativo usurpando, sive nomen urbis commemorandum sit, ut 1 Reg. xiv. 2; 2 Chr. xx. 36, sive nomen *regionis* aut *loci* appellativum, ut Ps. civ. 8; 2 Sam. xv. 27; Num. xiv. 26. Plura exempla vid. in Gesenii *Lehrg.*, p. 685. Accommodate igitur ad Hebræorum loquendi modum h. l. *וְאֶל יְהוָה* positum est pro *וְאֶל אֱלֹהֵי יְהוָה*, *discessit in locum, ex quo prospectum haberet minus impeditum*.

Ver. 7, 8.

וַיֹּאמֶר מִשְׁלֹי וַיֹּאמֶר מִן־אֶרֶץ יִנְחִי
כָלֶךְ מִלֶּחֶם־מִוֶּאֶב מִהֶרֶר־יָהֳרִים לְכֹה אֶרֶץ
לִי יִעֲלֶה בְיָהֳרִים לְעַמִּי יִשְׂרָאֵל :

καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν.
ἐκ Μεσσοποταμίας μετεπέμψατό με Βαλὰκ
βασιλεὺς Μωὰβ ἐξ ὁρέων ἀπ' ἀνατολῶν, λέ-
γων. δεῦρο ἄρασαι μοι τὸν Ἰακώβ, καὶ δεῦρο
ἐπικατάρασαι μοι τὸν Ἰσραὴλ.

Au. Ver.—7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.

Bp. Patrick.—*He took up.*] A Hebrew phrase for *speaking aloud*.

His parable.] Or, prophetic speech; which was sometimes delivered in *parables*, properly so called; that is, not in plain words, but in apt figures and resemblances (concerning which see Maimonides, par. ii., cap. 43). But here the word *parable* signifies (as it doth in the book of Job) a weighty speech expressed in sublime and majestic words, Job xxvii. 1; xxix. 1.

7, 8. *Defy*.

Ged., Booth., Gesen.—*Execrate*.

Bp. Patrick.—*Curse me Jacob, and come, defy Israel.*] Two different expressions for the same thing; only the latter word (which we translate *defy*) imports something of fury; because he would have had him curse them in such a prophetic rage as should have the most direful effects upon them.

Ver. 10.

מִי מִנְהָ עֶפְרַיִם יִעֲלֶה בְיָהֳרִים וּבְסִפְרָא אֶת־רַבֵּעַ

יִשְׂרָאֵל תִּמְחַת בְּפִשִּׁי מִזֶּה יִשְׁרִים וְהָיָה
אֶחָדִי בְּמִחָה :

τίς ἐξηκριβάσατο τὸ σπέρμα Ἰακώβ, καὶ
τίς ἐξαριβήσεται δήμους Ἰσραὴλ; ἀποθάνω
ἢ ψυχὴ μου ἐν ψυχαῖς δικαίων, καὶ γένοιτο τὸ
σπέρμα μου ὡς τὸ σπέρμα τούτων.

Au. Ver.—10 Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me [Heb., *mysoul*, or, *my life*] die the death of the righteous, and let my last end be like his!

Ged., Booth.—

10 Who shall count the dust-like seed of Jacob?

Who shall number the multitude of Israel? &c.

Pool.—*The dust of Jacob*, i. e., the numberless people of Jacob or Israel, who, according to God's promise, Gen. xiii. 16; xxviii. 14, are now become as the dust of the earth. *Of the fourth part* [so Gesen., Lee, Rosen.] *of Israel*, i. e., of one of the camps of Israel; for they were divided into four camps, Numb. ii., which Balaam from this height could easily discover; much less can any man number all their host. *Of the righteous*, i. e., of this holy and righteous people, the Israelites, called *Jeshurun*, Deut. xxxii. 15, which word signifies *upright* or *righteous*. The sense is, they are not only happy above other nations in this life, as I have said, and therefore in vain should I curse them, but they have this peculiar privilege, that they are happy after death; their happiness begins where the happiness of other people ends; and therefore I heartily wish that my soul may have its portion with theirs when I die. *My last end*, i. e., my death, as the word is used. Or, *my posterity*, as this Hebrew word signifies, Psal. cix. 13; Dan. xi. 4; Amos iv. 2. And as the covenant and blessing of God given to Abraham did reach to his posterity, so this might not be unknown to Balaam, which might give him occasion for this wish. Or, *my reward*, as the word is taken, Prov. xxiii. 18; xxiv. 20. But the first sense seems the most true, because it agrees best with the usage of Scripture to repeat the same thing in other words, and this includes the third sense, to wit, the reward, which is here supposed to follow death: and for posterity, it doth not appear that he had any, or, if he had, that he was so very solicitous for them: or that he knew the tenour of

God's covenant with Abraham and his posterity. Nay, he rather seems to have had some hope of ruining Abraham's posterity, which he attempted both here and afterwards.

Bp. Patrick.—*And let my last end be like his.*] Or, "let my posterity" (for so the word we here translate *last end* often signifies, Ps. cix. 13; Dan. xi. 4), or, "those that come after me," be like unto his descendants.

Rosen.—10 *קָבַל עָלָיו* *Quis numerat*, i. e., potest numerare *pulverem Jacobi*? i. e., posteros Jacobi pulverem multitudine æquantes. Cf. Gen. xiii. 16; xxviii. 14. Onkelos: *parvulos domus Jacobi, de quibus dictum est: multiplicabuntur instar pulveris terræ.* Verba *אֲדָבָר* *אֲדָבָר* plures sic reddunt: *et numerum quartæ partis populi Israelitici.* *אֲדָבָר* volunt esse Genitivi notam, ut x. 2: *אֲדָבָר* *אֲדָבָר*, *projectio castrorum*, et Jes. xi. 9; Deut. xi. 22; Hab. iii. 13. Sed hisce locis nomina posita sunt pro infinitivis, quæ casus verborum suorum regunt. Sunt, qui pro *אֲדָבָר* h. l. divisim legi velint *אֲדָבָר* *אֲדָבָר*, ut respondeat *אֲדָבָר* *אֲדָבָר* in membro antecedenti. Verum etsi huic conjecturæ faveant 3 Codd. Samaritani et LXX, qui sic vertunt: *καὶ τίς ἐξαριθμῆσται δῆμους Ἰσραὴλ*; tamen vix credibile, scripturam illam, sensum faciliorem reddentem, si unquam in Codd. Hebr. exstitisset, ex iis ita evanuisse, ut ne in uno quidem illorum servata sit. Sed nihil difficultatis verbis *אֲדָבָר* *אֲדָבָר* *אֲדָבָר* ineri, si nomen *אֲדָבָר* pro verbo unde est derivatum positum capiamus, quod in poetico stylo haud raro fieri observat Gesen. *Lehrg.*, p. 726, veluti Gen. xlix. 4, *אֲדָבָר* pro *אֲדָבָר*, Jes. viii. 6, *אֲדָבָר* pro *אֲדָבָר*, vid. et Jud. v. 8; Job. xxxvi. 18. Erunt igitur verba illa sic reddenda: *et quis numerabit vel quartam partem Israelis?* *אֲדָבָר* procul dubio est quatuor illarum castrorum Israeliticorum partium, in quas duodecim tribus erant divisæ (Num. ii.), una, quam fortasse Bileamus eminens prospectabat. Ita Onkelos: *aut quis numerabit unum e quatuor castris Israelis?* *אֲדָבָר* *אֲדָבָר* *אֲדָבָר*, *Moriatur anima mea*, i. e., utinam moriar mortem justorum, i. e., Israelitarum, uti ex serie orationis liquet, allusione ad literas *אֲדָבָר* facta, a quibus Israelitarum nomen incipit. Sensus esse videtur: Israelitis tanta fruuntur felicitate, qualem ipse mihi usque ad mortem opto; q. d., utinam mihi contingat æque fortunatum mori. *אֲדָבָר* *אֲדָבָר* *אֲדָבָר*, *Silque ultimum*

meum sicut illius? *אֲדָבָר* aliis non est *finis dierum* sive *vita*, sed *tempus futurum*, ut Gen. xlix. 1. Doederlinio in *Biblioth. Theolog.*, par. i., p. 299. *אֲדָבָר* est *felix rerum in hac vita successus posteritatisque prosperitas*. Innuit Bileamus, totum populum Israeliticum per omnia futura tempora felicissimum fore, neque ullum malum esse experturum. Ceterum quisque sponte intelligit, Bileamum non de singulis Israelitis, sed de toto populo simul sumto hæc verba protulisse, sibi que ejusdem fata esse adprecatum.

Ver. 14.

וַיָּבִיאוּ אֵלָיו זֶבֶדִּים אֶל־יְרֵמְיָהוּ הַכֹּהֵן הַגָּדֹל
καὶ παρέλαβεν αὐτὸν εἰς ἀγροῦ σκοπιὰν ἐπὶ κορυφῇν λελαξενμένον, κ.τ.λ.

Au. Ver.—14 And he brought him into the field of Zophim, to the top of Pisgah [or, the hill], and built seven altars, and offered a bullock and a ram on every altar.

Bp. Patrick.—*He brought him into the field of Zophim.*] Or, as some translate it, unto *Sede-Zophim*; a place by the very name apt to enchant a superstitious mind with expectation of success, as Dr. Jackson speaks. It is thought by some to be so called from the *watchers* that were placed here, which the word Zophim imports.

Rosen.—*Igitur secum eum duxit per campos speculatorum in fastigium Pisgæ.* Campus speculatorum videtur planities fuisse in summo monte, in qua speculatores collocari solebant. In iis enim regionibus, perpetuis pæne latrociniiis infestis, erant in altis jugis homines, qui voce aut signo adventum latronum significarent, vid. Jes. xxi. 11; lii. 8.

Ver. 18.

— *הֲאִינִי עֲדָי בְּנֵי צִפּוֹר :*

— *ἐνώτισαι μάρτυς υἱὸς Ζεφφώρ.*

Au. Ver.—18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor.

Rosen.—*הֲאִינִי עֲדָי*, *Audi me.* *הֲאִינִי* sequente *אֲדָבָר* occurrit et Job. xxxii. 11. Hic non est opus, ut cum Michael pro *אֲדָבָר*, *ad me*, legamus *אֲדָבָר*, *testis meus* (*sey aufmerksam und sey mein Zeuge*), præeuntibus LXX, *ἐνώτισαι μάρτυς* (*אֲדָבָר*) *υἱὸς Ζεφφώρ*. Syrus et interpretes Samaritanus: *audi testimonium meum.* *אֲדָבָר* *בְּנֵי צִפּוֹר*, *Fili Zipporis!* *אֲדָבָר* ad *אֲדָבָר* est paragogicum, vid. ad Ps. l. 10.

Ver. 19.

לֹא אִישׁ אֶל יִיכָבֹד בְּקִרְיָתָם וַיִּהְיֶה
 חֶהְמוֹת אִמָּר וְלֹא יַעֲשֶׂה וַיִּדְבֹּר וְלֹא
 יִהְיֶה נֶחֱדָה :

οὐκ ὡς ἄνθρωπος ὁ θεὸς διατηρήσθαι, οὐδ' ὡς υἱὸς ἀνθρώπου ἀπειληθῆναι. αὐτὸς εἶπας, οὐχὶ ποιήσει; λαλήσει, καὶ οὐχὶ ἐμμενεί.

Au. Ver.—19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Son of man. So most commentators.

Ged., Booth.—Son of Adam.

Spoken.

Ged.—Shall he promise?

Ver. 21.

לֹא־הִקִּישׁ אֶנָּה פִּי־עֹלָב וְלֹא־רָאָה עָמָל
 בְּיִשְׂרָאֵל יִהְיֶה מְלֹחֶיז עִמּוֹ וַתִּתְרַעַת
 מִלְּפָנָיו קָדֹשׁ :

οὐκ ἔσται μόχθος ἐν Ἰακώβ, οὐδὲ ὀφθήσεται πόνος ἐν Ἰσραὴλ. κύριος ὁ θεὸς αὐτοῦ μετ' αὐτοῦ τὰ ἔνδοξα ἀρχόντων ἐν αὐτῷ.

Au. Ver.—21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them.

Ken.—HE (God) *hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.* This account is contrary to that given by Moses, in many places, particularly Deut. ix. 6—24. 'Tis happy, therefore, that the Samaritan Pentateuch reads here אִישׁ, in the first person; which makes a good and consistent sense. Balaam, from an high place viewing the Israelites, saw them regular and decent, not noisy or tumultuous; without any disorderly violence or idolatrous outrage, on which he could at all fix, as a ground for censure or malediction. He therefore says, as the words should be expressed—"I do not behold iniquity in Jacob, neither do I see perverseness in Israel." The word רָאָה (if not originally אִישׁ) is a participle, *videns*; and *videns sum* is *video*. The Syriac version is rendered here, *non video, nec aspicio*; and in the Chald. par. the first verb is rendered *intueor*.

Ged.—I behold [Sam.] nothing harmful in Jacob; I see nothing disastrous in Israel.

Booth.—

I behold [Sam.] no trouble in Jacob, Nor do I see distress in Israel.

Bp. Patrick.—21 *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.* Both the word *aven* (which we translate *iniquity*), and the word *amal* (which we translate *perverseness*) signify frequently in Scripture the highest wickedness, viz., idolatry. And so Onkelos here understood it, when he thus paraphrased these words: "I see that there are none who worship idols in the house of Jacob, nor any servants of trouble and vanity (so they called idols) in Israel." And accordingly the Vulgar Latin expressly translates this verse thus, "There is no idol in Jacob, nor is there any image seen in Israel:" which seemed so clear a truth to Johannes Forsterus, a famous professor of the Hebrew tongue in the beginning of the Reformation, that, in his explication of both these words in his Lexicon, he saith, "From this place all the prophets borrow these phrases, and translated them to express impiety, i.e., idolatrous worship, devised according to men's own humours and desires, and by the instinct of the devil: for Moses was the fountain of all the prophets." Thus he writes upon the word אִישׁ, and he repeats it again upon the word עָמָל. So that this is the reason Balaam gives why God had blessed, and he could not curse them, because they were free from idolatry; unto which, unless they could be seduced, there was no hope that God would deliver them into the power of their enemies; for which reason Balaam afterward counselled this prince to entice them to this sin by beautiful women, as the only way to move God to be angry with them.

There are, indeed, a great many that take these words in the common sense, for all manner of sin, which God is said not to see in this people, i.e., so as to mark it out for punishment; for, though they were many ways great offenders, yet he had such an indulgent kindness to them, that he would not correct them for every sin which they committed. But this returns to the former exposition; that they were safe as long as they kept themselves from the great transgression, that is, idolatry.

The Lord his God is with him. They worshipping God alone, were therefore under his special care and protection. Onkelos

renders it, "the Word of the Lord his God is his help." And so the Jerusalem Targum.

The shout of a king is among them.] God being their king, he prophesies that they should always triumph over their enemies: for he alludes to the shouts which are made when a king or great captain returns victorious with the spoils of those he hath vanquished. So the meaning of the whole verse is this, in brief: Since they do not worship idols, but cleave to the Lord their God, and serve him alone, he is present with them, not only to preserve them from their enemies, but to give them glorious victories over them.

Pool.—*He*, i. e., God, understood ver. 20, and expressed ver. 19, *hath not* or doth not behold or see *iniquity* or *perverseness*, i. e., any sin, in *Jacob* or *Israel*; which cannot be meant of a simple seeing or knowing of him, for so God did see and observe, yea, and chastise their sins, as is manifest, Exod. xxxii. 9; Deut. ix. 13; but of such a sight of their sins as should provoke God utterly to forsake and curse and destroy them, which was Balak's desire, and Balaam's hope and design. For as Balaam knew that none but Israel's God could curse or destroy Israel, so he knew that nothing but their sin could move him so to do; and therefore he took a right, though wicked, course afterwards to tempt them to sin, and thereby to expose them to ruin, Numb. xxv. And Balaam had now hoped that God was incensed against Israel for their sins, and therefore would be prevailed with to give them up to the curse and spoil. But, saith he, I was mistaken, I see God hath a singular favour to this people, and though he sees and punisheth sin in other persons and people with utter destruction, as he hath now done in Sihon and Og and the Amorites, yet he will not do so with Israel; he winks at their sins, forgets and forgives them, and will not punish them as their iniquities deserve. In this sense God is said *not to see* sins, as elsewhere he is said to forget them, Isa. xliii. 25; Jer. xxxi. 34, and to *cover* them, Psal. xxxii. 1, which keeps them out of sight, and so out of mind; and to *blot* them out, Psal. li. 1, 9, and to *cast* them *behind his back*, Isa. xxxviii. 17, or *into the depth of the sea*, Micah vii. 19, in which cases they cannot be seen nor read. And men are oft said *not to know* or *see* those sins in their children or others, which

they do not take notice of so as to punish them. And this sense best agrees with the context; God hath decreed and promised to bless this people; and *he hath blessed* them, and *I cannot reverse it*, ver. 20, and he will not reverse it, though provoked to do so by their sins, which he will take no notice of. Others thus, *He hath not beheld*, as hitherto he hath not, so for the future he will not behold, i. e., so as to approve it, as that word is oft used, as Gen. vii. 1; Isa. lxvi. 2; Hab. i. 13, or so as to suffer it, *injury against Jacob* [so Rosen.], &c. For *aven*, here rendered *iniquity*, is oft used in that sense, as Job v. 6, 7; Prov. xii. 21; xxii. 8. And the other word, *amal*, rendered *perverseness*, oft notes *vexation* and *trouble*, as Job v. 6, 7; Psal. xxv. 17; xxxvi. 4; and the particle *beth*, rendered *in*, is oft used for *against*, as Exod. xiv. 25; xx. 16; Numb. xii. 1. So the sense is, God will not see them wronged or ruined by any of their adversaries, whereof the following words may be a good reason, for *God is with him*, &c. *The Lord his God is with him*, i. e., he hath a favour for this people, and will defend and save them. So the phrase of *God's being with* a person or people signifies, as Jud. vi. 13; Psal. xlv. 7; Isa. viii. 10. *The shout of a king is among them*, i. e., such joyful and triumphant shouts as those wherewith a people congratulate the approach and presence of their king when he appears among them upon some solemn occasion, or when he returns from battle with victory and spoils. The expression implies God's being their King and Ruler, and their abundant security and just confidence in him as such. And here is an allusion to the silver trumpets which were made by God's command, and used upon great solemnities, in which God their King was present in a special manner, Numb. x. 9; Josh. vi. 16, 20; 1 Sam. iv. 5; 2 Chron. xiii. 12.

Dr. A. Clarke.—21 *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.*] This is a difficult passage; for if we take the words as spoken of the people Israel, as their *iniquity* and their *perverseness* were almost unparalleled, such words cannot be spoken of *them* with strict truth. If we consider them as spoken of the patriarch *Jacob* and *Israel*, or of *Jacob after* he became *Israel*, they are most strictly true, as *after that time* a more unblemished and noble character (*Abraham* excepted) is

not to be found in the page of history, whether sacred or profane; and for his sake, and for the sake of his father *Isaac*, and his grandfather *Abraham*, God is ever represented as favouring, blessing, and sparing a rebellious and undeserving people; see the concluding note, Gen. xlix. In this way, I think, this difficult text may be safely understood.

There is another way in which the words may be interpreted, which will give a good sense. *אָבֵן* *aven* not only signifies *iniquity*, but most frequently *trouble*, *labour*, *distress*, and *affliction*; and these indeed are its *ideal* meanings, and *iniquity* is only an accommodated or metaphorical one, because of the *pain*, *distress*, &c., produced by sin. *עַמַּל* *amal*, translated here *perverseness*, occurs often in scripture, but is never translated *perverseness* except in this place. It signifies simply *labour*, especially that which is of an *afflictive* or *oppressive* kind. The words may therefore be considered as implying that God will not suffer the people either to be exterminated by the sword, or to be brought under a yoke of *slavery*. Either of these methods of interpretation gives a good sense, but our common version gives none.

Dr. Kennicott contends for the reading of the Samaritan, which, instead of *לֹא הִבִּית* *lo hibbit*, he hath not seen, has *לֹא אָבֵן* *lo abbit*, I do not see, I do not discover any thing among them on which I could ground my curse. But the sense above given is to be preferred.

Rosen.—21 *בְּיָמָיו*—*לֹא הִבִּית*, LXX reddiderunt: *Οὐκ ἔσται μόχθος ἐν Ἰακώβ, οὐδὲ ὀφθήσεται πόνος ἐν Ἰσραὴλ*. Videlicet *אָבֵן* subinde est *dolor*, ut Gen. xxxv. 18; Deut. xxvi. 14, et *עָמַל*, labor item *molestiam*, ærumnam denotat, Ps. lxxiii. 5; Job. vii. 3; xi. 16. Verba activa *הִבִּית* et *רָחַץ* vero Græcus interpres impersonaliter cepit et pro Futuris. Quum autem nomina *אָבֵן* et *עָמַל* et *vanitatem*, *iniquitatem* significant, alii sic vertunt: *nullum peccatum in Jacobo animadvertit*, sc. Deus, i. e., Deus condonat ei peccata; vide similem loquutionem Jer. l. 20. Sed huic interpretationi non favent, quæ sequuntur. Alii *אָבֵן* et *עָמַל* intelligunt de *cultu idolorum*, ut 1 Sam. xv. 23. Ita Onkelos: *Video non esse colentes idola in domo Jacobi, nec servos molestie vanitatis in Israele; et Vulgatus: Non est idolum in Jacob, nec videtur simulachrum in Israel.*

Sed omnibus hisce interpretationibus præferenda videtur illa, quam Gatackerus dedit in *Adversarr. Miscellann.*, l. ii., cap. 4, *Opp. Critt.*, p. 289, quæ talis est: *Non intuetur Jova, i. e., non sustinet intueri, iniquitatem in Jacobum, i. e., injuriam Jacobo illatam, nec videt, videre sustinet molestiam, afflictionem, vexationem, adversus Israelem.* *ב* nominibus *אָבֵן* et *רָחַץ* præpositum valet *adversus*, *contra*, ut Ex. xiv. 25, *Deus pugnat בְּמִצְרַיִם*, *contra Ægyptios*, xx. 16. *בְּמִצְרַיִם*, *contra socium tuum*, Num. xii. 1. *בְּמִצְרַיִם*, *contra Mosen*. Huic sententiæ: non permittit Jova Israelem suum injuste gravari, vel affligi, egregie quadrat quod sequitur: *וְיָוָה אֱלֹהֵינוּ עֹמֵד*, *Jova Deus suus cum eo est*, ei adest, averruncator omnium malorum quæ Israelitis imminet, cf. Gen. xxxix. 2. *וְהָרָחַץ בְּלִי עֵינָיו*, *Et clamor regis in eo*. Videntur intelligi lætæ vociferationes, quæ circa tentorium sacrum quod Deus, *rex* Israelitarum habitare credebatur, a gratias agentibus et post salutaria sacra convivantibus mittebantur. Recte igitur Coccejus: Israelitæ acclamant Jovæ ut regi suo, et in eo gloriantur.

CHAP. XXIII. 22, XXIV. 8.

אֵל מוֹצִיאֵם מִמִּצְרַיִם כְּהַיְוָעֶלֶת רָאֵם
: *לֹא*

θεὸς ὁ ἐξαγαγὼν αὐτὸν ἐξ Αἰγύπτου, ὡς δόξα μονοκέρωτος αὐτοῦ.

Au. Ver.—22 God brought them out of Egypt; he hath as it were the strength of an unicorn.

Ged., Booth.—

22 God, who brought them out of Egypt, Is to them as the strength of a rhinoceros.

Bp. Patrick.—*He hath as it were the strength of an unicorn.*] Some would have this referred to God, who brought them out of Egypt by a mighty power, because he speaks in the plural number of those to whom the former sentence belongs. But this is no good reason; for the Scripture frequently varies the number, when the same person is spoken of. And in chap. xxiv. 8, it is expressly said, "God brought him (i. e., Israel) out of Egypt; and he hath the strength," &c., which every one allows is spoken of the Israelites, who are said to have the *strength* of this creature, with whom they are compared; or rather the *height*, as the Hebrew word certainly

signifies, Ps. xcv. 4, "The strength of the hills (or rather, the heights of the hills, as it is in the margin) is his also:" and Job xxii. 25, "The Almighty shall be thy defence, and thou shalt have plenty of silver." So the sense led our interpreters to translate the Hebrew word *reem*, which may be literally here rendered *great heaps* of silver. These are the only places where this word is found. The only difficulty is, what creature it is which is here called *reem*; which we translate (as many others have done) an *unicorn*: which, though most now take to be a fabulous creature that is not in being, yet Tho. Bartholinus, in his *Anatomical Histories* (Centur. ii., Histor. 61), tells us, that an ambassador from the king of Guinea to the duke of Courland, assured him, at Copenhagen, that there is a beast in Africa of the bigness of an ordinary horse, very swift and fierce, which hath a horn in its forehead about three spans in length; the dead carcase of which he had seen, though never one alive. But if this be supposed to be true, it is not the creature here meant; for it is plain by the Scripture that the *reem* hath two horns, Deut. xxxiii. 17, where we read of the *horns of the unicorn* (as we translate it), to which the two tribes of Ephraim and Manasseh are compared (see also Ps. xxii. 27). Therefore the famous Bochartus, after a long discussion of other opinions, thinks it most probable that the *reem* is a kind of goat, which the Arabians called *algazel*, and is now called *gazellus*; which is a tall creature (some of them as high as a stag) with long and sharp horns. So that Balaam foretells the Israelites should be as eminent among other people as the *reem* was among other kinds of goats. Unless we will think it refers to what the Arabians observe, that it is proper to this animal to carry his head very high, and to erect his ears, which is an excellent emblem of the people of Israel; who being lately oppressed in Egypt, were asserted by God into a state of liberty, and raised to a great height of glory, in order to be advanced unto a higher (Hierozoicon, par. i., lib. iii., cap. 27). At this Onkelos seemed to have aimed, when he translates these words thus, "fortitude and exaltation are his;" taking *reem* not for a proper name but for an appellative, as if it were derived from *ramam*, which signifies to exalt. I shall only add, that there is one who refers these words

neither to God nor to the Israelites, but to Egypt before mentioned; as if the sense was, Though the Egyptians were as strong as an *unicorn*, they were not able to detain the Israelites any longer in bondage to them; but God brought them thence with a mighty hand and outstretched arm: so Joseph. Hispanus (lib. iii., Ikaurim, cap. 8).

Gesen.—*רֵעַם*, plur. fem. (from *רָעַע*).
1. *Swift course, swiftness*, Numb. xxiii. 22; xxiv. 8: *לֹא יִרְעָעוּ רַגְלָיו*, *he has the swiftness of the buffalo*. (The ancient translators express it by *greatness, lustre*.) 2. *Weariness, tiresome labour*, see *רָעַע*, No. 2. Whence, probably, *possession, property, treasure*, acquired by labour. Comp. *רָעַע*, No. 3. Ps. xcv. 4: *רֵעַם הָהָרִים*, *the treasures of the mountains*. Job xxii. 25: *כֶּסֶף רֵעַם*, *silver of treasures*, i. e., treasures of silver. Other interpreters, as Bochart, Rosenmüller, render it in all these passages *height, altitude*, by a transposition of the letters, from the root *רָעַע*, Arab. *رَفَعَ*, *ascendit, altus fuit*; hence in Numbers as cited, *upright course*. Ps. xcv. 4: *heights of mountains*. Job xxii. 25; *silver of heaps*, i. e., heaps of silver: but the signification given above is very applicable, and is better supported by the Hebrew usage.

רֵעַם, m. Numb. xxiii. 22; Deut. xxxiii. 17; *רָעַע*, Ps. xxix. 11; *רָעַע*, Job xxxix. 9, 10. Plur. *רֵעַעִים*, Ps. xxix. 6; also *רָעַע*, a wild bull, buffalo. Arab. *ريم*, a kind of antelope, which signification some apply to the Hebrew; but the Arab. signification is here only cognate, and not identical. The Greek *βούβαλος*, *βούβαλις*, is also used of the antelope and wild buffalo, and the Arabs call stags and antelopes wild bulls. From the following passages, Ps. xxii. 13—22; Ps. xxix. 6; Deut. xxxiii. 7; Isa. xxxiv. 7; and from Job's description, xxxix. 9—12, *רֵעַע* appears to correspond with the bull. See *Schultens zu Job am angef. Orte*, *De Wette's Commentar zu Ps. xxii. 22*, and compare *Bocharti Hieroz.*, t. i., p. 948, &c. LXX, Vulg., *monoceros, unicornis, rhinoceros*, against which, see *Bochart*, as quoted.

Prof. Lee.—*רֵעַע*, pl. f. constr. *רֵעַעִים*. Two etymologies are given. (a) Taking *רָעַע*, and the Arab. *رَفَعَ*, *celeriter, cucurrit*;

[1] *Swiftness*, Num. xxiii. 22; xxiv. 8.

[2] *Wealth, treasures*; as being acquired by

activity and fatigue, Job xxii. 25; Ps. xciv. 4.

רָאָם, and רָאָם, masc.—plur. רָאָם, רָאָם. Arab. ^{أور}, *oryx*. And this, Bochart.

Hieroz., i., p. 948, seq., argues, is the animal in question here. Gesenius, with A. Schultens, on Job xxxix. 9, 10, will have it to be a sort of wild ox, viz., the *Buffalo*. The LXX makes it the *unicorn*, μονοκέρωτα, which, although found to exist (see Quarterly Review, No. 47), is not at all likely to be the animal. Gesenius prefers considering it the *buffalo*, from Ps. xxix. 6, where רָאָם, is found in the parallel with צֶמֶר, a calf. The word occurs, Numb. xxiii. 22; Deut. xxxiii. 17; Job xxxix. 9, 10; Ps. xxii. 22; xxix. 6; xcii. 11; Isa. xxxiv. 7. From these passages of Job and Isaiah, too, this animal is manifestly mentioned as one of the ox tribe. Schultens and Gesenius are, therefore, probably right.

Rosen.—רָאָם רָאָם, *Quasi celsitudines orygis illi sunt*. רָאָם idem est *caprearum* genus, quod Arabes רָאָם vocant. Cf. ad Ps. xxii. 22, et d. a. u. n. M., p. ii., p. 269, sqq., ubi et de *monocerate*, quod animal hic pro רָאָם LXX posuerunt, egimus. רָאָם varie vertunt. LXX, δόξας, Vulgatus, Onkelos, Syrus, Arabs Erp., *fortitudinem*. Sed neutram harum significationum nomen illud in dialectis cognatis obtinet. Michaelis in *Suppl.*, p. 1129, huic loco *celeritatis* notionem aptissimam arbitratur, et vertit: *Deus eduxit eum ex Aegypto, celeritas est illi ut gazellarum*. Quæ imago minus apta videtur. Existimaverim, רָאָם רָאָם idem esse quod Arab. راساء *elatio caprearum*, qua phrasi Arabes indicant, capreas capite sursum elato arrectisque auribus adstare, id quod hæc animalia præ alacritate solent facere. Sic pulchra imagine sistetur populus Israeliticus antea sub Aegyptiorum servitute oppressus, nunc vero in libertatem assertus et in feliciorum statum evectus. Unde hunc vs. ita vertere mallet (sensus magis quam propriam verborum vim exprimens): *Deus hunc populum eduxit ex Aegypto, alacritas ei est ut gazellis (Aus Aegyptens Sklaverey führte Gott dies Volk; frühlich schaut es nun, gleich Gazellen, umher!)* Ceterum monendum est, ex hac interpretatione vocem רָאָם non esse referendam ad רָאָם, sed, admixta metathesi litterarum, ad Arab. راساء, *ascendit, procerus, altus fuit*. Cf. ad Job. xxii. 25.

Ver. 23.

כִּי לֹא-נִחַשׁ בְּיַעֲקֹב וְלֹא-הָקָם
בְּיִשְׂרָאֵל כְּצֶלַת יַחְמֵר לְיַעֲקֹב וְלִישְׂרָאֵל
כְּחֹדֶפְעַל אֵל :

οὐ γὰρ ἔστιν οἰωνισμὸς ἐν Ἰακώβ, οὐδὲ μαντεία ἐν Ἰσραὴλ. κατὰ καιρὸν ῥηθήσεται Ἰακώβ, καὶ τῷ Ἰσραὴλ τι ἐπιτελέσει ὁ θεός;

Au. Ver.—23 Surely there is no enchantment against [or, in] Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

Bp. Patrick.—Surely there is no enchantment against Jacob, neither is there any divination against Israel.] Neither I, nor any body else, have power to hurt them, by all the secret arts of sorcery and soothsaying which are practised in the world. The Vulgar Latin takes these words as if they were spoken in praise of the Israelites, that there were no enchantments or divinations used among them, nor any other diabolical arts, which were forbidden by their law in several places. From these they being as free as from idolatry (mentioned ver. 21), they were secure of God's favour to them. And so we acknowledge, in the margin of our Bibles, the words may be translated, "There is no enchantment in Jacob [so Geddes], or among them:" from which God intended in all ages to preserve them by the prophets he raised up to them. And thus R. Solomon expounds this verse, either to signify that they could not be cursed, because they were not given to enchantments and divinations; or that they needed not to make use of diviners and magicians having all that was needful for them to know revealed to them by God's prophets, and by *urim* and *thummim*, &c.

According to this time it shall be said—What hath God wrought!] The LXX translate the first words κατὰ καιρὸν, "when time shall be;" or, *upon all occasions*; not only now, but in future ages, men shall relate with admiration what God hath wrought for this people; not only in bringing them out of Egypt, but in conducting them into Canaan; in drying up Jordan, as he did the Red Sea; and subduing the Canaanites, as he overthrew Pharaoh and his host, &c. If there be any difference between Jacob and Israel, the former signifies this people when they were in their low estate, and the

latter, when they were eminently exalted; in both which God did wonderful things for them, which astonished all that observed.

Ver. 24.

וְהָיָה כְּלִבְיָא יְהוֹם וְכִבְיָא יְהוֹמָא
לֵא יִשְׁכַּב עַד-יִמָּלֵךְ שָׁרָה וְדַם-חֲלָלִים
יִשְׁתָּה :

מסעס צפ

ἰδοὺ λαὸς ὡς σκύμνος ἀναστήσεται, καὶ ὡς
λέων γαυρωθήσεται. οὐ κοιμηθήσεται ἕως
φάγῃ θήραν, καὶ αἷμα τραυματιῶν πίνεται.

Au. Ver.—24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

A great lion.

Bochart, Rosen., Lee.—A fierce she lion. See notes on Gen. xlix. 9 (page 149).

A young lion.

Patrick, Rosen., Lee.—אֶלֶף, and יָמָא, a lion generally.

He shall not, &c.

Ged., Booth.—Who shall not, &c.

CHAP. XXIV. 1.

וְלֵא-הִלֵּךְ בְּפָנַי בְּפָנַי לְהִרְאֹת
בְּחִשָּׁי וְגו'

— οὐκ ἐπορεύθη κατὰ τὸ εἰωθὸς αὐτοῦ εἰς
συνάντησιν τοῖς οἰωμοῖς, κ.τ.λ.

Au. Ver.—1 And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments [Heb., to the meeting of enchantments], but he set his face toward the wilderness.

Enchantments.

Ged., Booth.—Omens.

Rosen.—אֶלֶף אֶלֶף אֶלֶף, *Non ivit in occursum incantationum*, non discessit ad auguria captanda, uti antea fecit, xxiii. 3, 15, ubi prætendit se Deum velle consulere; sed statim incepit carmen suum fatidicum.

Ver. 3.

Au. Ver.—Took up his parable. See note on xxiii. 7.

Ver. 4, 16.

נָחַם שְׁמַע אֶמְרֵי-יְהוָה אֲשֶׁר מָחַז
שִׁדְי יִחְזֶה נָחַל וְגִלְי עֵינָיו :

φησὶν ἀκούων λόγια ἰσχυροῦ, ὅστις ὄρασιν
θεοῦ εἶδεν ἐν ὕπνῳ. ἀποκεκαλυμμένοι οἱ ὀφθαλμοὶ αὐτοῦ.

Au. Ver.—4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open [Heb., who had his eyes shut, but now opened].

Falling into a trance.

Bp. Patrick.—There being in the Hebrew only the word *nophel*, which signifies *falling*, we supply the sense by adding *into a trance*; lest any one should think he fell to the ground [so Rosen.], or fell asleep [so Gesen.]; which seems not to be the meaning; but that he was in a rapture, perceiving nothing by his outward senses. Yet the forementioned Targum takes it as if he had fallen flat on his face; and the LXX translate it, "he saw the vision of God in sleep;" according to that, Gen. xv. 12, "a deep sleep fell upon Abraham;" where the word *naphela* is thought by some to give a good explication of *nophel* in this place.

Gesen.—De propheta, qui in somno visiones videt divinitus sibi oblatas, intelligenda sunt verba Num. xxiv. 4: *qui visiones Dei videt* נָחַם אֶלֶף עֵינָיו in somno iacens et reclusis oculis (sc. mentis); neque enim audiendus vir doctus, qui nuper (Ephemerid. lit. Jen. 1830, iv., p. 381) נָחַם h. l. de morbo caduco interpretari volebat.

Rosen.—נָחַם, *Procidens* in terram. Indicat, se, ut prophetam, in terram pronom se prostravisse ut perciperet, quæ Numen sibi patefacere vellet; vid. ad xvi. 4. Bene Syrus: qui *qum prostrernit aperiuntur oculi sui*.

Ver. 6.

בְּנָחֳלִים נָשְׂיוּ בְּנִבְחָת עַל־יְהוָה
בְּנִבְחָתִים נָשְׂיוּ בְּנִבְחָתִים :

ὡσεὶ νάπαι σκιάζουσai, καὶ ὡσεὶ παράδεισοι ἐπὶ ποταμῶ, καὶ ὡσεὶ σκηναί, ὡς ἔπηξε κύριος, καὶ ὡσεὶ κέδροι παρ' ὕδατα.

Au. Ver.—6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters.

Bp. Patrick.—As the valleys are they spread forth.] This refers either to the tabernacles, which extended themselves on either side of a wide space, which, like a valley, lay between; or rather, to the Israelites themselves, whom he compares to those fruitful valleys which abound with water: for the Hebrew word signifies either *valleys* or *brooks*.

Ged., Booth.—Like vales planted [Sam., נָחַשׁ, LXX, Vulg.] *with groves.*

Prof. Lee.—נָחַשׁ. Cogn. Arab. نَهْل. (a) *A stream, whether river or brook.* (b) *A torrent, whose bed fills suddenly, and is dry during part of the year.* Thence, (c) *A valley, through which streams run.* (a) Gen. xxxii. 24; Lev. xxiii. 40; Deut. ii. 13, 24; iv. 48, &c. (b) 1 Kings xvii. 7; Job vi. 15; xxviii. 4. (c) Numb. xiii. 23, 24; xxxii. 9; Deut. i. 24, &c.

Rosen.—6 נָחַשׁ, *Instar torrentium exporrecta sunt*, scil. tentoria longo ordine, quæ late se diffundunt. *Exporrighendi sese* significatu Niphal verbi נָחַשׁ legitur et Zach. i. 16. *Ut xylaloe quas plantavit Jova, non hominum opera.* נָחַשׁ esse xylaloem, satis verisimile est. Hæc arbor, quæ et *agallochum* vocatur, perquam magna et umbrosa est, ligna autem ejus perquam odorata. Nascitur Agallochum in India Orientali. In Arabia non provenit. Nihilominus hæc arbor nota esse poterat Bileamo Euphratis accolæ per mercatores. Ceterum pro נָחַשׁ extulerunt נָחַשׁ (sicuti tentoria quæ fixit Deus) LXX, Vulgatus, Syrus, Saadias, Samaritanus, amboque Chaldæi recentiores. Sed huic lectioni non favet parallelismus membrorum.

Ver. 7.

יָצַל-מַיִם מִבְּדֵלֵי וְזָרְעוּ בְּמַיִם רַבִּים
וְיָרֶם מִמֶּנּוּ מַלְכוּתוֹ וְהַפְסִיחַ מַלְכוּתוֹ :

ἐξελεύσεται ἄνθρωπος ἐκ τοῦ σπέρματος αὐτοῦ, καὶ κυριεύσει ἐθνῶν πολλῶν. καὶ ὑψωθήσεται ἡ Γῶγ βασιλεία, καὶ αὐξηθήσεται βασιλεία αὐτοῦ.

Au. Ver.—7 He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

He shall pour the water out of his buckets.

Ged., Booth.—Water shall flow from the urn of Jacob.

Pool.—He, i. e., God, will abundantly water the *valleys, gardens, and trees*, which represent the Israelites, ver. 6, i. e., he will wonderfully bless his people, not only with outward blessings, of which a chief one in those parts was plenty of water, but also with higher gifts and graces, with his word and Spirit, which are often signified by *waters*, John iii. 5; iv. 10; vii. 38, 39, and at last with eternal life, the contemplation

whereof made Balaam desire to die the death of the righteous. Others thus, God shall make his posterity numerous; for the procreation of children is oft signified by waters, fountains, cisterns, &c., as Psal. lxviii. 26; Prov. v. 15, 18; ix. 17; Isa. xlviii. 1. But there is no necessity of flying to metaphors here, and therefore the other being the literal and proper sense, is by the laws of good interpretation to be preferred before it.

Rosen.—נָחַשׁ, *Fluet aqua ex ejus situla; erit fœcundus, multos procreabit liberos; sicut situla plena copiosam dat aquam, ita prosapia Israelitarum erit fœcunda.* Propagatio liberorum sæpe per aquas significatur, veluti Ps. lxiii. 27; Jes. xlvii. 1; Nah. ii. 9. Alii: *fluet aqua ex ejus ramis*, quam significationem femininum נָחַשׁ habet Jer. xi. 16; Ez. xvii. 6, 23, ut h. l. significetur arbor, quæ non modo aqua fluviali, sed etiam cœlesti rorum et pluviarum irrigatur. Utraque hæc irrigatio etiam conjungitur Gen. xlix. 25. Attamen prior interpretatio ob parall. membrorum præferenda videtur.

And his seed shall be in many waters.

Ged.—And his seed shall become a numerous people.

Booth.—And his seed shall become as many waters.

Bp. Patrick.—*In many waters.*] Or, “by many waters;” i. e., be sown in a ground well watered [so Pool], and consequently bring forth a plentiful crop [Isa. xxxii. 20]. There are those who refer both these to their numerous posterity; procreation of children being sometimes expressed in Scripture by the metaphors of waters, and fountains, and cisterns, as every one knows. And both the LXX and Onkelos interpret this of one particular person that should arise of their seed. For thus the former of them renders this part of the verse; “There shall come a Man out of his seed, who shall rule over many nations.” And the latter of them paraphrases in this manner; “There shall be a great King, who shall be anointed of his children, and shall have dominion over many people;” which the Jerusalem Targum saith expressly is Christ: for thus this verse begins in that paraphrase: “A king shall arise out of his sons, and their Redeemer from among them,” and thus concludes; “and the kingdom of the king Messias shall be magnificently exalted.”

Rosen.—תָּרַשׁ בְּמִים רַגִּים, *Et semen ejus in multas aquas*, sc. se diffundet, i. e., hic populus mirum in modum multiplicabitur, magnum capiet incrementum. Haud infrequens comparatio, cf. Ps. cxliv. 7; Jer. xlvii. 2.

His king, &c.

Ged., Booth.—

Their king shall be higher than Agag,
And his kingdom more highly exalted.

Ver. 8.

אֵל מוֹצִיאוֹ מִמִּצְרַיִם בְּתוֹעֵלֶת רַגְלָם
לֹא יֵאָכֵל גּוֹיִם צִדְדֵי וְעֶצְמוֹתֵיהֶם יִנְהָם
וְחִצָּיו יִמְחָק׃

θεὸς ὠδήγησεν αὐτὸν ἐξ Αἰγύπτου, ὡς δόξα μονοκέρωτος αὐτῷ. ἔδεται ἔθνη ἐχθρῶν αὐτοῦ, καὶ τὰ πᾶχη αὐτῶν ἐκμυελιέι, καὶ ταῖς βολίσιν αὐτοῦ καταροξέουσι ἐχθρόν.

Au. Ver.—8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

God brought him forth, &c.—unicorn. See notes on xxiii. 22.

And shall break their bones.

Gesen.—רָגַם, pr. resecuit, ut Syr.  et Arab. . In V. T. semel sq. dat.

reposuit, asseruavit. Zeph. iii. 3: אֵל גִּרְמֵי, *nihil reponunt in diem crastinum.* Optime ita LXX, οὐχ ὑπελείποντο. Vulg., non relinquebant ad mane. Cf. יִצְחָק, Gen. xxvii. 36, adde , Cor. xi. 87.

Pi. רָגַם (denom. a רָגַם) ossa derosit. Num. xxiv. 8: comedit gentes, hostes suos, וְעֶצְמוֹתֵיהֶם יִנְהָם, *et ossa eorum derodit.* Hinc translate Ez. xliii. 34: *ebibes et esugues illud* (poculum) וְעֶצְמוֹתֵיהֶם יִנְהָם, *et testes eius rodes*, i. e., lambes, ne guttam quidem vini in illo relictura.

Prof. Lee.—Pih. רָגַם, *Shall utterly cut away, destroy*, Numb. xxiv. 8, *their bones*, i. e., strength; Ezek. xxiii. 34, וְעֶצְמוֹתֵיהֶם, *her vessels*, i. e., of wine. How the “*reposuit*,” “*derodit*,” rodes, i. e., “*lambes*,” of Gesenius, in these several places, can either be derived or defended, I know not.

And pierce them through with his arrows.

Bp. Patrick.—Or, as some translate the Hebrew words, “*break their arrows in pieces*,” i. e., quite disarm them.

Booth.—And in their blood (they shall) bathe their arrows. So *Ged.*

Prof. Lee.—רָגַם, *Dash* violently, the foot into blood, Ps. lxviii. 24. — arrows at one, Num. xxiv. 8.

Rosen.—רָגַם, *Et tela ejus*, unumquodque telorum ejus *transfiget*, sc. cos, hostes, subaudito suffixo ex וְעֶצְמוֹתֵיהֶם, quod præcedit. Vel: *tela ejus*, hostis, *conquasabit* populus Israeliticus. Sensu haud multum abludit, quod Hos. i. 6, *arcus confringi* dicitur.

Ver. 9.

Au. Ver.—*As a lion and as a great lion.* See notes on xxiii. 24; and on Gen. xlix. 9, page 149.

Ver. 13.

Au. Ver.—*Silver and gold.*

Ged.—Silver or [Sam., Syr., Arab.] gold.

Au. Ver.—*But what the Lord saith.*

Ged.—But what the Lord saith to me [Sam., Syr.].

Ver. 14.

— לְכָה אִישׁ צִדְדֵי וְעֶצְמוֹתֵיהֶם יִנְהָם
הִנֵּה לְצִמְחָה בְּאַחֲרֵית הַיָּמִים׃

— δεῦρο συμβουλευέσω σοι, τί ποιήσει δ λαὸς οὗτος τὸν λαόν σου ἐν ἑσχάτου τῶν ἡμερῶν.

Au. Ver.—14 And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

Pool.—*Advertise thee*, or, *inform thee* [so Rosen.], to wit, concerning future things, as it here follows, for this word seems inseparably joined with the following. Others, *give thee counsel*, and tell thee *what this people*, &c. So it is a short and defective speech, such as we have Exod. iv. 5; xliii. 8. And by *counsel* they understand that which is related Numb. xxv. 1, 2; which was done by Balaam's counsel, Numb. xxxi. 16; Rev. ii. 14. But the former sense is more unforced and agreeable to the following words as they lie. *In the latter days*: not in thy time, therefore thou hast no reason to fear, but in succeeding ages, as 2 Sam. viii. 2, &c.

Bp. Patrick.—*I will advertise thee*, &c.] But before I go, permit me to give thee some advice. So the Hebrew word *jaatz* constantly signifies, “*to give counsel*.” And so the Vulgar here translates it; but took it for the wicked advice, which we read, in the next chapter, was executed after Balaam's

departure, and of which he was certainly the author (ch. xxxi. 16), and therefore thus translates the next words, "What thy people shall do unto this people." But the Hebrew text and the LXX are directly contrary unto this; being as we translate the words, "What this people shall do to thy people." Therefore Onkelos, to take in the foregoing sense, without altering the latter part of the verse, puts in one word, and makes the whole run thus: "I will give thee counsel what to do, and (will show thee) what this people shall do to thy people in the latter days." And the Jerusalem Targum more largely and plainly, "I will advise thee what thou shalt do to this people; make them to sin: otherwise thou shalt not have dominion over them; but this people shall domineer over thy people in the latter end of days."

Rosen.—*Prædicam tibi, quid hic populus populo tuo post multas atates facturus sit.* פָּרַעְתִּי hic habet notionem prædicendi, quasi monendi de rebus futuris, non vero consilium dandi, uti non pauci interpp. voluerunt, qui de consilio Bileami xxxi. 16 memorato cogitarunt.

Ver. 15.

Au. Ver.—*And he took up his parable.* See notes on xxiii. 7.

Ver. 16.

Au. Ver.—*Falling into a trance, &c.* See notes on verse 3.

Ver. 17.

אֶרְאֶהוּ וְלֹא אֶשְׁכְּנֵהוּ וְלֹא אֶשְׁכְּנֵהוּ
דִּרְתָּ פוֹכֵב מִיִּצְחָק וְקָם שָׁבֶט מִיִּצְחָקֵל
וַיַּחֲזֵק בְּאַתְרֵי מוֹאָב וַיִּקְרַח כָּל-בְּנֵי-שֵׁת :
מלרע

δειξω αὐτῷ, καὶ οὐχὶ νῦν. μακαρίζω, καὶ οὐκ ἐγγίξει. ἀνατελεῖ ἄστρον ἐξ Ἰακώβ, ἀναστήσεται ἄνθρωπος ἐξ Ἰσραὴλ. καὶ θραύσει τοὺς ἀρχηγοὺς Μωάβ. καὶ προνομεύσει πάντας υἱοὺς Σήθ.

Au. Ver.—17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab [or, smite through the princes of Moab], and destroy all the children of Sheth.

Bp. Patrick.—*I shall see him.* Or, *I do see him* (for the future tense is often used for the present); that is, he saw the person of

whom he was going to speak, represented to him in a vision.

But not now. He saw him not as in being, now at present, but to come in future times.

Ged., Booth.—

I see it, though it will not be now:

I behold it, though the event is not near:

Rosen.—וִידֵעַ וְלֹא עָדָה, *Video illud sed non nunc*, i.e., prævideo rem multa post secula futuram, non brevi; rem, quam, inter futuros eventus veluti remotam, intueor. Alii suffixum ad וִידֵעַ vertunt cum, sc. regem, ex Israele proditurum, de quo statim.

The corners, i.e., the borders. So Pool, Rosen.

Booth.—The two corners.

Prof. Lee.—In Num. xxiv. 17, וִידֵעַ has been taken by some to denote *both sides*, dual constr. i.e., *every part*; several of the versions translate it by *chiefs*, *princes*, as being *prominent* persons. Probably, *and shall crush the companies of Moab*. Arab. قَدَمَ, agmen hominum.

And destroy all the children of Sheth.

Bp. Patrick.—*Destroy all the children of Sheth.* They who interpret this of David, take Sheth to have been some great person in that country, or some place of great note, the inhabitants of which are here threatened to be destroyed. But these are mere conjectures, which have no foundation in history; whereas, if we understand it of Christ, and translate the first word, *not he shall destroy*, but (as Castalio and others do) *he shall rule over*, the sense is very remarkable; it being a prophecy, that, in the times of the Messiah, there shall be no longer such a distinction as God now made between the Israelites and other nations (by the peculiar laws he gave them at their entrance into Canaan), but all mankind, who are equally descended from Seth, shall be united under his government. And thus not only Lyranus, and Abulensis, and others interpret it, but Onkelos also, whose words are, "He shall have dominion over all the sons of men:" for he thought it reasonable, by *the children of Sheth*, to understand all mankind who were propagated from him, who succeeded in the place of Abel that was killed; all the seed of Cain perishing in the flood.

Ged., Booth.—And the crown [Sam. וִידֵעַ] of every son of sedition.

Gesen.—And shall destroy all the children of pride.

Rosen.—In verborum מִצְרַיִם וְעַתָּה versionem magnopere dissentiunt interpretes. Et ante omnia notandum, codicem Sam. pro וְעַתָּה legere וְעַתָּה, *vertex*, quod referri deberet ad מִצְרַיִם, ita ut sensus esset, *contundet principes Moabi et verticem filiorum Seth*. Fortasse hunc locum ita legit olim Jeremias, qui huc manifeste adludit xlviii. 45, ubi calamitates Moabitarum describit: *ignis exiit Chesbone, et flamma e Sichone* (cf. xxi. 28), *et absumsit angulum Moabi, verticemque* (וְעַתָּה) *filiorum sonitus* (וְעַתָּה), i. e., tumultus, belli, bellicosos. *Vertex* autem *Moabitarum* esset Rex ejus gentis. Sed potuit etiam fieri, ut Jeremias וְעַתָּה data opera mutarit in וְעַתָּה, sicuti pro מִצְרַיִם posuit וְעַתָּה. Lectionem tamen Masorethicam referunt omnes interpp. antiqui, quamquam in illius interpretatione in diversas abeunt partes. LXX וְעַתָּה vert. προνομύσει, quod Hesychio est, ἀρπάξει, κατασφύξει, αἰχμαλωτεύει, Suidæ ληΐξει et αἰχμαλωτίζει. Symmachus ἐρευνήσει, quomodo hoc verbum Hebr. etiam reddunt Syrus et Chaldaeus Jes. xxii. 5. Onkelos et Arabs Erp.: *dominabitur*. Vulgatus: *vastabit*. Syrus; *et subjiciet, subjugabit*. Saadiaz: *et tremefaciet*. E recentioribus Castellus in Heptaglotto verbo וְעַתָּה notionem *dominandi* tribuit, quam præter interpretes antiquos etiam confirmari dicit usu Arabum, quibus וְעַתָּה, *regionem patentem* significat, et hinc etiam Armenis *Kirak, karuk*, sit *potens*. Sane significato *dominandi* huic loco bene conveniret, modo ea probari possit argumentis solidioribus quam Castellus attulit. Vix dubium est, וְעַתָּה esse verbum *privativum* a וְעַתָּה, *murus* derivatum, et significare *diruere, destruere*, quo significato וְעַתָּה Talmudicis usurpatur, uti iisdem וְעַתָּה est *vastatio, destructio*. Eodem *destruendi* significato particip. hujus verbi occurrit Jes. xxii. 5, ad quem loc. cf. not. De מִצְרַיִם similis est interpp. dissensus. Plures *filiis Sethi* indicari putant omnes homines, quod nos omnes Sethi, filii Adami (Gen. iv. 25), posterii sumus. Ita Onkelos. Sed non est credibile, vatem hoc dicere voluisse, omnes populos ab Israelitis vastatum iri. Quodsi מִצְרַיִם h. l. nomen proprium sit, magis probabile fuerit, *Sethiis* indicari populum aliquem Moabitis et Amalekitis vicinum, cujus notitia interiit. Qui מִצְרַיִם pro nomine appellativo habent, in diversas abeunt partes. Nonnulli, illud ad מִצְרַיִם, *ponere* referentes, vertunt *filiis fundamenti* sive *sedis*, intelliguntque populos, qui sedem firmam et tran-

quillam habeant; quod de Moabitis dicitur Jer. xlviii. 11. Alii interpretantur *filiis natis* sive *ani* (quo significato מִצְרַיִם legitur 2 Sam. x. 4; Jes. xx. 4), qua appellatione intelligi existimant vel populos incestuoso cultui Baal-Peoris deditos, quales erant Moabitæ. Alii aliter explicant. Ceteris verisimilior est eorum sententia, qui arbitrantur, מִצְרַיִם positum esse contracte pro מִצְרַיִם sive מִצְרַיִם a מִצְרַיִם, quod dicitur de strepitu et tumultu, v. c. undarum, et deinde de strepitu et tumultu militari Jes. xiii. 4; Jer. li. 55; Am. ii. 1, quibus locis forma substantiva מִצְרַיִם legitur. Extat vero מִצְרַיִם cum מ radicali Thren. iii. 47, ubi jungitur מִצְרַיִם מִצְרַיִם quod de eversione rerum et calamitate gravissima dicitur. Quæ explicatio eo magis probatur, quod qui h. l. vocantur מִצְרַיִם, iidem Jer. xlviii. 45 dicuntur מִצְרַיִם, vocabulo prorsus synonymico. Qui hanc interpretationem adsciscunt, per *filiis strepitus* sive *tumultus bellicosi* intelligendos putant populos Israelitis vicinos, Moabitas, Ammonitas, Edomitas, eis semper infestos, sive, ut verbis prophetæ utamur, belli strepitus excitantes.

Ver. 18.

וְעַתָּה מִצְרַיִם וְעַתָּה מִצְרַיִם
וְעַתָּה מִצְרַיִם וְעַתָּה מִצְרַיִם

καὶ ἔσται Ἐδὼμ κληρονομία, καὶ ἔσται κληρονομία Ἡσαὺ ὁ ἐχθρὸς αὐτοῦ. καὶ Ἰσραὴλ ἐποίησεν ἐν ἰσχύϊ.

Au. Ver.—18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

Pool.—His enemies, the Israelites. *Do valiantly*, or, *gain power*, or *riches*, or *victory*, all which are comprehended in this phrase.

Booth.—

8 And Esau shall be his possession;

Also Seir, his enemy, shall be his possession:

For Israel shall do valiantly [so Ged.].

Rosen.—וְעַתָּה מִצְרַיִם, *Eritque Idumæa possessio, eritque Seir possessio hostium suorum*, i. e., Israelitarum. וְעַתָּה Aben-Esra monet esse nomen adjectivum formæ מִצְרַיִם, Lev. xv. 33, et מִצְרַיִם, Prov. xxvii. 7, hic vero pro substantivo מִצְרַיִם usurpari. *Seir* fuit nomen montium Idumæorum, quos hujus terræ aborigines habitaverant, qui nominantur Gen. xxxvi. 20—30, et postea cum Esavi posteris in unam gentem coaluerunt. Hic autem *Seir* ex parallelismo membrorum

positum est pro Idumæa. Verba **יִשְׂרָאֵל עָלֶיךָ** plur. vertunt: *Israel opes s. diritias comparabit*, quod **יִשְׂרָאֵל** nonnullis in locis hanc significationem habet. Sed **יִשְׂרָאֵל עָלֶיךָ** potius significat *agere strenue et feliciter*, veluti 1 Sam. xiv. 48; Ps. lx. 14; cviii. 14; cxviii. 15, 16.

Ver. 19.

וַיֵּרָא מִיַּעֲקֹב וַיֹּאמֶר שְׂרִיד מְצִיר :
כַּי לִי עֲשֶׂה וְאֶפְסֵה יִשְׂרָאֵל עָלֶיךָ
 καὶ ἐξεγερθήσεται ἐξ Ἰακώβ, καὶ ἀπολεί-
 σωζόμενον ἐκ πόλεως.

Au. Ver.—19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

Booth.—

19 One from Jacob shall have dominion,
 And shall destroy their remaining cities.

Rosen.—**וַיֵּרָא מִיַּעֲקֹב**, *Et dominabitur ei*, Edomo, *e Jacobo oriundus rex*. **וַיֹּאמֶר שְׂרִיד מְצִיר**, *Et perdet residuos ex quaque urbe*. **יִשְׂרָאֵל עָלֶיךָ** collective denotat reliquas Edomitarum urbes.

Ver. 20.

וַיֵּרָא אֶת־עַמְלֵק וַיֹּאמֶר מִשְׁלֹ וַיֹּאמֶר
רֹאשִׁית גּוֹיִם עַמְלֵק וְאַחֲרֵיהֶוּ עֲדָי
אַבְדָּ :

καὶ ἰδὼν τὸν Ἀμαλῆκ, καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν. ἀρχὴ ἐθνῶν Ἀμαλῆκ, καὶ τὸ σπέρμα αὐτῶν ἀπολείται.

Au. Ver.—20 And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations [*or*, the first of the nations that warred against Israel, Exod. xvii.]; but his latter end *shall be* that he perish for ever [*or*, *shall be* even to destruction].

Bp. Patrick.—*He took up his parable.*] See ver. 3.

Amalek was the first of the nations.] The most eminent among the neighbouring nations, or one of the most noble, as Bochart renders it, gens una è nobilissimis.

But his latter end shall be that he perish for ever.] This God commanded Saul to execute (1 Sam. xv. 3), according to the doom passed upon them, after their fight with Israel (Exod. xvii. 14, 16), and he lost his kingdom for doing his work imperfectly. Onkelos paraphrases the whole verse in this manner: "Amalek was the beginning of the wars with Israel, therefore his end shall be to perish for ever." The Jerusalem Targum more plainly, "The Amalekites were the first people that made war

against Israel; and in the latter days they shall make war against them," &c.

Rosen.—**וַיֹּאמֶר שְׂרִיד מְצִיר**, *Principium gentium*. Ita vocantur Amalekitæ, quod hic populus illo tempore antiquissimus inter populos Cananæos erat, coll. Genes. xiv. 7. Nec minor Amalekitarum antiquitatis apud Arabes gloria, ut non Ismaelitæ solum, sed et ipsi Joctanitæ recentes illis videantur. Vid. *Alterthumsk.*, Vol. iii., p. 90, 91. **וַיֹּאמֶר שְׂרִיד מְצִיר**, *Postrema ejus tempora ad perniciem*, i. e., ipsi quoque tandem peribunt. Cod. Samar. pro **וַיֹּאמֶר שְׂרִיד מְצִיר** distinguit **וַיֹּאמֶר שְׂרִיד**, ita et Syrus: *et posteritas ejus peribit in æternum*. Hanc lectionem præferendam quoque putat Michaëlis.

Ver. 21, 22.

וַיֵּרָא אֶת־הַקֵּנִי וַיֹּאמֶר מִשְׁלֹ וַיֹּאמֶר
נִיאֲמַר אִתְּךָ מִשְׁלֹ וְאֶפְסֵה יִשְׂרָאֵל עָלֶיךָ
כַּי לִי עֲשֶׂה וְאֶפְסֵה יִשְׂרָאֵל עָלֶיךָ
אֶפְסֵה יִשְׂרָאֵל עָלֶיךָ :

21 καὶ ἰδὼν τὸν Κεναῖον, καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν. ἰσχυρὰ ἡ κατοικία σου. καὶ ἐὰν θῆς ἐν πέτρᾳ τὴν νοσσιάν σου, 22 καὶ ἐὰν γένηται τῷ Βεῶρ νοσσιὰ πανουργίας, Ἀσσυρίοι αἰχμαλωτεύσουσί σε.

Au. Ver.—21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.

22 Nevertheless the Kenite [Heb., Kain] shall be wasted, until Asshur shall carry thee away captive [*or*, How long *shall it be* ere Asshur carry thee away captive?].

22 Nevertheless the Kenite shall be wasted.

Pool.—The words may be rendered thus, *shall be wasted. How long?* to wit, shall they be thus wasted? (these particles being oft used abruptly and pathetically in the same manner, Ps. vi. 3; xc. 13; Isa. vi. 11;) till Asshur comes, *Asshur shall carry thee away captive.*

Ged.—*Yet thy nest shall be demolished; and the cunning* [for **וְסֶסֶד** Ged. reads **וְסֶסֶד**] of Asshur will captive thee.

Booth.—

22 Yet shall the nest be destroyed:

And at length Asshur shall take thee captive.

Rosen.—22 *Tamen submovebitur Kain. Quousque? Assur te captivum abducat.* **וְסֶסֶד יִשְׂרָאֵל עָלֶיךָ**, *Erit ad abolendum s. summovebendum*, i. e., summovebitur. Ita infinitivus

cum præmisso ל post verbum וַיֹּאמֶר et alias est *passive* capiendus, ut Jos. ii. 5. וַיִּשְׁעַר הַיָּמִין, *erat porta ad claudendum*, i. e., instabat tempus, quo claudi debuit porta: Deut. xxxi. 17, וַיִּשְׁעַר הַיָּמִין, *consumetur*. Cf. Gesen. *Lehrg.*, p. 787. Quod Bileamus hic præ-nunciat, eos haud longe, uti videtur, post tempore ab Assyriis captivos abductum iri, ita evenisse, non est proditum. Veteres in hoc vs. nonnulla aliter ac nos legisse videntur. In Cod. Sam., pro עַד מָשָׁה הַיָּמִין ita legitur: עַד מָשָׁה הַיָּמִין, *donec ex Assyria inquilinus, incola, tuus redeat*: הַיָּמִין exhibet quoque unus codex ex illis, quos Rossius inspexit. LXX, καὶ ἐὰν γένῃται τῷ Βαίῳ νοσσιὰ πανουργίας, Ἀσσύριοι αἰχμαλωτεύσουσί σε, *et si factus fuerit Beor nidus astutiae, Assyrii te capient*, ac si in codice suo ita scriptum reperissent: וַיִּשְׁעַר הַיָּמִין לְבֵשׁ. *Beor* autem pro nomine proprio, forsitan ducis alicujus Kinæorum vel Moabitarum, videntur accepisse. Itaque juxta illam legendi rationem sensus hic erit: si posueris in petra nidum tuum, illaque rupes Kinæorum duci *nidus* sit *astutia*, hoc est, habitatio et quasi nidus, in quo astute latitet; tamen Assyrii te captivum abducent. Vulgatus: *sed si in petra posueris nidum tuum, et fueris electus de stirpe Cin, quamdiu poteris permanere? Assur enim capiet te*; quasi ita Hebræa legisset: כִּי אִם חָשַׁם בְּסֵלַע, *quasi ita Hebræa legisset: כִּי אִם חָשַׁם בְּסֵלַע*, hoc sensu: sed etiamsi ad rupes tuas confugeris, et ibi habitationem tuam in loco adhuc munitiore constitueris, imo quantumvis extiteris juvenis electus et robustus; non tamen poteris diu consistere; Assyrii enim te depopulabuntur et captivum abducent. Quod attinet ad codices hodiernos, in cod. Rossiano 16 omissum est כִּי. Totum autem כִּי omittunt varii codd. Targumici, ex Rossianis 5, 12, 16, ac quatuor editi, Constantinopolitani ab annis 1502, 1522, 1546, Thessalon. 1516. Ex quibus omnibus hoc saltem potest intelligi, hunc vs. ad ea pertinere loca, quæ critici vocant adfecta.

Ver. 23.

וַיִּשְׁאָל מֹשֶׁה מִן ה' וַיֹּאמֶר אֵלָיו מִי יִחַי
מִשְׁכָּן אֵל :

καὶ ἰδὼν τὸν ὄγ, καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ, εἶπεν. ὦ ὦ, τίς ἔξῃσεται. ὅταν θῇ ταῦτα ὁ θεός;

Au. Ver.—23 And he took up his parable, and said, Alas, who shall live when God doeth this!

Bp. Patrick.—23 *He took up his parable, and said.*] See ver. 3.

Alas, who shall live when God doeth this!] What miserable times will those be, when the Assyrians shall overrun a great part of the world! how few will escape their devastation! or, who would not desire rather to die, than live in those days?

But some, I observe, refer this not to what goes before, but to what follows; which relates to the desolations made by the following empires, especially the Roman.

Rosen.—*Heu! quis vivet?* quis tamdiu viveret, ut posset coram intueri, quæ porro raticinor? הֵיכָּה אֵל, *A ponendo eum istud, vel ista, i. e., cum Deus id fecerit*. Sunt, qui הֵיכָּה hic pro *Dei* nomine habeant, hoc sensu: quis vivet, quum fecerit illud Deus? Sed malumus הֵיכָּה h. l. pro pron., quod alias הֵיכָּה est, habere, ut Gen. xix. 8, 25; xxvi. 3, 4; Lev. xviii. 27; 1 Chr. xx. 8. Illustratur hæc constructio ex Jes. xlv. 7, ubi post כִּי cum suffixo sequitur *casus accusativus* (כִּי עָשָׂה יְהוָה), *Vid. et Ez. xv. 7: כִּי עָשָׂה יְהוָה, cum posuero faciem meam in eos*. Recte Onkelos hujus loci sensum expressit ita: *væ peccatoribus qui vivent, cum fecerit Deus ista*. הֵיכָּה nonnulli post interp. Samar. referendum putant ad עָשָׂה, *desolari, vastari*. Nec ob stare putant puncti diacritici diversitatem, quum constet v olim una ratione pronuntiatum fuisse, nempe ut Syriacum א. Tunc erit sic vertendum: *quis vivet, cum Deus eum vastarit*, i. e., perdidit. Sic Michaëlis quoque hæc verba videtur intellexisse; nam in notis ad vers. vernaculam h. l. dicit, proprium sensum esse: *wer kann leben, wenn Gott ihn unglücklich macht?*

Ver. 24.

וַיֹּאמֶר מֹשֶׁה מִן ה' וַיֹּאמֶר אֵלָיו מִי יִחַי
מִשְׁכָּן אֵל :

καὶ ἐξελεύσεται ἐκ χειρῶν Κιτταίων, καὶ κακώσουσιν Ἀσσοῦρ, καὶ κακώσουσιν Ἑβραῖους, καὶ αὐτοὶ ὁμοθυμαδὸν ἀπολοῦνται.

Au. Ver.—24 And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

Bp. Patrick.—24 *Ships shall come from the coast of Chittim.*] Whether this prophecy hath respect (in the word Chittim) to the Greeks or to the Romans, or to both, it was plainly fulfilled, as the learned Huetius

observes. But it must be noted, that not only St. Jerome, but Onkelos, and Jonathan, and the Jerusalem interpreter, and the Arabic, understand by Chittim the country of Italy, or some part thereof. And Bochartus proves, by many arguments, that the people of that country did descend from Chittim (see Gen. x. 4). Yet it is not likely that Chittim, being the son of Javan who peopled Greece, went so far at first from the rest of his brethren; but his children peopled some part thereof: from whence, in aftertimes, when they were increased, they sent colonies into Italy; particularly Macedonia is called by the name of Chittim, in the Book of Maccabees (1 Mac. i. 1; viii. 5); and therefore I take the Greeks under Alexander to be here intended in the first place, and then the Romans in the next; each of them fulfilling the several parts of this prophecy.

Shall afflict Ashur.] This was done by Alexander, who overthrew the Persian empire, which ruled over the Chaldeans and Assyrians. So Theodoret understands the word Chittim, to signify Alexander and his Macedonians, whose country was anciently called *Μακερία*, as Hesychius tells us, they being a mixture (as Mr. Mede probably conjectures in his forty-eighth Discourse, p. 377), of the sons of Madai and Chittim. The Romans, indeed, afterward overthrew the Greek empire, but we do not read that they made war against the Assyrians till the time of Trajan, who subdued them, and reduced them into a province, as Dio relates (lib. lxxviii.).

Shall afflict Eber.] This was done by the Romans, not by the Grecians. For we are to understand by Eber, the Hebrew nation, called the *children of Eber*, Gen. x. 21. So the LXX translate it, *τοὺς Ἑβραῖους*: the name of Hebrews being as plainly derived from Eber, as that of Jews from Judah. Now they were not afflicted by Alexander in his conquests, but rather kindly treated by him: and therefore this cannot be meant of the Greeks; unless we will think it fulfilled in the time of Antiochus, who descended indeed from the Macedonians, but did not come from that country; nor did he afflict them long, much less make them desolate, as the Romans under Vespasian and Titus did; which seems to be here intended.

He also shall perish for ever.] This doth not refer to Eber, but to the nation that afflicted him, viz., the Roman empire, which

he prophesies shall not always afflict others, but at last be utterly destroyed itself. Aben Ezra, indeed, refers it to the kingdom of the Seleucidæ, or the Greek empire: but R. Isaac, before mentioned, thinks the destruction of the Romans is intended in this prophecy; only he fancies it is to be accomplished by a Christ not yet come.

Rosen.—*וְיָצְאוּ מִן הַיָּם*, *Et naves ex manu*, i. e., *a parte Cittaorum*, sc. advenient. *וְיָצְאוּ* significare *naves*, patet ex Jes. xxxiii. 21, ubi *וְיָצְאוּ* tanquam synonymum *וְיָצְאוּ* ponitur. Scribitur Pluralis hic defective, pro *וְיָצְאוּ*, cf. ad Ez. xxx. 9. Sed pro *וְיָצְאוּ* olim videtur voc. lectum fuisse ad *וְיָצְאוּ*, *egredi* referendum. Nam 1) LXX legerunt *וְיָצְאוּ*, vertunt enim: *καὶ ἐξελύσονται ἐκ χειρὸν Κερταίων*. 2) Textus Samar. exhibet *וְיָצְאוּ* et interpres ejus: *ezire eos fecit* (liberavit) *ex manu Cuthæi*, cod. Samarit. 61 vero habet *וְיָצְאוּ*, et 62 cum Alexandrinis *וְיָצְאוּ*. 3) Unus cod. Kennicottianus, sed recentioris ætatis ex Seculo 15. Hebræo-Latinus (No. 69), cum Jod legit *וְיָצְאוּ*, et alius, vetustus, cum rasura *וְיָצְאוּ*; legebatur sine dubio olim *וְיָצְאוּ*. Cod. de Rossianus secundus *וְיָצְאוּ*, et decimus primus *וְיָצְאוּ*. Vulgatus habet: *venient in triremibus de Italia*. Onkelos: *coetus emittentur ex Cittaïs*, Syrus: *et legiones egredientur e terra Cittaorum*. Attamen hos quoque interpp. cum LXX pro *וְיָצְאוּ* legisse *וְיָצְאוּ*, certe dici nequit, quoniam substantiva illa, *triemes* Vulgati, *coetus* Onkelosi, et *legiones* Syri respondent nomini *וְיָצְאוּ*, ad quod necessario verbum ei aptum supplendum fuit. Michaëlis et Dathius lectionem Alexandrinorum præferunt masorethicæ. Chittim esse Latium opinio erat multorum. Verum seriore ætate Maccaica Hebræos *וְיָצְאוּ*, *Macedoniam* appellasse (1 Macc. i. 1 Alexander egressus dicitur *ἐκ τῆς γῆς Χερρείου*), ex iis quæ Michaëlis attulit in *Suppl.*, p. 1377, dubium esse vix nequit. Attamen proprie *וְיָצְאוּ* fuisse priscum Cypri insulæ nomen, persuasum est Gesenio in *Commentar. ad Jes.* xxiii. 1, auctoritate potissimum Josephi, qui *Antiqq.* i. 6, 1. Geneseos cap. x. illustrans hæc scribit: *Chethimus insulam Chethim occupavit, quæ nunc Cyprus vocatur, unde Hebræi translato nomine omnes insulas et maritima pleraque Chethim dixerunt*. Indicium meæ explicationis in una Cypri urbe superest, quæ sola nomen servavit. Citium enim ab his, qui ad Græcismum nomen detorserunt, vocatur, ne sic quidem multum a Chethimo abludens.

Conf. *Alterthumsk.*, vol. iii., p. 378. Additur: וְנָשָׂא אִשָּׁה וְנָשָׂא אִשָּׁה, *Et affligent Assurem et affligent Heberum*, "nomine γεναίρχου vocantur, pro more Scripturæ, posterī Hebræi et Arabes, qui paruerunt Alexandro ejusque successoribus: aut *Heber* dicuntur *Trans-Euphratenses* (עֶבְרֵי טְרַנְסֵי עֻפְרַתִּים Gen. x. 21). At posterior quidem sensus magis placet, quod Bileam vaticinatur Assyriorum clades in superioribus verbis, quibus nullos aptius potuit conjungere, quam reliquos populos, qui trans Euphratem in vicina degebant, quos omnes Alexander, ejusque successores, subegerunt." Cleric. Verum ad Alexandrum Macedonem hæc sine ratione idonea referuntur; cf. ad vs. 19. Nomine עַר et Hyde in *Histor. Relig. Vett. Persar.*, p. 51 sqq. edit. sec., ubi pluribus de hoc loco disputat, regionem *Trans-Euphrateam*, seu potius *Trans-Tigritanam* significari autumat, ut sit exegeticum τοῦ Ἰσραὴλ, hoc sensu: *affligent Assyriam et totam transflevialem regionem*. וְנִשְׁמַד עַר אִנְכִּי, *Et tandem et hic peribit*, quod num de Hebero, an vero de illo, qui ipsum sit oppressurus, intelligendum sit, dubium est.

Ver. 25.

Au. Ver.—25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

Pool, Bishop Patrick, Rosenmüller.—*To his place*, i. e., to Mesopotamia. *Object.* He went only to Midian, where he was slain, Numb. xxxi. 8. *Ans.* 1. He is said to return home, because he intended and began to do so, though he was diverted by the Midianites; for men in Scripture are oft said to do what they design or attempt to do, as Exod. viii. 18; Numb. xiv. 40. *Ans.* 2. He did go home first, though afterwards he returned to the Midianites, either because they sent for him, or to recover his lost credit, and to do that by policy which he could not do by charms, to which purpose he gave them that devilish counsel which was put in practice, Numb. xxv., and that by his advice, Numb. xxxi. 16; Rev. ii. 14.—*Pool.*

CHAP. XXV. 1.

וַיִּהְיֶה הָעָם לְזִנּוֹת אֲלֵיבְנֹת מִזְרָאִים —

— και ἐβεβηλώθη ὁ λαὸς ἐκπορνεῦσαι εἰς τὰς θυγατέρας Μωάβ.

Au. Ver.—1 And Israel abode in Shittim,

and the people began to commit whoredom with the daughters of Moab.

Began to commit whoredom. So most commentators.

Ged.—Profaned themselves [LXX] by committing whoredom, &c.

Rosen.—*Cæpit populus ad Moabitides scortatum ire*; sive si cum LXX pro ἡγῆσθαι legas ἡγῆσθαι, *profanatus est populus scortando cum Moabitidibus.*

Ver. 3.

וַיִּשְׁתָּאֵל יִשְׂרָאֵל לְבַעַל פְּעֹר וַיִּחַר אֶת־יְהוָה בְּיִשְׂרָאֵל :

καὶ ἐτελέσθη Ἰσραὴλ τῷ Βεελφεγώρ. καὶ ὠργίσθη θυμῷ κύριος τῷ Ἰσραὴλ.

Au. Ver.—3 And Israel joined himself unto Baal-Peor: and the anger of the Lord was kindled against Israel.

And Israel.

Ged., Booth.—And some of the people of [Sam.] Israel.

Joined himself unto. So Pool, Patrick, Gesen., Lee, Rosen.

Bp. Patrick.—This seems to signify, that they were devoted to the service of this idol in great affection; with which they performed the forenamed actions.

Michælis, Ged., Booth.—"Wore the badges of Baal-Peor." By binding their heads with fillets to his honour, and thus openly avowing their idolatry.—*Ged.*

Ver. 4.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה קַח אֶת־כָּל־רֹאשֵׁי הָעָם וְהוֹקֵעַ אוֹתָם לִפְנֵי יְהוָה נִשְׁתָּאֵל הָעָם וַיִּשְׁתָּאֵל יִשְׂרָאֵל :

καὶ εἶπε κύριος τῷ Μωσῇ. λάβε πάντας τοὺς ἀρχηγούς τοῦ λαοῦ, καὶ παραδειγμάτισον αὐτοὺς κυρίῳ κατέναντι τοῦ ἡλίου, καὶ ἀποστραφήσεται ὀργῇ θυμοῦ κυρίου ἀπὸ Ἰσραὴλ.

Au. Ver.—4 And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

Ken.—"And the Lord said unto Moses: Take all the heads of the people, and hang them up before the Lord, against the sun." If these words do not mean, that he was to hang up all the people; they must mean all those who were heads or judges of the people. But neither were these judges to be hanged up; because, in the next verse, Moses commanded these very judges to

slay (each in his proper division) such of the people, as had then been idolatrous. The truth is, that some words have been here omitted in the Samaritan text, and some in the Hebrew; and both, taken together, will complete the sense, thus: "And the Lord said unto Moses: Speak unto all the heads of the people; and let them slay the men, that were joined to Baal Peor, and hang them up before the Lord against the sun," &c. So Houbigant, Horsley, Ged., Booth.

Geddes.—Take all the chiefs of the people with thee, and let them slay those men who have worn the badges [see notes on verse 3] of Baal-peor [Sam.]; and hang them up before the Lord until sunset, &c.

Pool.—The sense is, either, 1. *Take*, to wit, to thyself and thy assistance, *all the heads*, i. e., the *judges*, as they are called ver. 5, or rulers, *of the people*; and in their presence, and by their help, *hang them*, i. e., the people now mentioned [so Rosen.], to wit, such of them as were guilty, as was said ver. 1. And this sense seems to be favoured by the next verse, where the execution of this command is mentioned, *Moses said unto the judges of Israel*, whom he had taken to himself and called together, *Slay ye every one his man*, i. e., each of you execute this command of God, and hang up the delinquents under your several jurisdictions. Or, 2. *Take*, i. e., apprehend, *all the heads*, i. e., the chief, *of the people*, such as were chief, either in this transgression, or rather in place and power, who are singled out to this exemplary punishment, either for their neglect in not preventing, restraining, or punishing the offenders according to their power and duty, or for their concurrence with others in this wickedness, which was more odious and mischievous in them than in others. And then this must be necessarily limited to such *heads* as were guilty, which is evident from the nature of the thing, and from the words of the verse. And so these *heads of the people* differ, as in name and title, so in place and dignity, from the *judges of the people*, ver. 5, which may seem to note the superior magistrates, even the seventy elders, which being persons of great worth and piety, chosen by God, and endowed with his Spirit, most probably kept themselves from this contagion, and therefore were fitter to punish others; and *the heads of the people* seem to be the

inferior magistrates, the rulers of tens, or hundreds, or the like, who as they did many of them partake with the people in other rebellions, so probably were involved in this guilt. Now these are to be hanged up as other malefactors and condemned persons were, Deut. xxi. 23; 2 Sam. xxi. 6. *Before the Lord*; to the vindication of God's honour and justice. *Against the sun*, i. e., publicly, as their sin was public and scandalous; and speedily, before the sun go down. But withal this phrase may signify, that these also must be taken down about sun-setting, as other malefactors were [so Rosen.], Deut. xxi. 23.

Bp. Patrick.—*Take all the heads of the people, and hang them up.* The plain meaning seems to be, that he should *take*, i. e., cause to be apprehended, "the heads of the people," i. e., the rulers of thousands and hundreds, and other principal persons in their tribes, who had been guilty of the foul idolatry before mentioned; and by *hanging them up*, put a stop to the people's lewdness, when they saw these great men made public examples of God's displeasure. For it is very likely, more of the princes of the people were guilty besides Zimri; especially if it be true, which the Samaritan Chronicle affirms, that the daughters of the chief men of Moab were sent finely dressed to allure the Israelites; and one of the king's daughters among the rest. But, though the LXX, and the Vulgar, and Symmachus, thus understand it, that he commanded the heads of the people to be hanged up; yet a great many other ancient translators, and many famous doctors, take the word *otham* (*them* whom he commanded to be hanged up) not to refer to the *heads* of the people, but to such as had joined themselves to Baal-Peor; and they interpret the foregoing words, as if he had bid him "take unto him (i. e., to his assistance) the heads of the people," as they think he did, as is related in the next verse. The judges indeed, there mentioned, seem to be distinct from "the heads of the people;" and Moses did not take them to his assistance, but commanded them to do their duty. Yet it must be acknowledged that there is a great current of interpreters which runs the other way; as if Moses was commanded to order the judges to assemble and call before them such as were suspected; and having examined the fact, accordingly proceeded against them, and punished such as had

offended. Thus the Samaritan copy reads it expressly, and so Onkelos, and the paraphrast called Uzielides, and the Jerusalem Targum, and the Arabic translation of Saadia Gaon: and both the Talmudists and Karaites agree in this sense, as Mr. Selden shows at large, lib. ii. De Synedriis, cap. i., n. 10, and Joh. Coch upon the Gemara of the Sanhedrin, cap. iv., sect. 4, where he observes that Aben Ezra, and Solomon Jarchi thus interpret it, and takes the meaning to be certain, that the heads of the people should divide themselves into several courts of judgment, and examine who had committed idolatry; and after conviction cause them to be hanged. For there is great reason to think the constitution of judges, by Jethro's advice, continued all the time they were in the wilderness; who might easily find out the guilty in their several divisions.

Before the Lord.] i. e., Before the sanctuary; as men who had forsaken the worship of their God, and by his sentence were adjudged to die.

Against the sun.] Openly, that all the people might see, and fear to sin. So both R. Solomon and Aben Ezra expound it. For this was a peculiar mark of the Divine displeasure against idolaters and blasphemers, that they should be hanged up, and publicly exposed, after they had suffered death. For none were hanged alive among the Hebrews; but first stoned (which was the common punishment of the forenamed offenders) and then hanged up *in the eyes of all*; as R. Solomon expounds this phrase *against the sun*.

Rosen.—*Comprehende omnes principes populi eosque suspende Jovæ coram sole.* חָפְצָהּ, *Omnes principes sive primores populi, et suspende eos, non principes, sed eos ex populo qui peccarunt, aut cum peccantibus consenserunt.* Pertinet pron. suffix. in חָפְצָהּ ad nomen diserte non expressum, sed ex contextu sermone intelligendum, ut alias haud raro, vid. ad Ps. cxiv. 2. Hinc recte Onkelos: *duc principes populi, judica, et occide eum, qui reus erit mortis.* חָפְצָהּ, *Jovæ, i. e., ut pœnas dent Jovæ.* חָפְצָהּ, *Coram sole, i. e., usque ad solis occasum; non enim licebat quæquam in patibulo noctu relinquere, Deut. xxi. 22, 23. Ceterum homines non vivi suspendebantur, sed postquam gladio occisi essent, cf. Gen. xl. 19.*

Ver. 5.

וַיֹּאמֶר מֹשֶׁה אֶל-שָׂרְפָי וְיִשְׂרָאֵל הָרֹגוּ
אִישׁ אֶת-שָׂרְפָי הַנִּשְׁמָדִים לְבַעַל פְּעֹר:
καὶ εἶπε Μωϋσῆς ταῖς φυλαῖς Ἰσραὴλ.
ἀποκτείνετε ἕκαστος τὸν οἰκεῖον αὐτοῦ τὸν
τετελεσμένον τῷ Βεελφεγὼρ.

Au. Ver.—5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

Slay ye.

Houbigant and Horsley read וַיֹּאמֶר. "So Moses spake unto the judges of Israel, and they slew every one his men," &c.

That were joined unto, &c.

Michaëlis, Ged., Booth.—Who have worn the badges of, &c. See notes on verse 3.

Ver. 6.

Au. Ver.—*Tabernacle of the congregation.* See notes on Exod. xxvii. 21.

Ver. 8.

וַיָּבֹא אַחֲרָיו אִישׁ-יִשְׂרָאֵל אֶל-חֶקְרָה
וַיִּדְרֹךְ אֶת-שְׁנֵיהֶם אֶת אִישׁ יִשְׂרָאֵל
וְאֶת-הָאִשָּׁה אֶל-חֶקְרָהּ וְגו'

εἰσῆλθεν ὀπίσω τοῦ ἀνθρώπου τοῦ Ἰσραηλ-
ίτου εἰς τὴν κάμινον, καὶ ἀπεκέντησεν ἀμφο-
τέρους, τὸν τε ἀνδρῶπον τὸν Ἰσραηλίτην, καὶ
τὴν γυναῖκα διὰ τῆς μήτρας αὐτῆς, κ.τ.λ.

Au. Ver.—8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

Into the tent.

Ged., Booth.—Into the bed-chamber.

Bp. Patrick.—It is an unusual word in the Hebrew which we translate *tent*; importing a private, secret place like a cave, as *kubba* or *kobba* is thought to signify, which the Arabians call *alcobba*; from whence comes the word *alcove* [so Lee]; which signifies, as Bochartus observes, conclave camerati operis, quo lectus circumdatur; "a room of arched work, which incloses a bed in it" (see his Hierozoicon, par. i., p. ult.).

Through her belly. Vulg., *in locis genitalibus*. So Houbigant, Dathe, Michaëlis, Schulz, Rosenmüller, and Gesenius.

Gesen.—נִדְרָה, cum Suff. נִדְרָה, Num. xxv. 8 (pro נִדְרָה) vel *anus* i. q. chald. נִדְרָה (a rad. נִדְרָה perforavit) vel *vulva* (cf. נִדְרָה) sec. LXX, Vulg.

Rosen.—אֶרְבָּנָה recte LXX, διὰ τῆς μή-
 pas αὐτῆς, et Vulgatus in locis genitalibus.
Ged., Booth.—In the bed-chamber.

Prof. Lee.—קֶדֶה fem. Arab. ^{قُدَّة}, fornic;
tabernaculum. An alcove; a recess, place of
 retirement, tent, Num. xxv. 8. In the latter
 part of the verse we have, אֶרְבָּנָה, which
 has generally been interpreted in reference
 to the person of the Midianitish woman, but
 most probably refers to the place where both
 persons were killed, and therefore should be
 translated in *her tent*, i. e., the tent into
 which Zimri had brought her.

Ver. 9.

וַיְהִי הַמָּוֶת בַּמִּדְבָּרָה אֶרְבָּנָה
 וְעֶשְׂרִים אֶלֶף :

καὶ ἐγένοντο οἱ τεθνηκότες ἐν τῇ πληγῇ,
 τέσσαρες καὶ εἴκοσι χιλιάδες.

Au. Ver.—9 And those that died in the
 plague were twenty and four thousand.

Pool.—Object. They were but 23,000,
 1 Cor. x. 8. *Ans.* The odd thousand here
 added were slain by the judges according to
 the order of Moses, the rest by the imme-
 diate hand of God, but both sorts died of
 the *plague*, the word being used, as oft it is,
 for the sword, or hand, or stroke of God.

Bp. Patrick.—*Those that died—were twenty
 and four thousand.*] There were but twenty
 and three thousand who died of the plague
 itself, as the apostle tells us (1 Cor. x. 8),
 but there were a thousand more taken off in
 the plague time, or *during the plague*, as the
 Hebrew words may be read: for in the
 twenty and four thousand, Moses compre-
 hends all those who were killed by the
 sword, in the day of the plague (as the phrase
 is ver. 18), whereas St. Paul reckons those
 only who died of the pestilence, as many
 have observed, particularly Bochartus (lib.
 ii. Hieroz., cap. 34, par. i.).

Rosen.—*Peste autem illa viginti quatuor
 hominum millia interierunt.* At Paulus
 1 Cor. x. 8 duntaxat 23,000 ponit. Plerique
 respondent, 23,000 a Deo, 1,000 a Pinehaso
 ejusque sodalibus et judicibus cæsa esse,
 Paulum vero intelligere tantum illa 23,000.
 Sed Apostolus non ipsa verba Mosis hic
 allegavit, sed sensum; nec propositum ei
 fuit accurate illam historiam describere, sed
 tantum Corinthios monere, quæ ob peccatum
 illud pœna sit a Deo immissa, multa millia
 ob id occubuisse.

Ver. 12.

לָבוֹן יִמְרֶה הַנָּזִי לָנוּ לְאֶת־בְּרִיתִי
 שְׁלוֹמִים :

ואו קביתא

οὕτως εἶπον. ἰδοὺ ἐγὼ δίδωμι αὐτῷ δια-
 θήκην εἰρήνης.

Au. Ver.—12 Wherefore say, Behold, I
 give unto him my covenant of peace.

Bp. Patrick.—*My covenant of peace.*] The
 word *peace*, in Scripture, comprehends all
 manner of blessings: and therefore this is a
 solemn promise and engagement to make
 him and his family prosperous: the par-
 ticular blessing which he entails upon him,
 following in the next verse. But some will
 have this to signify, that he should be the
 great reconciler of God to his people, and
 make peace between them hereafter, as he
 had done at present. Philo seems to think
 this and the priesthood to be two distinct
 things; when he saith, "God crowned his
 piety, διτταῖς δωρεαῖς, εἰρήνῃ καὶ ἱεροσύνῃ,
 with two gifts, peace and the priesthood."
 And the Jews make peace to consist in a
 long life of prosperity; which was fulfilled
 in Phineas's person, who lived till the latter
 times of the judges (Judg. xxi. 28). Pirke
 Eliezer interprets it, "He gave him the life
 of this world, and of the next."

Rosen.—*Do ei fœdus meum pacis*, i. e.,
 promitto ei omnis generis felicitatem. *Pax*
 enim sæpe res omnes secundas complectitur;
fœdus vero promissum, ut Gen. ix. 9.

Ver. 15.

— בְּתִצְנֹר רֹאשׁ אֶמְוֹת בֵּית־אָב
 בְּמִדְיָן הָיָא :

— θυγάτηρ Σούρ, ἀρχοντος ἔθνους Ὀμώθ,
 οἶκον πατριᾶς ἐστὶ τῶν Μαδιάμ.

Au. Ver.—15 And the name of the
 Midianitish woman that was slain was Cozbi,
 the daughter of Zur; he was head over a
 people, and of a chief house in Midian.

Bp. Patrick.—*He was head over a people,
 and of a chief house in Midian.*] The Hebrew
 word *ummoth* (which we translate *people*)
 signifies *nations*; so that if we translate these
 words exactly, they sound thus, "he was
 head of nations, of a house of a father in
 Midian;" that is, chief of divers families,
 who all sprung from the same father or ori-
 ginal in that country.

Rosen.—אֶמְוֹת בֵּית־אָב, *Caput famili-*
arum domus patriæ, est caput tribus alicujus

in gente sua. Idem vs. 18 vocatur *princeps Midianita*, et xxxi. 8 numeratur inter *reges Midianiticos*.

CHAP. XXVI. 3, 4, 5.

וַיִּדְבֹּר מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אֹתָם
בְּעֶרְבַת מוֹאָב עַל-יַרְדֵּן יִרְחוֹ לְאֹמֶר :
מִכֹּן עֲשָׂרִים שָׁנָה וּמַעַלָּה בְּאִשְׁרֵי צִיָּה
יִהְיֶה אֶת-מִשְׁלָה וּבְכֵן יִשְׂרָאֵל הַיִּצְאִים
מֵאֶרֶץ מִצְרָיִם : 5 רְאוּבֵן בְּכֹר יִשְׂרָאֵל
בְּנֵי רְאוּבֵן חֲנוּךְ מִשְׁפַּחַת הַחֲלָלִי
לְכֹלֵהּ מִשְׁפַּחַת חֲפָלָי :

3 καὶ ἐλάλησε Μωσὴς καὶ Ἐλεάζαρ ὁ ἱερεὺς ἐν Ἀραβῶθ Μωάβ ἐπὶ τοῦ Ἰορδάνου κατὰ Ἱεριχώ, λέγων. 4 ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, ὃν τρόπον συνέταξε κύριος τῷ Μωσῇ· καὶ οἱ υἱοὶ Ἰσραὴλ οἱ ἐξεληθότες ἐξ Αἰγύπτου, 5 Ῥουβὴν πρωτότοκος Ἰσραὴλ. υἱοὶ δὲ Ῥουβὴν Ἐνώχ, καὶ δῆμος τοῦ Ἐνώχ. τῷ Φαλλοῦ, δῆμος τοῦ Φαλλοῦ.

Au. Ver.—3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying,

4 Take the sum of the people, from twenty years old and upward; as the Lord commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 Reuben, the eldest son of Israel: the children of Reuben; Hanoth, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites:

Bp. Horsley.—3, 4, This passage is undoubtedly corrupt. רב ראובן, in the 3d verse, is an unusual construction; and the sense in the 4th is defective. The easiest emendation will be thus: at the beginning of verse 3d, for וידבר, read ויסד; at the end of the verse expunge לאמר, or rather, for לאמר, read כל וי; and instead of the full stop between the verses, place only a comma. In the 4th verse place a full stop at וסד. Then the two verses may be thus rendered:

3. "And Moses and Eleazar the priest numbered them in the plains of Moab by Jordan-Jericho, every male, 4. From twenty years old and upwards, as Jehovah had commanded Moses. Now the children of Israel who came forth out of Egypt [were these]: 5. Reuben," &c.

Ged., Booth.—3 So Moses and Eleazar the priest numbered them in the plains of Moab, by Jordan opposite Jericho, 4 From twenty years old and upward; as Jehovah

had commanded Moses: Now the Israelites who had come out of the land of Egypt were: 5 Reuben, &c.

That a part of both these verses is corrupted no one at present doubts. In our authorized version there are words in italic for which there is nothing in the original; and according to this translation, the Lord's order to number the people was given not only to Moses and Eleazar, but to all the children of Israel who had come out of Egypt: which is contradictory to ver. 1. In truth, the whole passage is in its present form an unintelligible farrago; which no commentator can clear, without correcting the text. From the antient translators little help is to be derived; both because they all seem to have had vitiated copies of the original before them, and because those who translate not literally, guess at some general consistent meaning. Houbigant would make two supplements; one after לאמר thus: וסד וי, take up the sum; the other after וסד, thus: וסד, and they did so. "Or, if וסד be not added (says he), לאמר must be expunged; and וסד וי, and they took up the sum of them, put in its stead." Michaëlis would, with Syr. supply וסד after וי, although in his German version he has not followed that emendation. Dathe's version is: "Moses igitur et Eleazar sacerdotes hoc eis promulgârunt in castris Moabiticis juxta Jordanem e regione Hierichuntis, Atque numerum inierunt eorum qui annum vicesimum exceperant, quemadmodum Jova Mosi præceperat et Israelitis, cum ex Ægypto essent egressi."

He omits (rightly, I think) the word לאמר and repeats, with Houbigant, וסד וי, but doubts whether the last part of ver. 4 should be connected with what precedes, or with what follows. I wonder he had any doubt on this head: but the Masoretic division, it appears, had some weight with him on this occasion. Rosenmüller, who hesitates between Dathe and Houbigant, adds: "Quidquid statuas, hoc saltem certum est, locum hunc esse adfectum, qui opem criticam adhuc expectat." First of all, I throw out לאמר as evidently an intruder, although a very early one. It was, probably, introduced by some ignorant copyist, who understood not the meaning of וי, and thought it must be followed by a לאמר, as in ver. 1. 2dly, I think וי here does not signify to speak, but to count, sum

in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the Lord :

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men : and they became a sign.

9 *Famous in the congregation.* See notes on chap. i. 16.

Pool.—*Swallowed them up together with Korah*: according to this translation Korah was not consumed by fire with his two hundred and fifty men, Numb. xvi., but swallowed up by the earth [so Houbigant, Michaëlis, Dathe, Rosenmüller, Hezel, &c.]. But others rather think he was devoured by the fire, of which see on Numb. xvi. 32, 35, and render these words, *and the things of Korah*, or belonging to *Korah*, to wit, his tent, and goods, and family, children excepted, as here follows; which interpretation receives strength by comparing this place with Numb. xvi. 32, *And the earth opened her mouth, and swallowed them* (to wit, *Dathan and Abiram*, as is manifest from ver. 24, 25, 27) *up, and their houses, and all the men that appertained unto Korah*; which variation of the phrase plainly shows that Korah himself was not swallowed up with them, but only his men and his tabernacle, which is mentioned there together with the tabernacles of Dathan and Abiram, ver. 24, 27, but his person is not there mentioned with their persons. Nor is it unusual both in sacred and profane authors, by the name of a man who is the head and master, to understand only his house and family, though himself be not included. But this difficulty may be cleared another way. The Hebrew particle *eth* may be here the note of a nominative case, as it is 2 Kings vi. 5; Neh. ix. 19; Jer. xxxviii. 16; Ezek. xxxix. 14; xliii. 7, and there may be a defect of a verb, which is most frequent; and so the place may be rendered thus, *and the earth opened her mouth, and swallowed them up*, to wit, *Dathan and Abiram*, ver. 9, *and Korah*, or, *and as for Korah*, he died (which verb is easily understood out of the following noun, of which ellipsis there are many instances in Scripture, some whereof have been given before, and more will follow in their places) *in the death of that company*, or *when that company died, what time the fire devoured*

the two hundred and fifty men. And so this place, and Numbers xvi. 35, explain one another; and whereas there is mention only of two hundred and fifty men consumed by that fire, Korah is here added to the number.

Bishop Patrick.—*The earth opened her mouth, and swallowed them up together with Korah.*] These words seem to import, that Korah was swallowed up with Dathan and Abiram, as I have observed upon chap. xvi. 32 (see there). But it must be acknowledged, that these words may receive another interpretation, and that very natural, in this manner: "The earth opened her mouth, and swallowed them up" (viz., Dathan and Abiram, and the rest, mentioned ch. xvi. 32), and then the next words *veeth Korah*, may be thus translated, "and as for Korah (who was the great incendiary), when that company died," i. e., he died when the company which offered incense died: for there is in many places a defect of a word, to be supplied from the word that follows. This is a very easy construction, and agrees with the Psalmist, Ps. cvi. 17, where he mentions only Dathan and Abiram's company as swallowed up, and then adds (ver. 18), "A fire was kindled in their company (i. e., in the other company of rebels), and the flame burnt up the wicked;" viz., Korah, and those that were with him.

What time the fire devoured two hundred and fifty men.] If the interpretation now mentioned of the foregoing words be admitted, then Korah must be added to the number of the two hundred and fifty men; which Moses takes occasion to explain in this place.

Whiston, Kennicott, Geddes, Boothroyd, and others, follow the Samaritan text, which reads—

וַתִּפְתָּח הָאָרֶץ אֶת פִּיָּהּ וַתִּבְלַע
אֶת־הָאָרֶץ בְּמוֹת הָעֵדָה בְּאֶכְלֵי הָאֵשׁ
אֶת־קֹרַח וְאֶת־חֲמִשִּׁים וּמְאֹתָיִם אִישׁ
וְיָחִיו לָנֶס׃

Ged.—9, 10, This was the Dathan, and this the Abiram, who, being of the national council, conspired with Korah and his associates against Moses and Aaron; which so provoked the Lord, that the earth opened its mouth and swallowed them up; and they were made an example of: at what time their associates died, and fire consumed Korah and other two hundred and fifty men.

Booth.—9, 10, This was the Dathan, and

this the Abiram, who being of the council of the congregation, contended with Moses and Aaron in the company of Korah; when they so provoked Jehovah, that the earth opened her mouth, and swallowed them up; and when this company died, a fire devoured Korah and the two hundred and fifty men [Sam.]. Thus they became an example.

Ken.—Verse 10 is very remarkable; for, according to the Hebrew text here, Korah was swallowed up with the Reubenites; but the Samaritan text says, he was destroyed by fire, with his brethren the Levites. See also ch. xvi. 6, 7, 16, 17, 27, 38, 40. This difference is well stated by Mr. Whiston in these words: "We have, in the book of Numbers, a very particular account of the destruction of the seditious Reubenites, Dathan and Abiram, and their partners; with Korah and his 250 Levites. Of the Reubenites, by the earth swallowing them up; and of the Levites, by fire. But what death Korah himself died, is not directly told us in our present Hebrew and Greek Bibles; it rather seems by them, that he was swallowed up, than that he was burnt—contrary to the reason of the thing itself, which would rather require that Korah, the head of the Levites that burnt incense, should perish with those that burnt incense with him: as Dathan and Abiram, the heads of the Reubenites, were swallowed up with the other Reubenites. Now here we have both the Sam. Pentateuch, and Josephus, as authentic witnesses that the original Hebrew asserted, that Korah was burnt with his Levites; and in effect the Psalmist's testimony also (Ps. cvi. 17), who mentions only Dathan and Abiram, as swallowed up and not burnt. Also we have the testimony of the Apostolical Constitutions, and in effect of Clement of Rome, of Ignatius, and Eusebius, that the Septuagint version originally gave the same account. So that here we have a clear instance of the alteration of both the Heb. and Gr. copies of the Old Testament, since the first century."—*Essay on the true Text of the Old Testament*, pp. 64, 65.

Ver. 12.

Au. Ver.—*Nemuel, Nemuelites.*

Ged.—Jemuel, Jemuelites. So Gen. xlv. 10.

Ver. 13.

Au. Ver.—*Zerah, Zarhites.*

Ged.—Zohar, Zoharites. So Gen. xlv. 10.

Ver. 14.

אַלֶּה מִשְׁפְּחֹת הַשְּׁמֵעֹנִי שְׁנֵים
וְעֶשְׂרִים אֶלֶף וּמֵאַחַדִּים :

οἱτοὶ δῆμοι Συμεὼν ἐκ τῆς ἐπισκέψεως αὐτῶν, δύο καὶ εἴκοσι χιλιάδες καὶ διακόσιοι.

Au. Ver.—14 These are the families of the Simeonites, twenty and two thousand and two hundred.

Twenty and two thousand, &c.

Ged.—And of them were mustered [LXX, Vulg.] twenty and two thousand, &c.

Ver. 16.

Au. Ver.—Ozni, Oznites.

Ged.—Ezebon, Ezebonites. So Gen. xlv. 16.

Ver. 42, 43.

Au. Ver.—*Shuham, Shuhamites.*

Ged., Booth.—Hushim, Hushimites. So Gen. xlv. 23.

Ver. 56.

Au. Ver.—56 According to the lot shall the possession thereof be divided between many and few.

Ged.—According to their lot let their inheritances be apportioned whether they be many or few.

Ver. 59.

וְשֵׁם אִשְׁתּוֹ עַמְרָם יוֹכֶבֶד בַּת־לֵוִי
אֲשֶׁר יָלְדָה אֹתָהּ לֵלֵוִי בְּמִצְרָיִם וְהָיָה
לְעַמְרָם אֶת־יִחְזָקְיָהוּ וְאֶת־מִשֵּׁה וְאֶת־
מִרְיָם הָאִחָה :

τὸ δὲ ὄνομα τῆς γυναίκος αὐτοῦ Ἰωχαβὶδ, θυγάτηρ Λεὺι, ἣ ἔτεκε τοὺτους τῷ Λεὺι ἐν Αἰγύπτῳ, καὶ ἔτεκε τῷ Ἀμράμ τὸν Ἀαρὼν καὶ Μωυσήν, καὶ Μαρίας τὴν ἀδελφὴν αὐτῶν.

Au. Ver.—59 And the name of Amram's wife was Jochebed the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

Whom her mother bare to Levi in Egypt.

Ged.—*Whom Atha bare to him in Egypt.*

With Michaëlis I take אִשָּׁה to be a proper name, the mother of Jochebed. Those who follow the present Hebrew punctuation are obliged to supply something; as our English translators have done: "the daughter of Levi, whom *her mother* bare to Levi in Egypt." Others supply *his wife*. The Septuagint seem to have read אִשָּׁה, referring it to the posterity of Levi in the following

verse. The Latin Vulg., Onk., Syr., Saad., took יָלִיד to be in the passive voice; and either read not יָלִיד, or disregarded it: or, perhaps, they considered it as a nominative. The other antient versions follow the present Hebrew. Against the natural and easy reading of Michaëlis I can see only one objection; namely, that it makes Jochebed the immediate daughter of Levi, and consequently the aunt of her husband Amram.

Rosen.—אִשָּׁה יְלִידָא לְיִצְחָק בְּסֻרְיָא. *Quam ei in Aegypto peperit*, sc. יָלִידָא, *uxor ejus*. Aben-Ezra notat: *Meminit Jochabedæ propter honorem filiorum ejus; non meminit autem ejus, quæ illam peperit* (matris ejus, uxoris Levi), *brevitatis studio*, sicut 1 Chr. vii. 14: *Aschriel, quem peperit*, scil. mater ejus, uxor Menassis. Similis locus est 1 Reg. i. 6: *et pepererat eum post Absolonem*, sc. mater ejus, Chaggitia. LXX hunc locum sic reddiderunt: ἡ ἔτεκε τοὺς τῷ Λευὶ ἐν Αἰγύπτῳ, quasi pro אִשָּׁה legissent אִמָּה. Quæ interpretatio falsum quid dicit. Jochabed enim, uxor Amrami, peperit Moysen et Aaronem non τῷ Levi, sed Amramo.

CHAP. XXVII. 2, &c.

Au. Ver.—*Tabernacle of the congregation.* See notes on Lev. xxvii. 21.

Ver. 3.

אָבִינָה מֵת בְּמִדְבָּר (וְהָיָה לְאִתָּהָ)
בְּתוֹךְ הָעֵדוּת הַקּוֹפְצִים עַל־יְהוָה
בְּעִדְתָּ לָרֶחַ בְּרִבְקָתָא מֵת וּבָנִים לֹא
הָיוּ לוֹ :

ὁ πατήρ ἡμῶν ἀπέθανεν ἐν τῇ ἐρήμῳ, καὶ αὐτὸς οὐκ ἦν ἐν μέσῳ τῆς συναγωγῆς τῆς ἐπισυστάσεως ἑναντίον κυρίου ἐν τῇ συναγωγῇ Κορὲ, οὗτι δὲ ἁμαρτίαν αὐτοῦ ἀπέθανε, καὶ υἱοὶ οὐκ ἐγένοντο αὐτῷ.

Au. Ver.—3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin, and had no sons.

Pool.—*He was not in the company of Korah*, nor in any other rebellion of the people, which must be understood, because all of them are opposed to *his own sin*, in which alone he is said to die. But they mention this only either, 1. Because he might possibly be accused to be guilty of this. Or, 2. Because he, being an eminent person, might be thought guilty of that rather than of any other, because the great

and famous men were more concerned in that rebellion than others. Or, 3. To gain the favour of Moses, against whom that rebellion was more particularly directed, and more desperately prosecuted than any other. Or, 4. Because peradventure he died about that time, and therefore might be presumed guilty of that crime. Or, rather, 5. Because that sin, and, as it may seem, that only of all the sins committed in the wilderness, was of such a flagitious nature, that God thought fit to extend the punishment not only to the persons of those rebels, but also to their children and families, Numb. xvi. 27, 32, as was usual in like cases, as Deut. xiii. 15; Josh. vii. 24; whence it is noted as a singular privilege granted to the *children of Korah*, that they *died not*, Numb. xxvi. 11, whereas the children of their confederates died with them. And this makes their argument here more proper and powerful, that he did not die in that sin for which his posterity were to be cut off, and to lose either their lives or their inheritances, and therefore their claim was more just. *In his own sin*; either, 1. For that sin mentioned Numb. xiv., which they call *his own sin*, in opposition not to the rest of the people, for it was a common sin, but to his children, i. e., the sin for which he alone was to suffer in his person and not in his posterity, as God had appointed, Numb. xiv. 33 [so Bp. Patrick]. Or rather, 2. For his own personal sins; for, 1. These were more properly *his own sins*. 2. It was a truth, and that believed by the Jews, that death was a punishment for men's own sins. 3. The punishment of that common sin was not directly and properly death, but exclusion from the land of Canaan, and death only by way of consequence upon that.

Ged.—*For his own sin only died our father* [Sam.]; *having no sons.* These words *our father* are in the Samaritan only, and may possibly be an interpolation: but the phrase is so idiomatically pleonastic, that I can hardly not believe it a genuine reading. It ought not, however, to be concealed, that great critics are of a different opinion; nay, who think that the words in question are not even to be understood. They suppose, that it is not Zelophehad who is here said to have died in his own sin; but Korah, who is mentioned immediately before. Among these critics is Rosenmüller: "Rectius, sine dubio, verba מֵת בְּרִבְקָתָא ad Korachum,

subjectum proxime antecedens, referuntur; ut sensus sit, Pater noster mortuus est in Deserto, filiis non relictis; neque tamen fuit inter eos qui contra Jehovam rebellaverunt cum Koracho, qui ob peccatum suum mortuus est." [In Rosenmüller's Compendium, and in the third edition of his Scholia, the passage is translated as in our authorized version. See below.] This is plausible; and the text, I think, will absolutely bear such a meaning; but the *sine dubio* is too strong; and I am rather inclined to think with Dathe, that the sin here mentioned is to be referred to Zelophehad: "Scilicet commune illud (peccatum) omnibus Israelitis, qui, propter incredulitatem, intra quadraginta annos in Deserto mortui sunt." If the Sam. lection be admitted, it totally excludes any other meaning.

Rosen.—3 זֶלֶפְחָדִי, *Et ipse non fuit in coetu illo rebellium illorum, qui conspiraverant contra Jovam* (xvi. 11). זֶלֶפְחָדִי מֵהַיָּדֵי, *Nam in peccato suo mortuus est*, i. e., in proprio peccato, quo nulli præterquam sibi nocuit. Jonathan addit: *nec peccare fecit alios.*

Ver. 7.

לְבָנֹת זֶלֶפְחָדִי דְּבָרָה בָּרָה וְרָחֵל וְלֵאָה וְזִינָה
אֵת הָאָרֶץ אֲשֶׁר לְבָנֵיהֶן וְאֵת הָאָרֶץ אֲשֶׁר לְבָנֵיהֶן
וְאֵת הָאָרֶץ אֲשֶׁר לְבָנֵיהֶן וְאֵת הָאָרֶץ אֲשֶׁר לְבָנֵיהֶן

ὁρθῶς θυγατέρες Σαλπαὰδ λελαθήκασιν.
δόμα δώσεις αὐταῖς κατὰσχουσιν κληρονομίας
ἐν μέσφ' ἀδελφῶν πατρὸς αὐτῶν, καὶ περι-
θήσεις τὸν κλῆρον τοῦ πατρὸς αὐτῶν αὐταῖς.

Au. Ver.—7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

Ken.—The history here tells us of a petition preferred by the daughters of Zelophehad; and, in ver. 5, we read, that Moses laid before the Lord *causam earum*. The pronoun suffixed to this noun is regularly feminine, and distinguished in some written and most printed copies by its being much larger than common; to denote, say the rabbies, that these daughters did great honour to their sex, and had more than common merit. But, how then are the two pronouns in ver. 7 (which equally respect these daughters), found masculine? Why, say they, for the greater honour of these young women, because they had behaved themselves like men. Wonderfully-con-

sistent illustrations! The petitioners are first honoured with a fem. pronoun of an uncommon size, to show they were honourable as women; and then twice with a masc. pronoun, to show that, though they were women, yet in their behaviour they were as honourable as men! And does our text want such explanations, as these are?

Non tali auxilio, nec defensoribus istis
Tempus eget—

However, instead of censuring, let us compassionate these poor critics; who have given the best accounts they could get of what they were told was, every letter of it, the writing of Moses: and let us proceed to observe, that these pronouns have been corrupted. For that זֶלֶפְחָדִי and אֲבִיהֶם were originally זֶלֶפְחָדִי and אֲבִיהֶם, is not only evident from the Sam. text, but must be confessed by all, who will allow the great author of the Pentateuch to write with common sense and consistency—because the very two words זֶלֶפְחָדִי and אֲבִיהֶם are found even in the printed Heb. text, and in the very same verse, just after זֶלֶפְחָדִי and אֲבִיהֶם. To which it may be added, that where it is אֲבִיהֶם, *pater eorum* in the printed text, it is אֲבִיהֶם, *pater earum* in MSS. 1, 4, 7, 10 (here changed), and 17; in Erfurt MS. 4, and also in 3 originally; but Michaëlis tells us, that in Ms. 3, the זֶלֶפְחָדִי having been erased in obedience to the Masora, a ם is superscribed.

Dr. A. Clarke.—7 There is a curious anomaly here in the Hebrew text which cannot be seen in our translation. Speaking of the brethren of the father of those women, the masculine termination הֶם, *THEIR*, is used instead of the feminine, הֵן, governed by בָּנוֹת, *daughters*. So זֶלֶפְחָדִי, to *THEM*, and אֲבִיהֶם, *THEIR fathers*, masculine, are found in the present text, instead of זֶלֶפְחָדִי, feminine. Interpreters have sought for a *hidden meaning here*, and they have found several, whether *hidden here* or not. One says, "the masculine gender is used, because these daughters are treated as if they were *heirs male*." Another, "that it is because of their *faith* and conscientious regard to the ancient customs, and to keep the memory of their father in being, which might well befit *men*." Another, "that it signifies the free gift of God in Christ, where there is neither *male* nor *female*, *bond* or *free*, for all are one in Christ;" and so on, for where there is no rule there is no end to conjecture. Now the plain truth is, that the masculine is in the

present printed text a mistake for the feminine. The *Samaritan*, which many think by far the most authentic copy of the Pentateuch, has the *feminine* gender in both places; so also have upwards of *fourscore* of the MSS. collated by *Kennicott* and *De Rossi*. Therefore all the curious reasons for this anomaly offered by interpreters are only serious trifling on the blunder of some heedless copyists.

Rosen.—7 Suffixa masculina in *לְהָא* et *אֲדָיָה* ad filias Zelophchadi respiciunt, pro populari et minus correcte loquendi modo, et alias haud raro obvia; cf. ad Ex. i. 21. In cod. Sam. et in paucis quibusdam Judaicis leguntur suffixa feminina, quæ vix dubium est intempestivo emendandi studio deberi.

Ver. 11.

וְהָיָה לְבָנִי יִשְׂרָאֵל לְחֶקֶת
מִשְׁפָּט פְּנֹאֶשֶׁר צָנָה יְהוָה אֶת־מִשְׁפָּחָהּ :

— καὶ ἔσται τοῦτο τοῖς υἱοῖς Ἰσραὴλ δικαίωμα κρίσεως, καθὰ συνέταξε κύριος τῷ Μωυσῇ.

Au. Ver.—11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses.

And it shall be, &c.

Ged.—So this became a statute-law, to the children of Israel; as the Lord gave in command to Moses.

Bp. Horsley.—So it was a settled rule of decision to the children of Israel, &c.

Pool.—*A statute of judgment*; a statute or rule by which the magistrate shall give judgment in such cases.

Ver. 12.

Au. Ver.—12 And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

Dr. A. Clarke.—*Get thee up into this mount Abarim.*] The mountain which Moses was commanded to ascend was certainly Mount *Nebo*, see Deut. xxxii. 49, &c., which was the same as *Pisgah*, see Deut. xxxiv. 1. The mountains of *Abarim*, according to Dr. Shaw, are a long ridge of frightful, rocky, precipitous hills, which are continued all along the eastern coast of the Dead Sea, as far as the eye can reach. As in Hebrew עבר, *abar*, signifies to *pass over*, *Abarim* here probably signifies *passages*; and the ridge in

this place had its name in all likelihood from the passage of the Israelites, as it was opposite to these that they passed the Jordan into the promised land.

Ver. 14.

בְּמַרְיָבָהּ הָעֵצָה לְהַקְדִּישָׁנִי בְּמַיִם
לְעֵינֵיהֶם הֵם מַרְמְרִיבַת קֹדֶשׁ מִדְּבָר
זִין :

διότι παρέβητε τὸ ρῆμά μου ἐν τῇ ἐρήμῳ Σιν, ἐν τῇ ἀντιπῖπτευν τῇ συνάγωγῃ ἁγιασάι με, οὐχ ἡγιάσατέ με ἐπὶ τῇ ὕδατι ἔναντι αὐτῶν. τοῦτ' ἔστι τὸ ὕδωρ ἀντιλογίας ἐν Κάδῃς ἐν τῇ ἐρήμῳ Σιν.

Au. Ver.—14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is, the water of Meribah in Kadesh in the wilderness of Zin.

To sanctify me, &c.

Booth.—Instead of sanctifying me before their eyes at the waters. These were the waters of Meribah, in Kadesh, &c.

Ged.—14 Because when the assembly were contentious in the wilderness of Zin, ye disobediently neglected to glorify me in their presence at the waters.

Rosen.—14 מַרְמְרִיבָהּ, *Rebellastis contra os*, i. e., mandatum *meum*, mihi non morem gessistis. Ante *וְ* suppl. *וְ*, quod xx. 24 expressum est. לְהַקְדִּישָׁנִי, *Ad sanctificandum me*, i. e., ut me sanctum, adeoque veracem, a vobis haberi, coram toto populo significaretis. Hoc referendum est ad initium versus, *imperio meo rebelles fuistis sanctificare me*, i. e., qua occasione honorem mihi tribuere debebatis coram toto populo; ubi ostendere debebatis vos meæ omnipotentiae fidere. LXX, *Vulgatus*, *Syrus*, et *Saadias* sensum expresserunt: *non sanctificastis me*.

After this verse Geddes and Boothroyd add the following passage which the Sam. Pent. inserts at ch. xx. 13.

"Moses then said, O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty power; for what God is there in the heavens, or on the earth that can do such mighty deeds as thou hast done? Let me, I pray thee, go over, and see that good land which is beyond the Jordan, that excellent mountainous country, and Lebanon. But Jehovah said to Moses, Let it suffice thee; speak no more unto me of this

matter. Go up to the top of Pisgah, and raise thine eyes and look westward, and northward, and southward, and eastward, and behold it with thine eyes: for over this Jordan shalt thou not go. But charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt only see." See note on chap. xx. 13, and compare Deut. iii. 24.

Ver. 20.

וְנִתְּנָהּ מִהוֹדֶךָ עָלָיו לְמַעַן יִשְׁמְעֶנָּה
כָּל-עֵדוּת בְּגִי יִשְׂרָאֵל :

καὶ δώσεις τῆς δόξης σου ἐπ' αὐτὸν, ὅπως
ἀν εἰσακούσωσιν αὐτοῦ οἱ υἱοὶ Ἰσραὴλ.

Au. Ver.—20 And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

Thou shalt put some of thine honour upon him.

Pool.—Thou shalt not now use him as a servant, as thou hast done, but as a brother and thy partner in the government, showing respect to him, and causing others to do so, and thou shalt impart to him the ensigns and evidences of thy own authority, whatsoever they be [so Patrick, Rosen.]. Some understand this honour of those spiritual endowments which did adorn Moses, which Moses was now to confer upon him. But this Joshua had before, for in him was the spirit, ver. 18; and he received a further measure of the spirit by Moses's laying on of hands, from both which this honour is distinguished; and, had he meant this, he would not have expressed it in so dark and doubtful a phrase, but have called it a putting not of honour, but of the spirit, upon him, as it is called, Numb. xi. 17. And seeing the word honour here may very well be properly understood, why should we run to figurative significations?

Ver. 21.

וּלְפָנַי אֵלֶיךָ הִפָּחֵן יַעֲזָר וְשֹׁמֵר לִי
בְּמִשְׁפַּט הָאֲדָמִים לִפְנֵי יְהוָה עַל-פְּנֵי
יִצְחָק וְעַל-פְּנֵי יִצְחָק הוּא וְכָל-בְּנָי
יִשְׂרָאֵל אִתּוֹ וְכָל-הָעֵדָה :

καὶ ἔναντι Ἐλεάζαρ τοῦ ἱερέως στήσεται,
καὶ ἐπερωτήσουσιν αὐτὸν τὴν κρίσιν τῶν δῆλων
ἔναντι κυρίου. ἐπὶ τῷ στόματι αὐτοῦ ἐξελεύ-
σονται, καὶ ἐπὶ τῷ στόματι αὐτοῦ εἰσελεύ-

σονται αὐτὸς καὶ οἱ υἱοὶ Ἰσραὴλ ὁμοθυμαδόν,
καὶ πάντα ἡ συναγωγή.

Au. Ver.—21 And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

Pool.—After the judgment, or, by or from the judgment, i. e., by seeking and receiving and communicating to him the judgment or sentence thereby given: or, by the judgment is here put defectively for by the breast-plate of judgment, as it is called Exod. xxviii. 30, as the testimony is oft put for the ark of the testimony. Or, concerning the judgment, or sentence, i. e., what the mind and will of God is in the matter. Or, after the manner or rite, for so the Hebrew word mishpat here used oft signifies. Urim, understand, and of Thummim, for these two generally go together; only here, as also 1 Sam. xxviii. 6, Urim is synecdochically put for both Urim and Thummim. For the manner of this inquiry and answer, see on Exod. xxviii. 30. Before the Lord; ordinarily in the tabernacle near the second veil, setting his face to the ark, or otherwise presenting himself as in God's presence, as Abiathar did by David's direction, 1 Sam. xxiii. 9, when they were both banished from the ark. At his word, i. e., the word of the Lord, last mentioned, delivered to him by the high priest.

Bishop Patrick.—Who shall ask counsel for him after the judgment of Urim.] Because the word thummim is here wanting, some understand these words as if he had said, the high-priest shall ask counsel for him, by the "illumination of the Spirit of God." So Conradus Pellicanus. But the word thummim, in all likelihood, is here to be understood, though not expressed, being always joined with urim (except in this and one other place, where urim only is named, after a short manner of speaking), in Exod. xxviii., Deut. xxxiii., Ezra ii., Neh. vii. For they were inseparable from "the breast-plate of judgment," as it is called Exod. xxviii. 30 (see there), with which the high-priest appeared before God when he consulted him in great affairs concerning the public safety, more especially in times of war; of which we have many instances in Judg. i. 1; xx. 18; 1 Sam. xiv. 18; xxviii. 6.

David, indeed, is said to consult God by the *ephod*, but it must be observed that the *breast-plate* was annexed to it; which Abiathar brought along with him when he fled from Saul, who commanded the priests to be slain, 1 Sam. xxii. 2, 9; xxx. 8; 2 Sam. v. 19.

Before the Lord.] The high-priest never inquired by *urim* and *thummim*, but standing before the Lord; that is, before the ark, where the Shechinah was.

At his word shall they go out, and—come in.] That is, said Grotius, at the word of the Lord, "by the judgment of *urim*," which goes just before. Others, "at the word of the priest:" which comes to the same. And this the Hebrew doctors understand concerning the people of Israel making war; which is wont to be meant in Scripture by the words *going out* and *coming in*. And they distinguish between the war that was made by the Divine commandment (against the seven nations of Canaan, and against Amalek), and that which was voluntary against any of their neighbours, or others, as there should be reason. In the former case, they think there was no need to ask whether they should make war or not, because it was commanded; and Joshua and the kings afterward did it when they pleased. But in the other, they were not to make war without this divine order (see Selden, lib. iii. De Synedr., cap. 12, n. 4). But it is plain from Judg. i. 1 that they consulted the Lord also in the first sort of war (with the people of Canaan), how to manage it to the best advantage.

Both he, and all the children of Israel with him, even all the congregation.] By the first word [*he*] the Jews understand Joshua, and all the succeeding princes of Israel, who were bound to advise with God by *urim* and *thummim* before they made war. And by the next words [*all the children of Israel with him*] they understand the priest that was particularly anointed to go with the people to war (Deut. xx. 2). And by the last words [*the whole congregation*] they understand the seventy elders, or the great Sanhedrin. So Maimonides, Abarbinel, and a great many others, expound these words (as Mr. Selden shows in the same place), from which they have framed this general maxim, that no private man might consult this oracle, "but the king, and the head of the great Sanhedrin, and he that

was appointed by all the people in their name." And that *col ha edah* [all the congregation] signifies frequently the great assembly of the elders and judges (see also Bertram De Repub. Jud., p. 72).

Here the Jews start a difficulty, as they account it, why we never read in the whole book of Joshua, that he consulted the Lord after this manner; but as soon as ever he was dead they did (Judg. i. 1). From whence Abarbinel concludes, that Joshua was bound to do this only at the first entrance upon his office, that all Israel might know he was Moses' successor, and that God was with him: but that afterward the spirit of prophecy rested upon him, and conducted him without this oracle. But if nothing was done that is not recorded in the Scripture, he might as well have said that Joshua never consulted the oracle at all, for we do not read he did, though he be here so ordered. R. Levi ben Gersom, therefore, seems to me to speak more reasonably, when he says that those words in the beginning of the book of Judges do not import that they did not consult God by *urim* in the life of Joshua, but only that after his death the children of Israel would not adventure to proceed in the war of Canaan without the same direction.

Rosen.—21 וְיִשְׁאָל בְּיְהוָה לְעֶזְרָאֵרֶם, *Et interroget, consulat eum*, sc. Josua Eleazarem, *per judicium roû Urim*, de quo vid. Ex. xxviii. 30. Verbum וְיִשְׁאָל nomini personæ, quam quis interrogat, jungitur per ו, ut 2 Reg. viii. 6. Sed potest et sic verti: *interroget*, sc. sacerdos *pro eo*, Josua, in ejus gratiam (ut xxii. 11, 17), *judicium roû Urim*, eadem constructione, quæ 1 Sam. xxii. 15: הָיָה לְיִשְׁאָל בְּיְהוָה לְעֶזְרָאֵרֶם, *num hodie incepti interrogare pro eo Deum?* וְיִשְׁאָל, *Secundum os suum*, jussa sua. וְיִצְאוּ, *Exibunt et egredientur*. Hac phrasi cum expeditiones tum cetera omnia publica populi negotia significantur, cf. Deut. xxviii. 6.

Ver. 23.

Au. Ver.—23 And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

Ged., Booth.—23 And he laid his hands upon him, and gave him a charge, as Jehovah commanded him: and said to him, Thine eyes have seen what Jehovah hath done to these two kings! so will he do to all the kingdoms through which thou hast

to pass : be not afraid of them : for Jehovah your God, himself will fight for you [Sam.].

СНАР. XXVIII. 1.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 2.

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
אֶת־קֶרְבְּנִי לַחֲמִי לֶאֱשִׁי רֵיחַ נִחֲחִי
תִשְׁמְרוּ לִהְקָרִיב לִי בְּמוֹעֲדוֹ :

ἐντελεῖται τοῖς υἱοῖς Ἰσραὴλ, καὶ ἐρεῖς πρὸς αὐτοὺς, λέγων. τὰ δῶρά μου δόματά μου καρπώματά μου εἰς ὁσμὴν εὐωδίας διατηρήσετε προσφέρειν ἐμοὶ ἐν ταῖς ἑορταῖς μου.

Au. Ver.—2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour [Heb., a savour of my rest] unto me, shall ye observe to offer unto me in their due season.

Bp. Patrick.—Command the children of Israel.] These commands had been given before, but are here repeated, because this was a new generation, who either had not heard them when they were first delivered eight-and-thirty years ago; or, at least, had need to have their memories refreshed. Some things also are now more particularly explained concerning the sacrifices which were to be offered at certain times: and they are reduced into a certain order; some being *daily*, others *weekly*, others *monthly*, and some *anniversary*; all which were of such importance, that Moses, being shortly to leave them, thought good to repeat most of them once more in the book of Deuteronomy.

My offering, and my bread.] The word *and* is not in the Hebrew, but the words are, *my offering, my bread*; which Isaac Abarbanel thus excellently explains: Concerning offerings for sin, and trespass-offerings, and the rest, I shall not need to admonish you: but concerning my daily sacrifices, which properly of themselves are my *own oblation*, my *daily bread*, or my food (which the Divine presence, dwelling among them, required, Exod. xxix. 42, 44, 45). And so others by the word *bread* understand meat or food in general, as we translate it, ver. 24, though it may have a particular respect to the *meat-offering*, which was made of meal, and always accompanied the *burnt-offerings*, which seem here to be peculiarly meant;

though some think these words relate to all the sacrifices, some part of which was God's portion.

Pool.—*Made by fire.*] According to this translation the sense is, *My offering*, i. e., my offering or sacrifices, and *my bread*, i. e., either my shew-bread, or rather my meat-offering made of bread or meal, for *my sacrifices made by fire*, i. e., which is to accompany my burnt-offerings. Or thus, *My offering*, to wit, *my bread*, i. e., my meat-offering, which was made of bread or meal, which is oft expressed by this very name of *corban* or *offering*, as Lev. ii. 1; vi. 20; but because *corban* signifies not only a meat-offering, but other offerings also, as Lev. vii. 37, 38, therefore he limits that general word, by adding *my bread with* (so the Hebrew *lamed* is oft used, as Gen. xlii. 26; Ezra i. 5; ii. 63, &c.) *my sacrifices made by fire*, which may be understood either, 1. Generally for all the sacrifices, as that phrase is sometimes taken, as 1 Sam. ii. 28, where it must needs be so meant, because the burnt-offerings properly so called were not given to the priest, but reserved to God himself, and the priest's portion lay in the other sacrifices only; or, 2. Specially and properly for burnt-offerings; and so under them, as the most eminent kind, are contained all other sacrifices; as under the meat-offering here is contained the drink-offering. And according to this translation and explication these words contain a full and general rule, comprehending all the particulars following in this chapter, as in reason they ought to do, and which otherwise they do not.

Ged., Booth.—לֶחֶם וְאֶשֶׁר our translators have rendered, “my bread for my sacrifices made by fire.” But לֶחֶם here means not *bread*; but the victims, or other offerings, that were thrown into the altar fire to feed it.

Rosen.—2 לֶחֶם, *Panis Dei* hic vocantur carnes et victimæ in sacrificiis oblatae, cf. Lev. iii. 11; xxi. 6. Repetuntur hæ leges in Moabiticis campis, quod quum Israelitæ pecore devictorum populorum aucti essent et brevi Jordanem trajecturi, possent ab hoc tempore solemnia sacra facere; quod non potuerant in deserto, rerum necessarium copia destituti. וְאֶשֶׁר—בְּמוֹעֲדוֹ, Oblationes mihi sacras, quæ sicut dapes meæ igne sacro mihi immolantur, diligenter curate suis quasque temporibus.

Ver. 4, 8.

Au. Ver.—*At even.* See notes on Exod. xii. 6.

Ver. 5.

See notes on Exod. xxix. 40.

5, 8, &c. *Meat-offering.* See notes on Lev. ii. 1.

Ver. 7.

Au. Ver.—*Hin.**Houb., Ged., Booth.*—*Hin* of wine [Vulg., Syr.].

Ver. 8.

וְאַתָּה תִּקְרֹשׁ תִּשְׂאֵי תַעֲשֶׂה קִיֹּן
הָעֶרְבָיִם בְּמִנְחַת הַבֹּקֶר וּבְקִנְסָפוֹ תַעֲשֶׂה
אֵשָׁה הַיּוֹם יִחַלְחַל לַיהוָה :

καὶ τὸν ἀμὲν τὸν δεῦτερον ποιήσεις τὸ πρὸς
ἑσπέραν. κατὰ τὴν θυσίαν αὐτοῦ καὶ κατὰ τὴν
σπονδὴν αὐτοῦ ποιήσετε εἰς ὄσμην εὐωδίας
κυρίου.

Au. Ver.—8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

Pool.—Thou shalt offer it, or, thou shalt offer with it. Or, with the meat offering of the morning, and with the drink offering thereof, thou shalt offer it; the letter *caph* being put for *beth*, which are alike in Hebrew, and the words are said to be read with *beth* in some copies.

Ged.—With the other lamb, to be offered in the evening-twilight [see notes on Exod. xii. 6], shall be offered the same donative and the same libation as at the break of day, for a sweet-savoured burnt-offering to the Lord.

Booth.—And the other lamb shall ye offer in the evening: and ye shall offer the same wheaten-offering and drink-offering as in the morning, as a burnt-offering of a sweet savour to Jehovah.

Ver. 9.

Au. Ver.—9 And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:

*Two lambs.**Ged., Booth.*—Two more lambs.

Bp. Patrick.—On the sabbath day two lambs of the first year.] He doth not mean, that, whereas every morning and evening

they offered one lamb, on the sabbath-day they should offer two; but that there should be two lambs offered on the sabbath, over and above the daily offering, as appears from ver. 10. So Pool, Rosen., &c.

Ver. 18.

Au. Ver.—*Convocation.* See notes on Levit. xxiii. 2.

Ver. 24.

לֶחֶם אֵשָׁה הַיּוֹמָה לַיהוָה וְגו' —
— δῶρον κάρπωμα εἰς ὄσμην εὐωδίας κυρίου,
κ.τ.λ.

Au. Ver.—24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

The meat of the sacrifice made by fire. See notes on ver. 2.

Bp. Patrick.—Here is the very same word with that verse 2, where he calls this sacrifice his *lechem*, which we there translate *his bread*, but here very properly, *his meat or food*: which was set upon his table (the altar), every day, and by his fire from heaven consumed; which, according to the language of men, was called his eating of it: as the heathen gods also are said to eat the fat of their sacrifices (Deut. xxxii. 38.)

Booth.—The food of the burnt-offering.

Rosen.—אֵשָׁה, *Panem igniti*, i. e., cibum igne absumendæ oblationis, vid. vs. 2.

Ver. 27.

שְׁבַע קֶבֶטִים בְּגִי שָׁנָה :

— ἀμνούς ἐνιασίους ἐπὶ ἀμώμους.

Au. Ver.—27 But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year.

Of the first year.

Ged.—Of one year; all without blemish [Sam., LXX, Vulg.].

Ver. 30.

שְׁעִיר עִזִּים אֶחָד לְבֹקֶר עֲלִיָּהם :

καὶ χίμαρον ἐξ αἰγῶν ἓνα περὶ ἀμαρτίας,
ἐξιλάσασθαι περὶ ὑμῶν.

Au. Ver.—30 And one kid of the goats, to make an atonement for you.

Ged., Booth.—And one goat, for a sin-offering [Sam., LXX, and seven MSS.] to make an atonement for you.

CHAP. XXIX. 1.

יום תרועה יהיה לכם —

— ἡμέρα σημασίας ἔσται ὑμῖν.

Au. Ver.—1 And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

Holy convocation. See notes on Lev. xxiii. 2.

A day of blowing the trumpets. So most commentators.

Ged.—A day of shouting. See notes on Lev. xxiii. 24.

Ver. 3, &c.

Meat offering. See notes on Lev. ii. 1.

Mingled. See notes on Exod. xxix. 2.

Tenth deal. See notes on Exod. xxix. 40.

Ver. 7.

Au. Ver.—Ye shall afflict your souls. See notes on Lev. xvi. 29.

Ver. 12.

Au. Ver.—And on the fifteenth day of the seventh month, &c.

Ged., Booth.—And on the fifteenth day of the same [Sam., LXX, Syr., and four MSS.] seventh month, &c.

Ver. 18.

Au. Ver.—18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

Bp. Horsley.—According to their number, after the manner; rather, for their number, according to the rule.

Ged., Booth.—After the manner prescribed.

Ver. 35.

Au. Ver.—A solemn assembly. See notes on xxiii. 36.

Ver. 39.

אלה תעשו ליהוה בקדושתם ורגו

ταῦτα ποιήσετε κυρίῳ ἐν ταῖς ἑορταῖς ὑμῶν, κ.τ.λ.

Au. Ver.—39 These things ye shall do [or, offer] unto the Lord in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

Booth.—These are what ye shall offer [so Patrick, Geddes] at your stated feasts to Jehovah, for your burnt-offerings, your wheaten-offerings, and your drink-offerings, and your feast-sacrifices, besides your vows and your free-will offerings.

CHAP. XXX. 1, 3, 4, &c.

Au. Ver.—His soul—her soul.

Ged., Booth.—Himself—herself.

Heb., Ver. 6, 9; *Au. Ver.* 5, 8.

וְאִם־תִּהְיֶה אִמָּהָ בְּיוֹם שְׂמִיעוֹ רגו

6 εὖν δὲ ἀνανεύων ἀνανέυση ὁ πατήρ αὐτῆς, ἢ ἂν ἡμέρα ἀκούση, κ.τ.λ.

Au. Ver.—5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the Lord shall forgive her, because her father disallowed her.

Disallow her.

Ged., Booth.—Expressly [Sam. וְאִם־יִנָּא, LXX] disallow her.

Ver. 12.

Au. Ver.—Utterly.

Ged., Booth.—Expressly.

Ver. 13.

Au. Ver.—To afflict the soul. See notes on Lev. xvi. 29.

CHAP. XXXI. 1, 25.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 5.

וַיִּמְסְרוּ מֵאֲלֵפֵי יִשְׂרָאֵל אֶל־הַלֵּהָ לַמִּלְחָמָה שְׁנַיִם־עָשָׂר אֶלֶף חֲלוּצֵי צָבָא :

καὶ ἐξηρίθμησαν ἐκ τῶν χιλιάδων Ἰσραὴλ χιλίους ἐκ φυλῆς, δώδεκα χιλιάδας ἐνωπλισμένοι εἰς παράταξιν.

Au. Ver.—5 So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

So there were delivered.

Bp. Patrick.—Their officers picked out this number from among the rest; or they were chosen by lot for this service; or they stepped out and offered themselves volunteers (as we speak), which the twenty-seventh verse may seem to countenance, where they are called "those that took the war upon them."

Gesen., Lee.—See note on סב, ver. 16.

Rosen.—**לִפְנֵי** LXX reddiderunt *ἐξηπι-
θυσαν*. Sed Onkelos, Syrus, et Saadias :
delecti s. segregati sunt, quæ interpretatio et
rei, de qua hic agitur, convenit, et con-
firmatur Arab. **س**, quod proprie est *ex-
trahere*, unde **س**, si de exercitu est sermo,
erit : *ad militiam eligere*. Recentiores He-
bræi fere capiunt significatione *tradendi*,
quam verbum apud Chaldæos obtinet. Ita
et Arabs Erpenii : *et traditi sunt*.

Ver. 6.

Au. Ver.—6 And Moses sent them to the
war, a thousand of every tribe, them and
Phinehas the son of Eleazar the priest, to
the war, with the holy instruments, and the
trumpets to blow in his hand.

Pool.—*The holy instruments*; either, 1.
The ark, with the things belonging to it,
which before the building of the temple
they did sometimes carry into the war for
the encouragement of their army. See
Numb. xiv. 44; Josh. vi. 9; 1 Sam. iv. 4;
xiv. 18. But why then is it thus ambi-
guously expressed, seeing in all the other
places it is called by its proper name? Nor
is the ark ever so called in Scripture. Or,
2. The trumpets, as it here follows, the words
being thus to be read, *the holy instruments*,
that is, the trumpets [so Le Clerc, Bp.
Patrick]; for *and* is oftentimes put exegeti-
cally for *that is*, or *to wit*, as Gen. xiii. 15;
1 Chron. xxi. 12, compared with 2 Sam.
xxiv. 13; Zech. i. 4; ix. 9, &c. Or rather,
3. The holy breastplate, wherein was the
Urim and Thummim, which was easily car-
ried and used, and very useful in war upon
many emergent occasions. See 1 Sam.
xxiii. 9; xxx. 7. *And the trumpets*, which
were to be used in war as well as in the
service of the tabernacle. See Numb. x. 9;
2 Chron. xiii. 12.

Rosen.—Equidem intelligere mallet tum
arcam legum tum Urim et Thummim.

Ver. 12.

Au. Ver.—Unto the congregation of the
children of Israel.

Ged., Booth.—Unto the whole [Sam.,
LXX, Syr., Vulg., Targ., Arab., and fifty
MSS.] congregation of the children of Is-
rael.

Ver. 15, 16.

15 וַיִּאָמֶר אֱלֹהֵיהֶם מִשָּׁה הַחַיִּיתָם כָּל־
בְּנֵי־יִשְׂרָאֵל : 16 תֵּן הַנֶּחֱם חַיִּי לִבְנֵי יִשְׂרָאֵל

בְּדָבָר בָּלֵסָם לְמַסְרָמָעַל בִּיהוָה עַל־
דְּבַר־פְּעֹזֹר וְנִהְיָ הַמַּגֵּפָה בְּעַבְתַּי יְהוָה :

15 καὶ εἶπεν αὐτοῖς Μωσὴς. ἰναὶ ἐξωγ-
ρήσατε πᾶν θῆλυ; 16 αὐταὶ γὰρ ἦσαν τοῖς
υἱοῖς Ἰσραὴλ κατὰ τὸ ῥῆμα Βαλαὰμ τοῦ ἀπο-
στήσαι καὶ ὑπεριδεῖν τὸ ῥῆμα κυρίου, ἔνεκεν
Φογώρ. καὶ ἐγένετο ἡ πληγὴ ἐν τῇ συναγωγῇ
κυρίου.

Au. Ver.—15 And Moses said unto them,
Have ye saved all the women alive?

16 Behold, these caused the children of
Israel, through the counsel of Balaam, to
commit trespass against the Lord in the
matter of Peor, and there was a plague
among the congregation of the Lord.

Have ye saved.

Horsley, Ged., Booth.—Why [Sam.,
LXX, Syr., Vulg.] have ye saved.

16 *Behold these caused.*

Ged.—These [Sam., **הנה דעה**], these
caused, &c.

To commit a trespass.

Gesen.—**ס** rad. bis obvia, eaque dubia
et obscura, quam tamen idem valuisse sus-
picor quod **ס** et **נ**, *separavit, separavit*
se. Inde in Kal Num. xxxi. 16 : **לְכָל־
בְּנֵי־יִשְׂרָאֵל**, *ad deficiendum perfide a Jehova*, i. q.,
לְכָל־כָּל, quod est in locis parallelis Num.
v. 6; 2 Par. xxxvi. 14; Ez. xiv. 13, nisi
forte etiam l. o. ita rescribendum est. Alii :
ut auferent defectionem a Jehova, coll. Syr.

ס ausus est, opus aggressus est. Longe
alio contextu legitur in

Niph. Num. xxxi. 5 : **וַיִּפְּצוּ אֶת־
לִפְנֵיהֶם**, *et segregati sunt ex tribubus Israël-
itarum mille ex quavis tribu*, ut bene Saa-
dias. Liberius Onk. et Syr., *delecti sunt*.
LXX, *ἐξηπιθυσαν*, fort. legentes **וַיִּפְּצוּ**,
vel ex usu Samaritanorum, quibus **ס** est
i. q. Hebr. **פ**.

Talm. **ס** est *tradidit, prodidit*, Syr.
Ethp., *accusatus est*, quod utrumque ab illis
locis alienum est.

Prof. Lee.—**ס**. Arab. **س**, *extraxit*;
concitavit ad simultatem : *prodidit illum*.

Syr. **س**, *opus aggressus est* ; *contempsit*.

Infin. with **ל**, in the phrase **לְכָל־
בְּנֵי־יִשְׂרָאֵל**, constr. med. **ל**. *To stir up rebellion against*,
&c., or, *to extract, wring out, rebellion*,
Num. xxxi. 16. LXX, τοῦ ἀποστήσαι καὶ
ὑπεριδεῖν τὸ ῥῆμα κυρίου. Comp. Num.
v. 6; Ezek. xiv. 13; 2 Chron. xxxvi. 14.

Whence Gesenius was tempted to suspect the reading as incorrect: which is groundless.

Niph. pres. pl. נִקְּחָו, *So there were extracted, selected*, Num. xxxi. 5. LXX, καὶ ἐξεπιθμῆσαν. *Et electi sunt*. Targ., Onk., and Syr.

Rosen.—Verba נִקְּחָו לִקְּחָו connectanda sunt cum initio hujus vs. הָיָה הָיָה לָנוּ הָיָה לָנוּ hoc sensu: *illæ Midianitides Israelitis fuerunt auctrices, ut auferent prævaricationem in Jovam*. קָרַח explicandum adhibito Syr. קָרַח, *opus aggressus est, ausus est*. שֶׁלֹּדְרָפָה, *Super verbo*, i. e., in negotio *Peoris*, vid. xvii. 14; xxv. 18, in festo Peori sacro.

Ver. 19.

— הָיָה חֹמֶשׁ אֶתְּכֵם בְּיָמֵי הַשְּׁלִישִׁי וּבְיָמֵי הַשְּׁבִיעִי אֲתֵם וְשִׁבְיָתְכֶם :

— *pās ó anélōn kai ó áptómenos tou tetraménou ágnisthḗsetai tḗ ḥméra tḗ trítḗ, kai tḗ ḥméra tḗ ébdómḗ ὑμεῖς kai ἡ αἰχμαλωσία ὑμῶν.*

Au. Ver.—19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

Bp. Patrick.—*Your captives.*] Or the prey that they had taken; of garments, and other things, mentioned in the next verse: and so the word is translated ver. 26. For we cannot think that the persons they had taken, being Gentiles, were to be purified with that water which was peculiar to the Jews.

Ver. 20.

Au. Ver.—20 And purify all *your* raiment, and all that is made of skins [Heb., instrument, or, vessel of skins], and all work of goats' hair, and all things made of wood.

Geddes and Boothroyd follow the Sam. Pent., which after this verse adds:—"Now Moses had said to Eleazar the priest, Say to those men who have returned from the war, that this is the ordinance of the law which Jehovah commandeth. Only gold, and silver, brass [Ged., copper], iron, tin, and lead; whatsoever can bear the fire, ye shall make to pass through the fire, and it shall be clean; yet it shall be purified with the purification-water; and whatsoever cannot bear the fire, ye shall only pass through the water. And ye shall wash your clothes on

the seventh day, and be clean, and afterward ye may come into the camp."

Ver. 22.

Au. Ver.—Brass.

Rosen., Ged.—Copper. See notes on Exod. xxv. 3.

Ver. 29, 41.

Au. Ver.—*Heave-offering*. See notes on Lev. vii. 14, page 414, and on Exod. xxv. 2, page 320.

Ver. 50.

וַיִּקְרָב אֶת־קָרְבָּנוֹ יְהוָה אֱלֹהֵי אֲשֶׁר מָצָא כְּלִיזָחִיב אֲצַעֲדָה וְצִמְדִּי טַבַּעַת עֲגִיל וְכַנָּפוֹ לְכַפֵּר עַל־נַפְשֹׁתֵינוּ לִפְנֵי יְהוָה :

kai προσετηγόμαμεν τὸ δῶρον κυρίῳ ἀνὴρ δ εὗρε σκεῦος χρυσοῦν καὶ χλιδῶνα καὶ ψέλλιον καὶ δακτύλιον καὶ περιδέξιον καὶ ἐμπλόκιον ἐξυλάσασθαι περὶ ἡμῶν ἔναντι κυρίου.

Au. Ver.—50 We have therefore brought an oblation for the Lord, what every man hath gotten [Heb., found], of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our souls before the Lord.

50, 51, *Jewels of gold.*

Ged., Booth.—Utensils.

Bp. Patrick.—*Jewels of gold.*] Vessels, as the Hebrew word signifies, or all manner of ornaments made of gold; the particulars of which follow, viz., *chains, bracelets, &c.*, but the Jerusalem Targum takes these *jewels* (as we translate it) to have been the golden attire about the heads of their women.

Chains.

Prof. Lee.—וַיִּקְרָב, f. r. צַד i. q. צִמְדָּה. *A bracelet, or clasp, for the arm*, Num. xxxi. 50; 2 Sam. i. 10.

Tablets. See notes on Exod. xxxv. 22, page 380.

Ver. 53.

אֲנִשִּׁי הַצָּבָא בָּזְזוּ אִישׁ לִי :

kai oi ándres oi polemistai épronómenusan ékastos éautῶ.

Au. Ver.—52 And all the gold of the offering [Heb., heave-offering] that they offered up to the Lord, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For the men of war had taken spoil, every man for himself.*)

Bp. Patrick.—53 *The men of war had taken spoil.*] Or rather, "had taken the spoil," mentioned ver. 12, of which part of the booty no division was made between the men of war and the people (ver. 26), but they kept it entirely to themselves, and now very gratefully made a present of a very considerable part of it to the Lord: see ver. 12, where the word *spoil* is used strictly for a part of the booty, distinct from the other two, the *captives* and the *prey*: and so it signifies here.

Ged.—53 Being the spoil which the warriors had respectively taken.

Booth.—Which the men of war had taken as spoil, every one for himself.

Rosen.—53 *Viri exercitus vero*, i. e., milites, scil. gregarii (opponuntur enim præfectis, de quibus antea sermo erat) *prædati sunt quisque sibi*. Sensus est, milites gregarios prædam non tradidisse præfectis, sed sibi eam retinuisse. Alii connectunt hoc cum iis, quæ præcedunt, hoc sensu: *quos*, sc. sculos (vs. 52) *milites quisque sibi prædati erant*.

CHAP. XXXII. 1, 2, 6, 25, 29, 31.

Au. Ver.—Now the children of Reuben and the children of Gad, &c. So the Heb. text, which is followed by Pool, Patrick, Rosenmüller, and most commentators.

Ged., Booth.—Now the Reubenites and the Gadites, and the half tribe of Manasseh [Sam.; comp. Deut. iii. and Josh. xiii.] &c.

Ver. 3.

Au. Ver.—*Nimrah*.

Bp. Patrick.—*Nimrah*.] Called Beth-Nimrah, ver. 36, and given to the same tribe. It is usual, I observed before, for the Hebrews to cut off the first part of the names of places, for brevity's sake (ch. xxv. 1), but this place is elsewhere called at length Beth-Nimrah, Josh. xiii. 27, where it is mentioned as a part of Sihon's kingdom, and signifies as much as *domus pardorum*, a *habitation of leopards*: so Bochartus, who observes, that when both Isaiah xv. 6 and Jeremiah xlviii. 34 speaks of the waters of Nimrim, they mean this very place, which was given to Gad; but, in the days of those prophets, mentioned as in the country of the Moabites; who had usurped upon their neighbours the Gadites, and taken this place from them, as they had done Jazer also; as appears from the place above mentioned (Isa. xvi. 8, 9; Jer. xlviii. 34).

Rosen.—נָחַר נָחַר, plenius נָחַר, *locum aquæ limpidae et copiosæ* significat, coll. Arab. نَحْر, *aqua limpida et salubris*. Cf. vs. 36. Fortasse eadem urbs, quæ Jes. xv. 6 vocatur נָחַר, et cujus ager a propheta laudatur tanquam pascuis abundans. Hieronymus duo hæc loca distinguit, et Nemram ait fuisse suis temporibus *vicum grandem*.

Ver. 14.

וַיִּהְיֶה קִרְבָּם תַּחַת אֲלֹהֵיכֶם תִּרְבּוּ
אֲנָשִׁים חַטָּאִים לְסִפּוֹת עוֹר עַל חֲרוֹן
אִפְיֹתָהּ אֶל־יִשְׂרָאֵל :

ἰδοὺ ἀνέστητε ἀντὶ τῶν πατέρων ὑμῶν, σύν-
τριμμα ἀνθρώπων ἁμαρτωλῶν, προσθεῖναι ἔτι
ἐπὶ τὸν θυμὸν τῆς ὀργῆς κυρίου ἐπὶ Ἰσραὴλ.

Au. Ver.—14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel.

To augment yet the fierce anger of the Lord, &c.—So most commentators.

Rosen.—"That ye may yet perish through the anger of Jehovah against Israel." Verba וַיִּהְיֶה קִרְבָּם תַּחַת אֲלֹהֵיכֶם, LXX reddunt: προσθεῖναι ἔτι ἐπὶ τὸν θυμὸν τῆς ὀργῆς κυρίου ἐπὶ Ἰσραὴλ, tribuerunt verbo ἔτι significatum verbi קִרְבָּם, *addidit*, ut interpretes reliqui omnes. Sed Gussetius in *Commentarr. L. H.* rad. קִרְבָּם, lit. B. huic radicis *addendi* significationem prorsus abjudicat, eamque nonnisi *consumere, auferre*, denotare ait, ut Deut. xxix. 18; Jes. xiii. 15; xxx. 1. Unde hunc locum sic interpretatur: *ad pereundum s. ut per-eatis adhuc propter iram Jovæ in Israelem*.

Ver. 19.

כִּי לֹא נִחַל אִתָּם מַעְבַּר לַיַּרְדֵּן
וַיְחַלֵּא כִּי בָחַח נַחֲלָהֵנוּ אֶל־יְנוֹ מַעְבַּר
הַיַּרְדֵּן מִיָּרֵחָ :

καὶ οὐκέτι κληρονομήσομεν ἐν αὐτοῖς ἀπὸ τοῦ
πέραν τοῦ Ἰορδάνου καὶ ἐπέκεινα, ὅτι ἀπέχο-
μεν τοὺς κλήρους ἡμῶν ἐν τῷ πέραν τοῦ Ἰορ-
δάνου ἐν ἀνατολαῖς.

Au. Ver.—19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

Ged., Booth.—19 For among them we will not inherit on the other side of the Jordan; if our inheritance fall to us on this east side of the Jordan.

Ver. 33.

Au. Ver.—33 And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

See notes on verse 1.

Bp. Patrick.—*Even to the children of Gad, and—Reuben, and unto half the tribe of Manasseh.*] This half tribe is not mentioned before, because they did not put in any claim till they saw how those of Gad and Reuben would succeed in their petition; which being granted, it is likely that thereupon they represented also what store of cattle they had; and that the country would be more than enough for those who had desired it. This being found to be true, Moses thought fit to give them a portion of it, rather than any other; because the children of Machir, the son of Manasseh, had, by their valour, subdued part of this country (ver. 39; Josh. xvii. 1).

Rosen.—33 פָּתַח מֹשֶׁה לְבָנֵי גָד וְלִבְנֵי רְעֻבֵן וְלִבְנֵי מְנַשֶּׁה הַבֶּן לְיוֹסֵף, *Et dimidiæ tribui Manassi concessit Moses partem regionis trans-Jordanicæ, possidendam, etsi ab illa non rogatus, vid. vs. 2, 25, 29, ubi Rubenitarum tantum et Gaditarum fit mentio. Vid. quæ de hac re diximus in d. Alterthumsk. ii. 1, p. 262.*

Ver. 38.

וְאֶת־נֶבֹז וְאֶת־מֶעֹן וְאֶת־שִׁיבְמָה וְאֶת־חִירְתַּיִם וְאֶת־חֶשְׁבֹן וְאֶת־עֵלְעָלֵה וְאֶת־קִירְיָתַיִם וְאֶת־חֶשְׁבֹן וְאֶת־עֵלְעָלֵה וְאֶת־קִירְיָתַיִם וְאֶת־חֶשְׁבֹן וְאֶת־עֵלְעָלֵה וְאֶת־קִירְיָתַיִם

καὶ τὴν Βεελμεὼν, περιεκυκλωμένας, καὶ τὴν Σεβὰμ. καὶ ἐπωνόμασαν κατὰ τὰ ὀνόματα αὐτῶν τὰ ὀνόματα τῶν πόλεων, ὡς φκοδόμησαν.

Au. Ver.—37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim.

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities [Heb., they called by names the names of the cities] which they builded [so Rosen.].

38 *Nebo.*

Bp. Patrick.—St. Jerome suspects that there was an oracle at this place; the word *Nebo* importing *prophecy*, or *divination*, as he speaks.

Baal-meon.] Another place, where, it is likely, Baal was worshipped; which made them change the names of these places, as it here follows.

Their names being changed.]—For Nebo, as well as Baal, was the name of a god; as we learn from Isaiah xlv. 1, and seems to have been an Assyrian deity; there being footsteps of it in the names of several great men there; such as Nebuchadnezzar, Nebuzaradan, and many others. And it is not unlikely, that they therefore changed the names of these cities into some other, because they would abolish all remainders of idolatry in this country, according to the precept, Exod. xxiii. 13, that they should not take the name of their gods into their mouth; but, notwithstanding this, they still retained their ancient names; as appears from Josh. xiii. 17; Ezek. xxv. 9; so hard it is to alter any thing for the better!

Gave other names unto the cities which they builded.] If this refer to all the cities here mentioned, it is manifest they either retained or recovered their former names; for we read of them all in future times; particularly in the fifteenth and eighteenth chapters of Isaiah; and Kirjathaim is mentioned in the place I now quoted out of Ezekiel.

Bp. Horsley.—*And gave other names unto the cities which they builded.* Read with LXX, וַיִּקְרָאוּ, “and called the cities which they builded by their own names.”

Ged.—38 And Nebo, and Baal-meon (its name being changed), and Shibmah: for *in general* they called the cities, which they rebuild, by their former names.

Booth.—38 And Nebo, and Baal-meon (its name being changed), and Shibmah: and they called by their *former* names the cities which they rebuilt.

Rosen.—38 וַיִּקְרָאוּ, *Versas nomine, i. e., mutatis nominibus.* Mutarunt Rubenitæ illarum urbium nomina, quod *Baal* et *Nebo* essent nomina idolorum. Nomina tamen ab Israelitis indita illis urbibus numquam in consuetudinem videntur venisse; nam apud seriores V. T. scriptores semper legimus urbes istas nominibus pristinis appellatas; vid. Ez. xxv. 9; Jes. xv. 2; Jer. xlviii. 1, 22. וַיִּקְרָאוּ אֶת־שְׁמוֹתָם אֲחֵרוֹת, *Et vocaverunt nominibus nomina urbium, quas ædificarunt.* Indiderunt urbibus, quas ædificarunt, sua ipsorum nomina; exemplum habemus vs. 42.

Ver. 41.

וַיֵּאֵר בֶּן־מִנְשֵׁה הַלֵּל וַיִּלְכֹּד אֶת־
 הַיְּסוּדִיָּהִם וַיַּהֲרֵם אֶתְּהֵן וַיֵּאֵר :
 καὶ Ἰαῖρ ὁ τοῦ Μανασσῆ ἐπορεύθη, καὶ
 ἔλαβε τὰς ἐπαύλεις αὐτῶν, καὶ ἐπωνόμασεν
 αὐτὰς ἐπαύλεις Ἰαῖρ.

Au. Ver.—41 And Jair the son of Manasseh went, and took the small towns thereof, and called them Havoth-jair.

Bp. Patrick.—*Havoth-jair.*] That is, the "habitations of Jair." For *havah* is a dwelling, as Bochartus observes in his *Phaleg.*, lib. iv., cap. 29. And among the Arabians the word *Havoth* properly signifies many tents orderly disposed in a ring or circle, which in those countries made that which we call a village. For *hava* in their language signifies to compass. The same he observes in his *Hieroz.*, par. i., lib. ii., cap. 44, p. 466.

Rosen.—וַיֵּאֵר וַיִּלְכֹּד, *Et cepit villas eorum.* וַיַּהֲרֵם est referendum ad Arab. וַיַּיְר, *collegit, congregavit*, in conj. 5 *rotundus fuit*: inde וַיַּיְר, *tabernaculum ex lana et pilis caprinis*, quale Arabum campestrium esse solet, et וַיַּיְר, *complures domus tales inter se propinquæ*, id vero est Nomadum Arabum vicus, a rotunditate dictus; in orbem enim poni tuguria solent. Hinc וַיַּיְר proprie erunt *pagi Nomadum ambulatorii ex tentoriis in orbem positis*, Tatarico nomine, sed in nostras linguas recepto, *Horde* diceret. Sed וַיַּיְר villas stables fixasque fuisse, patet inde, quod in eodem tractu positæ memorantur et Deut. iii. 14; Jos. xiii. 30; Jud. x. 4; 1 Reg. iv. 13.

CHAP. XXXIII. 1.

Au. Ver.—With their armies.*Ged., Booth.*—According to their hosts.

Ver. 2.

וַיִּכְתֹּב מֹשֶׁה אֶת־מִצְוֹתֵיהֶם לְמִסְעֵיהֶם
 עַל־פִּי יְהוָה וְגו'

καὶ ἔγραψε Μωσῆς τὰς ἀπάσεις αὐτῶν,
 καὶ τοὺς σταθμοὺς αὐτῶν διὰ ῥήματος κυρίου,
 κ.τ.λ.

Au. Ver.—2 And Moses wrote their goings out according to their journeys by the commandment of the Lord: and these are their journeys according to their goings out.

Bp. Patrick.—*By the commandment of the Lord.*] This may refer either to their jour-

neys (which were by God's commandment, ch. x. 13), or rather to Moses's writing this epitome of their travels, of which God ordered him to give a distinct account.

Ged., Booth.—And Moses wrote their departures and their journeys which were made at the command of Jehovah: and these, &c.

Rosen.—וַיִּכְתֹּב וַיַּיְר, *Exitus eorum secundum projectiones eorum*, i. e., *stationes*. Duæ enim hæ voces significant unum idemque, *castrorum ex locis, in quibus per aliquot dies substiterant translationes in alia, ubi aliquamdiu essent*. Nam non omnia, in quibus substiterunt aliquantum Israelitæ, loca Moses hic notat, sed ea dumtaxat, in quibus diutius castra habuerunt. Quantum temporis in qualibet statione transegerint, haud constat. In plerisque vero per aliquot annos permansisse, ex eo colligitur, quod spatio triginta septem annorum septemdecim dumtaxat stationes enumeratæ reperiuntur.

Ver. 3.

Au. Ver.—*With an high hand.* See notes on Exod. xiv. 8.

Ver. 4.

וַיַּמְצְרִים מִקְבְּרִים אֹתָם וַאֲשֶׁר הִכָּה
 יְהוָה בָּהֶם פֶּל־בְּכֹר וּבִמְלֵיכָהֶם עָשָׂה
 יְהוָה שְׁפָטִים :

καὶ οἱ Αἰγύπτιοι θάπτον ἐξ αὐτῶν τοὺς
 τεθνηκότας πάντας, οὓς ἐπάταξε κύριος, πᾶν
 πρωτότοκον ἐν γῇ Αἰγύπτῳ, καὶ ἐν τοῖς θεοῖς
 αὐτῶν ἐποίησε τὴν ἐκδίκησιν κύριος.

Au. Ver.—4 For the Egyptians buried all their firstborn, which the Lord had smitten among them: upon their gods also the Lord executed judgments.

*Buried.**Ged.*—Had to bury.*Horsley, Booth.*—Were burying.

Upon their gods also the Lord executed judgments. See notes on Exod. xii. 12.

Pool.—*Upon their gods*; either, 1. Their princes and rulers, who are sometimes called *gods* in Scripture; and so this is added by way of amplification, God slew their first-born, not only of the meaner sort, but even of their king and princes. Or, 2. Their false gods, to wit, those beasts which the brutish Egyptians worshipped as gods, which were killed with the rest, for the first-born both of men and beasts were then killed, Exod. xiii. 15. See more on Exod. xii. 12; xviii. 11.

Ged.—When on their mighty ones he executed his judgments.

Horsley, Booth.—And [*Horsley, For*] upon their gods also Jehovah had executed judgments.

Ver. 32, 33.

וַיִּסְעוּ מִבְּנֵי יִשְׂרָאֵל וַיִּהְיוּ בְּחֹר־הַגִּידְגָּד 32
וַיֵּצְאוּ מִבְּנֵי יִשְׂרָאֵל מִחֹר־הַגִּידְגָּד 33
בְּיַמֵּי מֹשֶׁה :

32 καὶ ἀπῆραν ἐκ Βαβαία, καὶ παρενέβαλον εἰς τὸ ὄρος Γαδγὰδ. 33 καὶ ἀπῆραν ἐκ τοῦ ὄρους Γαδγὰδ, καὶ παρενέβαλον εἰς Ἑρεβαθά.

Au. Ver.—32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

Hor-hagidgad.

Geddes.—*Mount Gadgada.*] The present Hebrew has גִּידְגָּד. But the Samaritan text and version, and seven Hebrew MSS., and at first four more, have ו instead of ו, and so read Sept. So also Vulg., in *montem Gadgad*. The others read ו. I have, with Houbigant, adopted this reading; and, moreover, read with Sam. גִּידְגָּד instead of גִּידְגָּד.

Ver. 40.

וַיִּשְׁמַע הַכְּנַעֲנִי מִלֶּךְ עֶרְדֹּן וְגו'

καὶ ἀκούσας ὁ Χανανίτης βασιλεὺς Ἀράδ, κ.τ.λ.

Au. Ver.—40 And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

Ged.—40 *It was then also* that the Canaanite king of Ared, &c. See notes on xxi. 1.

Ver. 52.

וַיִּבְרָחוּם מִן הָאֲרָצוֹת וְגו' —

— καὶ ἐξαπέριε τὰς σκοπίας αὐτῶν, κ.τ.λ.

Au. Ver.—52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

All their pictures. See notes on סִמְלֵיהֶם, Lev. xxvi. 1.

Bp. Patrick.—*Their pictures.*] Or, their temples, or houses of worship, as Onkelos interprets it. But others (particularly the Jerusalem Targum) understand it of the

idols or statues set up in those temples; or some representations of their gods (see concerning the Hebrew word *maskith*, Lev. xxvi. 1).

Their high places.

Bp. Horsley.—Rather, “their consecrated places,” or their chapels.

CHAP. XXXIV. 1.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 2, 3.

וַיִּצְוֶה יְהוָה אֶת־מֹשֶׁה וְאֶת־בְּנֵי יִשְׂרָאֵל וַיֹּאמְרָה אֲלֵיהֶם
כִּי־אֲתֵתֶם בָּאִים אֶל־הָאָרֶץ פְּנִיעוּ זֵאת
הָאָרֶץ וְאֶשֶׁר תִּפֹּל לָכֶם בְּנִתְּלָהּ אֶרֶץ
פְּנִיעוּ לַבְּלָתִיָּה : וְהָיָה לָכֶם פֶּתַח־
נֹגֵב מִפְּתָחֶיךָ עַל־יַדֵּי אֲדוֹם וְהָיָה
לָכֶם נֹגֵב מִקֶּדֶחַ יַם־הַמֶּלַח : קְדָמָה :

2 ἐπιτελεῖται τοῖς υἱοῖς Ἰσραὴλ, καὶ ἐρεῖς πρὸς αὐτούς. ὑμεῖς εἰσπορεύεσθε εἰς τὴν γῆν Χαναὰν, αὕτη ἔσται ὑμῖν εἰς κληρονομίαν, γῆ Χαναὰν σὺν τοῖς ὄριοις αὐτῆς. 3 καὶ ἔσται ὑμῖν τὸ κλίτος τὸ πρὸς λίβη ἀπὸ ἐρήμου Σιν εἰς ἐχόμενον Ἐδῶμ, καὶ ἔσται ὑμῖν τὰ ὅρια πρὸς λίβη ἀπὸ μέρους τῆς θαλάσσης τῆς ἄλυκῆς ἀπὸ ἀνατολῶν.

Au. Ver.—2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:)

3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:

2, 3, *When ye come, &c., then.*

Horsley, Ged., Booth.—“Ye are now about to enter the land of Canaan, that land which falleth to you for an inheritance; the land of Canaan with its boundaries.” This sentence should not be marked as a parenthesis. The sense is this; “Ye are upon the point of entering the land of Canaan.” “This,” i. e., the country hereafter described, “is the land that is to be your inheritance; even the land of Canaan according to its boundaries.” That this is the true meaning of the place is evident from verse 12; where, the description of the country being finished, it is added, “This,” i. e., the country above

described, "shall be your land, according to its limits every way."—*Bp. Horsley.*

And your south border, &c.

Ged.—So that your southern boundary shall run eastward from the outmost point of the salt sea.

Bp. Horsley.—*The outmost coast*; rather, from the extremity, "the border shall be from the extremity of the salt sea eastward:" i. e., it shall begin on the east from the extreme corner of the Asphaltite lake. The sacred writer describes the line of the southern border from east to west. Its eastern extremity, therefore, he calls its beginning, and this was the southern extremity of the Asphaltite lake.

Ver. 4.

וְנָסַב לָכֶם הַגְּבֹול מִמֶּנּוּב לַמִּצְלָה
עֶקְרָבִים וְעָבַר זִינָה וְהָיָה הַיּוֹצֵאֹתָיו
מִמֶּנּוּב לְהַדֵּשׁ בְּרִגְנֵי וַיָּצֵא חֲצֵר־אֲדָר
וְעָבַר עַצְמֹן :

וְהָיָה ק'

καὶ κυκλώσει ὑμᾶς τὰ ὄρια ἀπὸ λιβὸς πρὸς ἀνάβασιν Ἀκραβὶν, καὶ παρελεύσεται Ἐννὰκ, καὶ ἔσται ἡ διέξοδος αὐτοῦ πρὸς λίβα Κάδης τοῦ Βαρὴ καὶ ἐξελεύσεται εἰς ἔπαυλιν Ἀράδ, καὶ παρελεύσεται Ἀσεμῶν.

Au. Ver.—4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:

Bp. Patrick.—*From the south to the ascent of Akrabbim.*] Or, to Maale-Akrabbim, a mountain on the south end of the Dead Sea (Josh. xv. 3; Judges i. 36), so called, as Bochartus conjectures, from the vast multitude of scorpions found here; from which mountain also, it is probable, the region called Acrabatena, near to Idumæa, had its name (1 Macc. v. 3). See Hierozoicon, par. ii., lib. iv., cap. 29.

Pass on to Zin.] Either to a place called Zin, or part of the wilderness of Zin; which lay on the south of the land of Canaan (ch. xiii. 1).

From the south.] That is, still on towards the south; as appears from what goes before and follows after.

Bp. Horsley.—*And your border shall turn from the south.* A line running from the extremity of the salt sea to the Hills of

Scorpions (Acrabbim) runs to the south, instead of turning from it. The passage should be thus rendered, "And your southern border shall go round by the Hills of Scorpions."

And the going forth thereof shall be from the south to Kadesh Barnea.

Bp. Horsley.—Rather, "and the southernmost point of it shall be at Kadesh Barnea." Or thus, "and its point shall be to the south of Kadesh Barnea." The boundary was to run so far southward. Its point; so I render חֲצֵר־אֲדָר; for this word always signifies either the extremity of the boundary line, or the place where it takes a new direction. "Its point" expresses either. The fact is, that from the salt sea to Kadesh Barnea, the boundary line bore all the way a little to the south. But from Kadesh Barnea it ran due west, through the village called Ader, to Azmon: from Azmon it took a turn again southward, round by the river of Egypt.

And shall go on to Hazar-addar.

Bp. Patrick.—*Hazar-addar.*] Or, to the village of Addar, as the Vulgar Latin renders it; which seems to be justified by Josh. xv. 3, where it is simply called Addar. There is indeed a place called Hezron joined with it, which may be thought to be the same with Hazar: but so is another place also called Karkaa; both which may as well be thought to be here omitted, for brevity's sake.

Rosen.—וְנָסַב לָכֶם הַגְּבֹול, *Circumibit* (Niphil verbi קָבַע *vobis terminus*, i. e., vergant porro termini. לִקְצֵהוּ עֶקְרָבִים, *In adensum* (jugum) *scorpionum*. Hic tractus Idumææ vicinus vocatur quoque Ἀκραβαρίνη 1 Macc. v. 3. Videtur nomen traxisse a copia scorpionum (hoc enim animal designatur voce עֶקְרָב), cf. Deut. viii. 15; Jos. xv. 3. Etiamnum in hac regione scorpiones sunt frequentes. Vid. *Alterthumsk.* ii. 1, p. 287. וְהָיָה הַיּוֹצֵאֹתָיו, *Et sint exitus ejus*, sc. fines, i. e., extremi in eam cœli plagam fines. Pro וְהָיָה, quomodo legendum esse ad marginem præcipitur (ut est in textu vs. 5), in textu est singularis וְהָיָה, *sit*, distributive capiendus, cf. Gesenii *Lehrg.*, p. 713. וַיָּצֵא, *Et exibit*, limes, finis. חֲצֵר־אֲדָר, *Ad Chazar* s. *Chezron* prope *Addar*, vid. Jos. xv. 3, 4. LXX, εἰς ἔπαυλιν Ἀδάρ, *Vulgatus: in villam nomine Adar*, propriam vocis חֲצֵר significationem respicientes, de qua vide Gen. xxv. 16.

Ver. 5.

וְנָסַב הַגְּבֹול מִעֶצְמֹן בְּחִלָּה מִצְרָיִם וְגו'

καὶ κυκλώσει τὰ ὅρια ἀπὸ 'Ασεμωνᾶ χειμάρ-
ρουν Αἰγύπτου, κ.τ.λ.

Au. Ver.—5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

The river of Egypt.

Ged.—"The torrent of Egypt." It is called Gen. xv. 18 the river of Egypt. It seems to have been a rivulet which ran into the lake Sarbonis.

Dr. A. Clarke.—*The river of Egypt.*] The eastern branch of the river Nile; or, according to others, a river which is south of the land of the Philistines, and falls into the gulf or bay near Calieh.

Bp. Patrick.—By the river of Egypt is properly understood Nile: and so Jonathan here renders the Hebrew word *Nahal* (river) by Nilus: which may seem to have taken its name from the word *Nahal*; which the ancients did not pronounce as we now do, but called it *Neel*, as we find in Epiphanius; from whence Nilus was very easily made, as Bochartus observes, Hierozoic. par. ii., lib. v., cap. 15. But if Nile be here meant, it must be the more northerly mouth of it where Pelusium stood (see Genesis xv. 18).

Rosen. in Gen. xv. 18.—Promittit Deus Abrahamo, se ejus soboli possidendum daturum omnem illum terrarum tractum, qui מִן הַיַּרְדֵּן, inde e flumine Ægypti ad fluvium magnum, Euphratem, usque porrigitur. Flumen Ægypti sine dubio est Nilus. Jos. xiii. 3 terminus terræ Israel. fluvio יַרְדֵּן describitur, cujus fluvii Jes. xxiii. 3; Jer. ii. 18 mentio fit, quem Jesajas mox יַרְדֵּן vocat, quo nomine Nilus intelligitur. Numquam quidem Israelitæ fines suos protraxerunt ad Nilum. Laxius tamen Euphrates et Nilus, duo nobilissima flumina tamquam extremi terræ Hebr. termini sibi opponuntur Jes. xxvii. 12; Jer. ii. 18. Præterea Davidis tempore Salomonisque, reges inter illos fluvios positi aut omnes, aut plerique regum IHebræorum vectigales fuere; 2 Chron. ix. 26; coll. 2 Sam. viii. 3. Ad Euphratem vero jam ante Davidem termini terræ Israel. exporrecti erant. Mons enim Gilead, qui in potestate Israelitarum semper fuit, Gileaditidi nomen impertiens, Euphrati fuit quam Jordani propior. Sauli tempore ad Euphratem ipsum Israelitæ transjordanenses fines suos protulerunt; vid. 1 Paral. iv. 9, 10. Ante-

quam ergo Davides regnum capesserat, tres ultra Jordanem tribus desertis Arabiæ usque ad Euphratem potiti erant, libere per illa greges pascentes, aliosque idem facere ventantes. Palmyra autem s. Thadmor, quæ urbs diei tantum itinere ab Euphrate aberat, a Salomone aut condita aut munita erat. 1 Reg. ix. 18; 2 Paral. viii. 4.

Ver. 7, 8.

וְיָדִיתִּיהָ לָכֶם בְּגִבֹּל צִפּוֹן מִרְהֵיָם
הַגִּבֹּל הַתְּחָא לָכֶם הָרַר הָהָר : 8 מִהָרַר
הָהָר הַתְּחָא לָכֶם חֲמַת וְהָיָה תוֹצֵאת
הַגִּבֹּל צִדְדָה :

7 καὶ τοῦτο ἔσται ὑμῖν τὰ ὅρια πρὸς βορρᾶν, ἀπὸ τῆς θαλάσσης τῆς μεγάλης καταμετρήσετε ὑμῖν αὐτοῖς παρὰ τὸ ὄρος τὸ ὄρος. 8 καὶ ἀπὸ τοῦ ὄρους τὸ ὄρος καταμετρήσετε αὐτοῖς, εἰσπορευομένων εἰς Ἐμβὰθ, καὶ ἔσται ἡ διεξόδος αὐτοῦ τὰ ὅρια Σαραδάκ.

Au. Ver.—7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:

8 From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

Bp. Patrick.—*Mount Hor.*] Not that mount where Aaron died; for that was on the south of the land of Canaan, towards Edom; but this was diametrically opposite, on the north of it: and therefore must, in all likelihood, be some part of Mount Libanus, which, with Antilibanus (more towards the Great Sea), bounded the promised land on the north. But there were several parts of Mount Libanus which were called by several names; and probably one of them was called Hor, because of its eminency or height above the rest. So the Vulgar translates it; reading, I suppose, the Hebrew, not Hor hahar, i. e., "Hor the mountain," but Har hahar, "the mountain of mountain," i. e., the highest mountain. The Jews generally by this Mount Hor understand Amanus, which is a part of Taurus (as Mr. Selden observes in the place before-named), which the Jerusalem Targum calls more briefly Manus.

8 Unto the entrance of Hamath.] There were two Hamaths; one called by the Greeks Antiochia, the other Ephiphania. The former called Hamath the Great,

Amos vi. 2, to distinguish it from the latter, which is the city that is always meant, when we read the bounds of Judea were to the *entrance of Hamath* northward; as here and ch. xiii. 21. For it is certain, as Bochartus observes, they did not reach to Antiochia, but came near to Epiphania (lib. iv. Phaleg., cap. 36). And this makes it probable, that Hor, as I said before, may be a promontory of Libanus; because in Josh. xiii. 5, Hermon is joined with the *entrance of Hamath*, as Hor is here. Now Hermon was certainly a part of Libanus: by some called Sirion; by others Senir (Deut. iii. 9), and by others Sion (Deut. iv. 48).

Ged., Booth.—7 And this shall be your north boundary: 8 From the great sea ye shall draw a line to the top of *Lebanon* [*Ged., to the top of mount Lebanon*]: from the top of Lebanon [*Ged., mount Lebanon*] ye shall draw a line to the entrance of Hamath; and the boundary shall pass on to Zedad.

Rosen.—7 הָרִי, *Designabitur fines*, h. l. commodè verti potest, lineam ducetis. הָרִי, *Ad montem Hor.* Non intelligendus ille mons Hor in australibus Idumææ finibus, in quo Aaron obiit, xxxiii. 38; xx. 22, sed alius quidam borealis ultra Libanum situs, ut ex hoc ipso et sq. vs. apparet. Scilicet terminus borealis incipit a mari, ab hac linea ducitur ad montem Hor, inde Hamatham; manifestum ergo, medio inter mare mediterraneum et Hamatham montem Hor situm fuisse. Hamatham vero ultra Libanum jacere, tabula geographica ad manus sumta, quisque videt. LXX et Vulgatus pro הָרִי videntur legisse הַי. Illi enim vertunt ὄρος το ὄρος, hic *mons altissimus*. Intellexerunt fortasse Libanum. Quum nusquam alias mentio fiat montis *Hor*; Relandus *Palæst.*, p. 119 suspicatus est, הָרִי non esse nomen proprium, sed infinitivum verbi הָרָה, unde הַי, *mons* deducitur. “Fateor,” inquit, “ignotam esse significationem verbi הָרָה, quum in V. T. non legatur; sed haud dubitandum videtur, quum הַי, *mons* inde ducat originem, aliquid eo indicari, quod monti conveniat, uti *assurgere*, *eminere*, *attolli*, aut simile quid. Quapropter, quodcunque sit, illud הָרָה velim hic accipi pro הָרָה *assurgere montis*, vel re simili. Nec est, quod quis dicat, montis nomen addi oportuisse. Certe quum *Libanus* hic fuerit, mons notissimus, facile colligitur, *illum*, non alium, hic

indicari. Quamvis forsitan pars ipsius Libani nomine Hor dicta fuit.” Quod ipsum et inde est verisimile, quod interpretes Orientales, Chaldæus uterque, Syrus et Saadias, *Hor*, ut nomen proprium, retinuerunt.

Ver. 11.

וַיֵּרֶד הַנָּגֶל מִשֶּׁפְּחָם הַרְבִּלָּה מִקֵּדָם
לְעֵינֵי וַיֵּרֶד הַנָּגֶל וּמָתָה עַל־פְּתָחָהּ יָם־
בְּנֵי־הַיָּדְמָה :

καὶ καταβήσεται τὰ ὄρια ἀπὸ Σεπφάμαρ
Βηλὰ ἀπὸ ἀνατολῶν ἐπὶ πηγὰς, καὶ καταβή-
σεται τὰ ὄρια Βηλὰ, ἐπὶ νότου θαλάσσης
Χενερὲθ ἀπὸ ἀνατολῶν.

Au. Ver.—11 And the coast shall go down from Shepham to Riblah, on the east side of Ain: and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward.

Bp. Patrick.—*The east side of Ain.*] The Vulgar reads it “the fountain of Daphne.” And, indeed, *Ain* signifies a fountain; and both Jonathan and the Jerusalem Targum takes Riblah for Daphne; as they do Shepham before mentioned for Apamia. But this is only a vain conceit of the Jews, who would extend their bounds beyond what God gave them. For it is certain the land of Canaan never extended to these places, as Bochartus observes, lib. i. Canaan, cap. 16. And therefore Daphne (which was in the suburbs of Antiochia) cannot be here meant, unless we understand another place, mentioned by Josephus (lib. iv. De Bello Judaico, cap. 1), which lay near the lake of Semechonites, through the middle of which Jordan ran. And then Ain must signify another fountain of Jordan, for it had more than one. And thus David Chytræus explains this part of the verse, and the foregoing; The eastern bounds were the river Jordan, near to which were these places; Enan, which had its name from the fountain of the river; and Shepham, not far from thence; Riblah, which was also near to Jordan, lying between the lake of Semechonites and Gennesaret.

Reach unto the side of the sea of Chinnereth eastward.] To the east side of this sea, or lake, which had its name from a city so called, Josh. xix. 35, and a country, 1 Kings xv. 20, or else it gave them their names: for David Chytræus will have it called Chinnereth, from the Hebrew word

cinnor, which signifies a *harp*, or *lute*, the lake being of that shape and figure, about four German miles long, and two and a-half broad.

Ged.—And from Shepham the boundary shall go to Riblah, to the east side of the source of the Jordan; thence it shall go until it reach to the eastern shore of the lake of Chinnereth.

Booth.—And from Shepham to Riblah, the boundary shall go on the east side of the source of the Jordan; and the boundary shall descend until it reach to the east side of the sea of Chinnereth.

Bp. Horsley.—*Shall reach unto the side; rather, shall take a sweep by the side.*

Rosen.—11 וַיֵּרַד, *Descendet* (finis) a septentrione in meridiem. רִיבְלָה, *Ribla*, urbs Syriæ in terra Hamath, in vallibus Antilibani sita. Cf. 2 Reg. xxiii. 33; xxv. 6, 20. רִיבְלָה לְאֵין, *Ab oriente Ain*, nomen quum *fontem* constet notare, fuere, qui fontem Jordanis, qui in tractu isto est, hic significari putarent. Sed vix dubium, נָרַד hic esse nomen proprium oppidi, ut Jos. xv. 32, quo tamen loco quod memoratur *Ain* diversum est a nostro; illud enim in australi parte tribus Judæ situm erat. וַיִּפֹּקֶה, *Et feriet*, i. e., stringet, adtinget (ex usu Chaldaico verbi פִּקֵּה) *ad humerum*, sive latus *lacus Cinnereth ad orientem versus*, sc. terminus. Sensus est: ampletetur terras, quæ sunt ad ripam orientalem lacus, qui nomen habet ab urbe Cinnereth in tribu Naphtali, Jos. xix. 35. Idem ille intelligitur lacus, qui postea lacus Genesareth, Galilææ aut Tiberiadis vocatus est. Cf. Jos. xi. 2; xii. 3. De tota hac pericopa (vs. 2—12), qua fines Cananææ, proprie sic dictæ, describuntur, cf. *die bibl. Alterthumsk.* ii. 1, p. 77, sqq.

Ver. 12.

Au. Ver.—12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

Booth.—And the boundary shall go along the Jordan, and its termination shall be at the salt sea: this shall be your land with its surrounding boundaries.

CHAP. XXXV. 2.

Au. Ver.—And.

Ged., Booth.—Again.

Ver. 3.

וּמִנְשֵׁיהֶם יִהְיֶה לְבִקְחָתָם
וְלִרְשָׁתָם וְלִכְלֹל חֵיקָם :

— καὶ τὰ ἀφορίσματα αὐτῶν ἔσται τοῖς κτήνεσιν αὐτῶν, καὶ πᾶσι τοῖς τετραπόουσιν αὐτῶν.

Au. Ver.—3 And the cities shall they have to dwell in: and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

For their cattle, &c.

Booth.—For their cattle and for their substance, even all their other animals.

Bp. Patrick.—*For their goods.*] The Hebrew word signifies, not only all kinds of household stuff, but whatsoever was necessary for them and their cattle without doors.

Rosen.—וּמִנְשֵׁיהֶם, *Et facultatibus eorum.* שֵׁיהֶם in genere *facultates* seu possessionem quamvis denotat, in specie vero, ut hic, pecus quodvis et jumentum, quibus potissimum divitiæ veterum constabant. Cf. Gen. xiv. 11, 21; 1 Chr. xxvii. 31.

Ver. 4, 5.

וּמִנְשֵׁיהֶם יִהְיֶה לְבִקְחָתָם
מִקִּיר הָעִיר וְחֹוצְתָהּ אֶלֶף אַמָּה סָבִיב :
וּבִמְדִינָתָם מִדְּוָי לְעִיר אֶת־פֶּאֶת־הַקִּוִּיָּה
אַלְפִים בָּאֶמָּה וְאֶת־פֶּאֶת־גִּבְזָה אַלְפִים
בָּאֶמָּה וְאֶת־פֶּאֶת־הָיָם אַלְפִים בָּאֶמָּה
וְאֶת פֶּאֶת צִפּוֹן אַלְפִים בָּאֶמָּה וְהָעִיר
בִּתְּנָהּ זֶה יִהְיֶה לָהֶם מִנְשֵׁיהֶם הָעָרִים :

4 καὶ τὰ συγκυροῦντα τῶν πόλεων, ὥς δώσετε τοῖς Λευίταις, ἀπὸ τείχους τῆς πόλεως καὶ ἔξω δισχιλίου πῆχους κύκλῳ. 5 καὶ μετρήσεις ἔξω τῆς πόλεως τὸ κλίτος τὸ πρὸς ἀνατολὰς δισχιλίου πῆχους, καὶ τὸ κλίτος τὸ πρὸς λίβα δισχιλίου πῆχους, καὶ τὸ κλίτος τὸ πρὸς θάλασσαν δισχιλίου πῆχους, καὶ τὸ κλίτος τὸ πρὸς βορρᾶν δισχιλίου πῆχους. καὶ ἡ πόλις μέσον τούτου ἔσται ὑμῖν, καὶ τὰ ὁμοῖα τῶν πόλεων.

Au. Ver.—4 And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits,

and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

4 *A thousand cubits.*

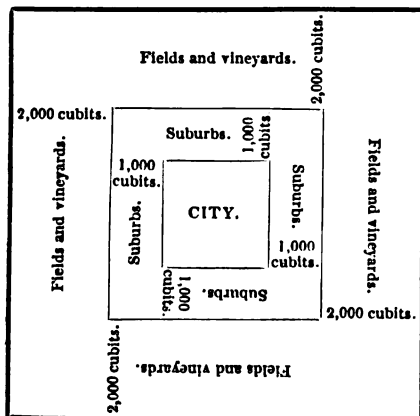
Pool.—Object. In the next verse it is *two thousand*. How do these agree? *Answ.* 1. LXX interpreters read both here and ver. 5, *two thousand cubits* [so Bochart, Drs. Wall and Kennicott], whence some suppose this to be an error in the Hebrew text, which, being in a matter neither concerning faith nor good manners, is not prejudicial to the authority of the Holy Scriptures. *Answ.* 2. The one thousand cubits may be in length from the city, and the two thousand cubits in breadth on each side of the city [so Rosenmüller], and so they well agree; for a line of a thousand cubits being drawn in length eastward, and another westward, and another northward, and another southward, a line drawn at a thousand cubits distance from the city, from east to west, must needs contain two thousand cubits, and so must the other line from north to south, and so on every side of the city there must be two thousand cubits. *Answ.* 3. This verse and the next do not speak to the same thing: this speaks of the space or place from whence the suburbs shall be measured, the next verse speaks of the space unto which that measure shall be extended; and the words may very well be read thus, *And the suburbs—shall be* (so it is only an ellipsis of the verb substantive, which is most frequent, and the meaning is, shall be taken or accounted) *from the wall of the city*, and from (that particle being supplied or understood from the foregoing words, which is very usual) *without it*, or, *from the outward parts of it* (which, being a general and indefinite expression, is limited and explained by the following words), even from *a thousand cubits round about*; which are mentioned not as the thing measured, for as yet there is not a word of *measuring*, but as the term or space from which the measuring line should begin. And then it follows, ver. 5, *And ye shall measure from without the city* (not from the wall of the city, as was said before, ver. 4, but *from without it*, i. e., from the said outward part or space of a thousand cubits without the wall of the city round about) *on the east side two thousand cubits, &c.* [so Bp. Patrick]. So in truth there were three thousand cubits from the

wall of the city, whereof one thousand probably were for out-houses, stalls for cattle, gardens, vineyards, and olive-yards, and the like, and the other two thousand for pasture, which are therefore called *the field of the suburbs*, Lev. xxv. 34, by way of distinction from the suburbs themselves, which consist of the first thousand cubits from the wall of the city.

Ged., Booth.—5 There is an apparent difficulty attending this passage, when compared with the preceding verse. Hence some interpreters have imagined, that the word rendered *wall* in ver. 4, means the *centre* of the city [so Bp. Horsley]; from which a line of 1,000 cubits, drawn in four directions, would give for the limits of the suburbs a square of 2,000 cubits. But this is certainly a forced explanation. The common rendering of both verses is quite consistent; as will appear if the city be supposed to be 1,000 cubits square, and the measurement from each corner 1,000 cubits, the whole contents of the city and suburbs will be a square of 3,000 cubits.

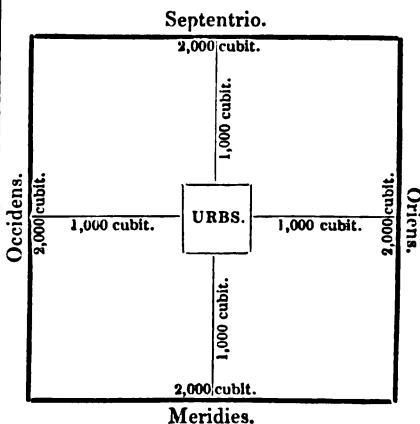
Dr. A. Clarke.—5 *And ye shall measure from without the city—two thousand cubits, &c.* Commentators have been much puzzled with the accounts in these two verses. In ver. 4 the measure is said to be 1,000 cubits from the wall; in ver. 5 the measure is said to be 2,000 from without the city. It is likely these two measures mean the same thing; at least so it was understood by the Septuagint and Coptic, who have *δισχιλιους πηχεις*, 2,000 cubits, in the *fourth* as well as in the *fifth* verse; but this reading of the Septuagint and Coptic is not acknowledged by any other of the ancient versions, nor by any of the MSS. collated by Kennicott and De Rossi. We must seek, therefore, for some other method of reconciling this apparently contradictory account. Sundry modes have been proposed by commentators which appear to me, in general, to require full as much explanation as the text itself. Maimonides is the only one intelligible on the subject. "The suburbs," says he, "of the cities are expressed in the law to be 3,000 cubits on every side from the wall of the city and outwards. The first thousand cubits are the suburbs, and the 2,000, which they measured without the suburbs, were for fields and vineyards" [so Bishop Patrick]. The whole, therefore, of the

city, suburbs, fields, and vineyards, may be represented by the following diagram:—



Rosen.—4, 5, *Et quod attinet ad pomœria oppidorum, quæ Levitis dare debetis, ea foras extra murum oppidi* (מִן הַמִּירָא מִן הַמִּירָא a muro urbis) *mille cubitos pateant.* 5 *Scilicet mensurabitis extra oppidum a latere orientali duo cubitorum millia, totidem a latere meridionali, occidentali et septentrionali. Ipsum autem oppidum sit in medio. Sic se habeant omnium oppidorum pomœria.* מִן הַמִּירָא מִן הַמִּירָא, *Duo millia in cubito, i. e., bis mille cubitorum, cf. Ex. xxvi. 8. וְהָיָה מִן הַמִּירָא מִן הַמִּירָא, hæc sit mensura.* Magnopere hic locus interpp. exercuit. Nam vs. 4 suburbanis magnitudo tribuitur mille cubitorum, at vs. 5 2,000 cubb. eadem magnitudo dicitur. Talmudici duos hosce vss. ita conciliare solent, ut dicant, מִן הַמִּירָא esse loca urbibus proxima, quæ inambulationi tantum, lotioni, hominumque recreationi inservirent, et hæc cubitorum 1,000 fuisse. Sed præter hæc fuisse alia his contigua spatia, quæ ab urbe remotiora, cubitos alios mille patuerint, et in his Levitas potuisse arare, serere vineasque plantare; ac idcirco ista superioribus juncta spatia vere 2,000 cubb. in omnem terræ plagam fuisse. Sed hoc Rabinorum commentum merito improbarunt plerique interpp., quum sola Levitis data fuerint *pascua*. Alii existimant, vs. 4 intelligi cubitos sacros (de quibus 1 Reg. vi. 2; vii. 15), vs. 5 autem communes, illis duplo minores. Sed quo signo colligi potest, Mosem modo loqui de sacris, modo de communibus cubitis? Deinde sacri cubiti adhibebantur quidem ad structurarum et ædificiorum sacrorum dimensiones, non vero ad vacuas terræ areas emetiendas. — Ut alias

minus adhuc probabiles explicationes hic prætereamus, simplicissima versum 4 et 5 conciliandi ratio videtur hæc esse, ut statuamus, definiri suburbiis a muris urbis longitudinem *mille cubitorum*, et *bis mille* in circuitu ab omni latere, i. e., in universum 8,000, ut hæc ostendit figura:



Ubi apparet, unumquodque suburbiorum latus esse duplo longius, quam linea ex urbe extrinsecus producta, quæ est *mille cubitorum* (vs. 4), adeoque singulis lateribus relinquuntur 2,000 cubiti. Nihil itaque opus est, ut cum LXX in vs. 4 pro מִן הַמִּירָא legamus מִן הַמִּירָא, uti vs. 5 habetur. Nam quod ille interpres vs. 4, διαχλίδους πήχεις posuit, vix dubium esse potest, ab eo factum esse, difficultatis tollendæ causa. Ceterum vero interpp. vett. omnes, et textus Samar. cum nostro textu Hebr. conspirant. Ei quidem adversari videtur Josephus, qui *Ant.* iv. 4, 3 de urbibus Levitarum hæc dicit: *Mandavit Deus* (Hebræis), *ut urbes quadraginta octo præclaras et eximias Levitis distribuerent, et agrum pro mœnibus ad cubitos bis mille in circuitu iis assignarent.* Similiter Philo (*de præmiis sacerdotum*, t. ii., p. 236 edit. Mangey.) ait, Levitas quadraginta octo oppida accepisse, *et in cujusque pomœrio duo millia cubitorum in circuitu, pascendis pecudibus, et in reliquos usus oppidis necessarios.* Sed Philonem ubique τοὺς LXX aequi constat, et Josephus h. l. ut in pluribus aliis, eosdem LXX sequutus est.

Ver. 6.

וְאֵת הַמִּירָא מִן הַמִּירָא מִן הַמִּירָא
מִן הַמִּירָא מִן הַמִּירָא מִן הַמִּירָא

שָׁמַח הָרָצָח וְעַלֵּיהֶם תִּתְּנֵנִי אֲרֻבָּעִים
הָשָׁתִּים קִיר :

καὶ τὰς πόλεις δώσετε τοῖς Λευίταις, τὰς ἑξ
πόλεις τῶν φυγαδευτηρίων ἃς δώσετε φυγεῖν
ἐκεῖ τῷ φωνεύσαντι, καὶ πρὸς ταύταις τεσσα-
ράκοντα καὶ δύο πόλεις.

Au. Ver.—6 And among the cities which
ye shall give unto the Levites *there shall be*
six cities for refuge, which ye shall appoint
for the manslayer, that he may flee thither:
and to them ye shall add [Heb., above them
ye shall give] forty and two cities.

Rosen.—6 וְאֵרֻבָּעִים, *Et cum urbibus*,
i. e., inter eas urbes, quas dabitis Levitis,
dabitis etiam sex urbes asyli. Alii אֵרֻבָּעִים
quod attinet vertere malunt, atque alterum
אֵרֻבָּעִים, quod vocem אֵרֻבָּעִים præcedit, pro nota
nominat., vel potius pro verbo substantivo,
ut Aramæorum אֵרֻבָּעִים accipere, quomodo sub-
inde usurpatur. Conf. Gesenii *Lehrgeb.*,
p. 682. וְאֵרֻבָּעִים sunt qui urbes collectionis
sive retentionis vertant, quod is, qui propter
homicidium commissum fugiebat ad urbes
Levitarum, in illis se continere debuit usque
ad mortem pontificis M., coll. vs. 25. Sed
præstat אֵרֻבָּעִים a significatu recipiendi, exci-
piendi, quem אֵרֻבָּעִים apud Chaldæos obtinet,
locum refugii, quo quis se recipit, interpre-
tari.

Ver. 10, 11.

10 דִּבַּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵיהֶם כִּי אַתֶּם לְכָרִים אֶת־הַיִּהוּדִים
אֲרֻצָּה קִנְצָן : 11 וְהַקְרִיתֶם לָכֶם עָרִים
עָרֵי מִקְלָט תַּחֲבִינֶנָּה לָכֶם וְגַם וְגו'

10 λαλήσον τοῖς υἱοῖς Ἰσραὴλ, καὶ ἐρεῖς
πρὸς αὐτούς. ὑμεῖς διαβαίνετε τὸν Ἰορδάνην
εἰς γῆν Χαναάν. 11 καὶ διαστελεῖτε ὑμῖν
αὐτοῖς πόλεις. φυγαδευτήρια ἔσται ὑμῖν φυ-
γεῖν, κ.τ.λ.

Au. Ver.—10 Speak unto the children of
Israel, and say unto them, When ye be
come over Jordan into the land of Canaan;

11 Then ye shall appoint you cities to be
cities of refuge for you: that the slayer may
flee thither, which killeth any person at
unawares [Heb., by error].

Bp. Horsley.—10, 11, *When ye be come*
over Jordan, into the land of Canaan; then
ye shall appoint unto you cities, to be cities
of refuge for you; rather, "ye are going
over Jordan, into the land of Canaan, and
ye will build yourselves cities. You shall
have cities of refuge."

Ver. 12.

וְהָיָה לָכֶם הָעָרִים לְמִקְלָט מִצֹּאֵל וְגו'

καὶ ἔσονται αἱ πόλεις ὑμῖν φυγαδευτήρια
ἀπὸ τοῦ ἀγχιστεύοντος τὸ αἷμα, κ.τ.λ.

Au. Ver.—12 And they shall be unto you
cities for refuge from the avenger; that the
manslayer die not, until he stand before the
congregation in judgment.

Cities of refuge. See verse 6.

Avenger.

Bp. Patrick.—In the Hebrew, the word
for avenger is *goel*, which signifying a *re-*
deemer, plainly denotes that the next of kin
to him that was slain is here meant. For to
that person belonged the right of redemption
of estates (Lev. xxv. 25), and of marrying
the wife of a kinsman deceased without
issue (Ruth iii. 12, 13). And consequently
such a person, that is the nearest of kin, is
here intended to be the revenger of blood:
and therefore no man might undertake this
office, but he alone who was the next heir to
him that was slain; as Mr. Selden observes,
lib. iv. De Jure Nat. et Gent., cap. 1, p.
469. Grotius observes the like custom
among the ancient Greeks, of private men
taking revenge for the death of their rela-
tions or friends (lib. ii. De Jure Belli et
Pacis, cap. 20, sect. 8, n. 6).

Prof. Lee.—וְגַם, or וְגַם, m. pl. גַּםִּים.

Arab. جَال, *ivit, venitque.* Cogn. جَال, r.

جول, *obivit; elegit. part.* جَائِل, *peram-*
bulans. Syr. مِسَرَّت, *misertus est, protexit.*

Cogn. جَوَار, *vicinitatem inivit: in fidem et*
clientelam recepit, conj. iv. أَجَار, *protexit,*
liberavit ab injustitia. Comp. جِيل, and

جير.

The leading notion here seems to be, as
association implies the friendly relation of
hospitality, and as this in the East calls for
a participation in repelling the assaults of
enemies, as well as in social enjoyments; the
person so named was considered, as having a
supreme regard for the interests of the society,
with which he was thus connected, as—

I. *A near relative*, Lev. xxv. 25; 1 Kings
xvi. 11; Ruth ii. 20; iii. 9, 12.

Hence, II. Bound by this consideration,
and the law of retaliation, as *An avenger*, to
vindicate any injury done to the family, par-

ticularly that of manslaughter; and hence he was styled the *Avenger of blood*, אֲבִיר דָּם, Numb. xxxv. 19, 21, &c.

III. Applied to God, as *accompanying* and *avenging* his people, as *Redeemer*, Job xix. 25. מִלְּפָנַי, *My Redeemer*, i. e., avenging Redeemer, *liveth*. Gen. xlviii. 16, joined with מַלְאָךְ, *Angel*. Comp. Is. xlv. 6, with Rev. i. 8; ii. 8; xxi. 6, which will shew that it is a title of Christ. Is. xlix. 7; Ps. ciii. 4, &c.

As such very near relative—the senior usually—was supposed to have at heart the interests of the family, he was also supposed to have *their blood upon him*, until it was duly avenged; hence this expression. Comp. Is. lxiii. 1—7, where our Lord, as *avenging Redeemer*, is thus represented. See also Ib. lix. 16—21. Hence the idea of *pollution* in the verb. See also פָּחַד.

Gesen.—I. מָלַךְ fut. מִלְּכָה. 1) *redemit*, ut agrum fundumque venditum, Lev. xxv. 25; Ruth iv. 4, 6, rem Deo consecratam, Lev. xxvii. 13, 15, 19, 20, 31, servum, Lev. xxv. 48, 49. Part. מִלְּכָה redemptor (agri), Lev. xxv. 26. Creberrime de Deo homines et spec. Israëlẽm redimente, velut ex servitute Egypti, Ex. vi. 6, ex exilio Babylonico, Jes. xliii. 1, &c. Job. xix. 25: מִלְּפָנַי, *ego scio*, quod *redemptor meus vivit*, Deus ipse me ex his calamitatibus vindicabit. — Iob. iii. 5, in diris in diem natalem iactatis: מִלְּפָנַי וְהָאֵלֹהִים, *tenebræ et caligo eum sibi vindicent*, i. e., recuperent, denuo occupent.

2) sq. דָּם, *sanguinem repetiit*, i. e., *vindicavit, cædis factæ pœnas ab aliquo repetiit*, nonnisi in Part. מִלְּכָה vindex sanguinis. Num. xxxv. 19, sq.; Deut. xix. 6, 12; Jos. xx. 3; 2 Sam. xiv. 11, et omisso דָּם, Num. xxxv. 12.

3) Quandoquidem et redimendi ius (no. 1), et cædis vindicandæ officium (no. 2) proximi consanguinei erat, מִלְּכָה, *consanguineum, propinquum* denotat, Num. v. 8; Lev. xxv. 25; Ruth iii. 12. C. art. מִלְּכָה, *proximus consanguineus*, Ruth iv. 1, 6, 8, cf. iii. 9, 12. Qui hunc proxime excipit, vocatur מִלְּכָה Ruth ii. 20, cf. iv. 4. Plur. מִלְּכָה cognati I Reg. xvi. 11. (Ita Hebræo מִלְּכָה, i. e., *consanguineus* respondet Arab. مَلِكٌ vindex sanguinis, et وَلِيٌّ tum amicum notat et propinquum, tum tutorem et vindicem sanguinis.)

4) Siquidem ex lege Mosaica genere proximi præterea erat, viri sine liberis defuncti viduam ducere (v. אָבָה, אָבָה), verbum מִלְּכָה etiam ad hoc propinquitatis ius et officium transfertur, ibique est denom. a מִלְּכָה. Vide Ruth iii. 13, ubi Boas: מִלְּכָה מִלְּכָה, *si propinquitatis iure te ducere vult, ducat: sed si non vult, ego te ducam*. Cf. Tob. iii. 17.

Niph. pass. Kal no. 1 *redimi*, de agro fundoque, Lev. xxv. 30, de rebus consecratis, Lev. xxvii. 20, 27, 28, 33, de servo, Lev. xxv. 54. Reflex. *se ipsum redimere*, ib. comm. 49.

Rosen.—מִלְּכָה propr. *redimens*, est qui bona a consanguineo proximo vel venditione, vel quocunque alio modo devoluta, *jure propinquitatis sibi assereret*, vid. Lev. xxv. 25, 26. Hinc מִלְּכָה omnino est *assertor jure propinquitatis*, qui, si de bonis ageretur, cognati facultates jure suo sibi vindicabat, vel, si quis interemtus esset, consanguinitate proximus hoc sibi sanctissimum officium impositum esse judicabat, cædis auctorem propria manu interficiendi. Hinc vs. 21 מִלְּכָה, *vindex sanguinis* vocatur.

Ver. 16.

וְאִם בְּיָמֶיךָ יִהְיֶה הַקָּדוֹשׁ וְגו'

ἐὰν δὲ ἐν σκαύει σιδηρὸν παράξῃ αὐτόν, κ.τ.λ.

Au. Ver.—16 And if he smite him with an instrument of iron, so that he die, he is a murderer, &c.

Bp. Patrick.—And if he smite him.] Or rather, "but if he smite him."

Ver. 17.

וְאִם בְּיָמֶיךָ יִהְיֶה הַקָּדוֹשׁ וְגו'

ἐὰν δὲ ἐν λίθῳ ἐκ χειρὸς ἐν φ' ἀποθανῇται ἐν αὐτῷ παράξῃ αὐτόν, κ.τ.λ.

Au. Ver.—17 And if he smite him with throwing a stone [Heb., with a stone of the hand], wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

Wherewith he may die.

Bp. Horsley.—Rather, "likely to give him a mortal wound."

Rosen.—*Quo quis morietur*, sed futurum hic ut sæpius hanc habet vim, ut significet id quod fieri *potest* vel *solet*; hinc, *quo quis mori potest*, aut quo probabile est, aliquem interfici posse: id quod vi oppositionis eo pertinet, ut si qui lapide vel fuste (vs. sq.) tam exiguo percussus sit, ut vix opinabile

sit, eo lapide vel fuste interfici posse, percutiens capitis pœna absolvendus sit.

Ver. 20.

וְאִם-בְּשֹׁמֶרֶת יַהֲרֹגֶנּוּ אֶת-הַשְּׂלִיחַ עֲלָיו
בְּצִדָּהּ וְיָבֵת :

ἐὰν δὲ δι' ἔχθραν ὥσῃ αὐτὸν, καὶ ἐπιρρίψῃ
ἐπ' αὐτὸν πᾶν σκεῦος ἐξ ἐνέδρου, καὶ ἀποθάνῃ.

Au. Ver.—20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

Bp. Patrick.—But if he thrust him of hatred, &c.] Or rather, "for if he thrust him," &c., that is, if by any other means, besides those mentioned, ver. 16—18, he killed a man wittingly, either by pushing him down violently from a high or steep place; or throwing him into the water; or hurling a stone at him; or letting anything fall down upon his head; if death followed, and it appeared he bore a hatred to him, he was to suffer death, as in the former cases (see Deut. xix. 11).

Or hurl at him.

Houb., Horsley, Booth.—Or hurl anything [LXX and one MS., compare verse 22] at him.

Ver. 29.

Au. Ver.—29 So these things shall be for a statute of judgment unto you throughout your generations in all your dwellings.

Bp. Patrick.—A statute of judgment.] A rule whereby to judge between manslaughterers and murderers.

Ver. 32.

וְלֹא-יִהְיֶה כָּפָר לָנוֹס אֶל-עִיר מְקֻלָּמָה
לְשׂוֹבֵב לְשֹׂכֶת בְּאֶרֶץ עַד-מוֹת חַפְזוֹ :

οὐ λήψεσθε λύτρα τοῦ φυγεῖν εἰς πόλιν τῶν
φυγαδευτηρίων, τοῦ πάλιν κατοικεῖν ἐπὶ τῆς
γῆς, ὥς ἂν ἀποθάνῃ ὁ ἱερεὺς ὁ μέγας.

Au. Ver.—32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

The priest.

Ged.—The high [Sam., LXX, Syr., Vulg., and one MS.] priest.

Rosen.—Ne accipiat redemtionem, i. e., mulctam aut pecuniam judici oblatam, ut fugiat, qui de industria cædem commisit, ad sui asyli urbem, ut revertatur ad habitandum in terra ante mortem sacerdotis. Sunt qui putent ante ὡς οmissam esse par-

ticulam ὡ, aut, ut sensus sit, nulla mulctæ persolutione, nulla mercede perducī te sines, ut vel is, qui ab urbe asyli sub præsidio publico ad iudicium perductus est, si cognoscatur, deliberato fecisse homicidium, remittatur ad asyli urbem; vel ut ei, qui est in urbe asyli, permittatur alibi habitare ante mortem Pontificis maximi. Alii vero hunc solum hujus legis sensum esse putant, qui in altero illius interpretationis membro propositus est; nempe, ne qui in asylum perfugisset, ulla pecunia ante obitum summi sacerdotis jus ad pristinam sedem revertendi sibi posset redimere. ὡ h. l. est *antequam* (ut Ex. xxii. 25; Lev. xxv. 30). בָּרַח, sc. ἔφυγε.

Ver. 33.

וְלֹא-יִחַרְצוּ אֶת-הָאָרֶץ אֲשֶׁר אֲנִי
בָּהּ רֹבֵץ :

καὶ οὐ μὴ φονοκτονήσῃτε τὴν γῆν εἰς ἣν
ὕμεις κατοικεῖτε, κ.τ.λ.

Au. Ver.—33 So ye shall not pollute the land wherein ye are, &c.

Wherein ye (are).

Ged., Booth.—In which ye dwell [Sam., LXX, Syr., Onk., and four MSS.].

CHAP. XXXVI. 1.

Au. Ver.—Moses.

Geddes.—Moses and Eleazar the priest [LXX, Syr.].

Ver. 2.

וַיֹּאמְרוּ אֶת-אֲדָמִי צִנָּה יְהוָה לָהֶם
אֶת-הָאָרֶץ בְּגֻזְלָהּ בְּגֻזְלֵי יִשְׂרָאֵל
וְאֲדָמִי צִנָּה בִּיהְיוֹת לָהֶם אֶת-גִּבְעַת
צִלְפָּחֵד אֲחִינֹחַם בְּבָנָיו :

καὶ εἶπαν. τῷ κυρίῳ ἡμῶν ἐνετείλατο κύριος
ἀποδοῦναι τὴν γῆν τῆς κληρονομίας ἐν κλήρῳ
τοῖς υἱοῖς Ἰσραὴλ. καὶ τῷ κυρίῳ συνέταξε
κύριος δοῦναι τὴν κληρονομίαν Σαλπαὰδ τοῦ
ἀδελφοῦ ἡμῶν ταῖς θυγατράσιν αὐτοῦ.

Au. Ver.—2 And they said, The Lord commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters.

The Lord commanded my lord—and my lord was commanded by the Lord. So the Masoretic text and most commentators.

Bp. Horsley.—Rather, "Jehovah commanded my lord—and my lord commanded by the direction of Jehovah."

Ver. 4.

וְאִם־יִהְיֶה חֵיכָל לְבָנֵי יִשְׂרָאֵל
וְנִסְתָּהֶם נַחֲלָתָם עַל נַחֲלַת הַמִּטָּה אֲשֶׁר
תִּהְיֶינָה לָהֶם וְנָו

ἐὰν δὲ γένηται ἡ ἀφεσις τῶν υἱῶν Ἰσραὴλ,
καὶ προστεθήσεται ἡ κληρονομία αὐτῶν ἐπὶ τὴν
κληρονομίαν τῆς φυλῆς, οἷς ἂν γένωνται γυ-
ναῖκες, κ.τ.λ.

Au. Ver.—4 And when the jubile of the
children of Israel shall be, then shall their
inheritance be put into the inheritance of the
tribe whereunto they are received: so shall
their inheritance be taken away from the
inheritance of the tribe of our fathers.

Shall be put.

Ged., Booth.—*Will remain joined.*] Most
of the versions of ver. 4 are hardly intelli-
gible. The meaning of our common trans-
lation, if it have any, must be, that the
inheritance of Zalaphahad's daughters would
be "put to the inheritance" of some other
tribe, only when the jubilee-year should
arrive; which certainly cannot be the mean-
ing of the text. Houbigant understood his
text, and has not badly rendered it: "Et,
jubilæo filiis Israel adveniente, manebit
ipsarum hæreditas adjuncta ad eam tribum,
ad quam se contulerint." His version
would have been clearer thus: "Et, vel
etiam jubilæo filiis Israel," &c. I wonder
that Michaëlis and Dathe did not attend to
this. It was attended to by Rosenmüller,
whose scholium is [see below]. Of the
ancient versions, the Septuagint, at least, I
think, admits the meaning.—*Ged.*

Rosen.—Sensus est: etiamsi futurus est
annus Jubilæus, nihilominus tamen manebit
hæreditas illarum penes alios. Etsi enim
Manassitæ fortasse ea prædia redimere
voluissent, attamen ea anno Jubilæo ad
filias Tzelophchad sive earum hæredes re-
diissent ex lege Lev. xxv. 10, data.

Ver. 12.

מִשְׁפָּחֹת בְּנֵי־מִנְשֶׁה בְּיֹרְשָׁם
לְנָשִׁים וְתָהִי נַחֲלָתָן עַל־מִטָּה מִשְׁפַּחַת
אֲבֵיהֶן :

ἐκ τοῦ δήμου τοῦ Μανασσῆ υἱῶν Ἰωσήφ

ἐγενήθησαν γυναῖκες. καὶ ἐγενήθη ἡ κληρο-
νομία αὐτῶν ἐπὶ τὴν φυλὴν δήμου τοῦ πατρὸς
αὐτῶν.

Au. Ver.—12 And they were married into
the families [Heb., *to some that were* of the
families] of the sons of Manasseh the son of
Joseph, and their inheritance remained in
the tribe of the family of their father.

Bp. Patrick.—*They were married into
the families, &c.*] In the margin, more
exactly out of the Hebrew, to "some that
were of the families:" i. e., to one of the
families of Manasseh, from whom several
families descended (xxvi. 29, &c.).

Their inheritance remained in the tribe.] The
word for *tribe* signifies sometimes merely
a family in a tribe. And so the LXX (as
Grotius observes in the place before named)
in this very business, uses sometimes the
word δῆμος, and sometimes φυλή; the for-
mer of which signifies a part of a whole
tribe. And thus Josephus also uses the word
φυλή, to signify a *family*. Mr. Selden hath
the same observation in his book *De Suc-
cessionibus*, cap. 18, that τῶσδε is some-
times translated φυλή; and then it signifies
not a tribe, but πατριῶν συγγένειαν, "fam-
iliam, cognationem, seu genus sanguine
proximum;" "a family, a kindred, or those
that are next in blood." But there is no
need of these observations, if the words be
translated, as they may rightly; "And their
inheritance remained in the tribe and the
family of their fathers" (see ver. 6).

Ver. 13.

Au. Ver.—13 These are the command-
ments and the judgments, which the Lord
commanded by the hand of Moses unto the
children of Israel in the plains of Moab by
Jordan near Jericho.

Bp. Patrick.—By *commandments*, seem to
be meant the precepts about the worship of
God (ch. xxviii., xxix., xxx.), and by *judg-
ments*, the civil laws about dividing their
inheritances, and regulating their descent to
their posterity, and establishing cities of
refuge for manslayers, which are expressly
called "a statute of judgment" (xxvii. 11;
xxxv. 29).

DEUTERONOMY.

CHAP. I. 1.

אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל-
כָּל-יִשְׂרָאֵל בְּעֶבֶר הַיַּרְדֵּן בְּמִדְבַּר
בְּעֶרְבָה בֹּזֵל כֹּהֵן בֶּן-פָּאֲרָן וּבֶן-הַלֵּל
וְלִקְּחוּ יַחְצָאתָ וְדִי זָהָב :

οὗτοι οἱ λόγοι οὓς ἐλάλησε Μωσὴς παντὶ
Ἰσραὴλ πέραν τοῦ Ἰορδάνου ἐν τῇ ἐρήμῳ πρὸς
δυσμαῖς πλησίον τῆς ἐρυθρᾶς θαλάσσης ἀνα-
μέσον Φαράν Τοφὲλ, καὶ Λοβὸν, καὶ Αὐλὼν,
καὶ Καταχρύσεια.

Au. Ver.—1 These be the words which
Moses spake unto all Israel on this side
Jordan in the wilderness, in the plain over
against the Red Sea [or, Zuph], between
Paran, and Tophel, and Laban, and Haze-
roth, and Dizahab.

1, 5, On this side Jordan.

Bp. Patrick.—The Vulgar Latin having
translated the Hebrew words [*beeber*] “on
the other side Jordan,” it hath furnished
some ill-disposed minds with an argument,
that Moses was not the author of this book
[so Geddes]: for he that wrote plainly
shews that he was in Canaan when he wrote
it. But a very little consideration would
have prevented this frivolous objection;
there being nothing more certain, than that
the Hebrew words signify indifferently,
either one side or the other; and may be
literally translated, “in the passage over
Jordan,” or as they were about to pass over
it; as Huetius observes and proves, by
plain examples, that the Hebrews have no
other word to express their mind, when they
would say either on this side or beyond (see
Demonstr. Evang., propos. iv., cap. 14).
To which another learned writer, since him
(Hermannus Witsius, lib. i. Miscel. Sacr.,
cap. 14), hath added several other places,
which evidently show, that *beeber* is a word
that indifferently belongs to either side of
any place (see 1 Sam. xiv. 40), and must be
determined by the matter in hand, to which
it is to be applied. And here, undoubtedly,
it is to be rendered “on this side Jordan”
(see iii. 8).

Rosen.—בְּעֶבֶר הַיַּרְדֵּן, *In transitu Jordanis*,
in ora illius orientali, cf. cap. iii. 8; iv. 41,
47. עֶבֶר, quod proprie significat *transitum*,
trajectum, deinde denotat omnem tractum,

qui fluvio alluitur aut interfluente aqua di-
rimitur, sive tractus ille sit ceterior, sive
ulterior. Hic intelligitur orientalis Jordanis
ripa, Moses enim hunc fluvium numquam
transiit. Nominantur nunc singula loca, in
quibus Moses sermones in hoc libro con-
signatos proloquutus fuerit.

The Red Sea.

*Pool, Patrick, Ged., Booth., Gesen.,
Rosen.*—“Suph.” There is no word in the
Hebrew text for *sea*; and therefore the mar-
ginal translation is to be preferred, which is,
“over against Suph;” which was a place in
the country of Moab (see Numb. xxi. 14),
over against which they now lay encamped;
but were so far distant from the Red Sea,
that there can be no respect to it here.—*Bp.
Patrick.*

Bp. Horsley.—“These be the words,”
&c., i. e., These words, related in this book
of Deuteronomy, are what Moses spake
unto the children of Israel, at these different
places; namely, on the banks of Jordan, in
the wilderness, in the plain beside the Red
Sea, and upon their journeys between Paran
and Tophel, &c. In this verse, as I under-
stand it, the route of the Israelites is de-
scribed in a retrograde course from their
present situation on the banks of Jordan,
back to Kadesh Barnea.

Rosen.—בְּעֶבֶר, *In planitie*, sc. Moabítica,
coll. vs. 5. עֶבֶר verti quoque potest *de-
sertum*; nam in Oriente loca plana ob fon-
tium et pluviarum defectum, sterilia sunt
atque deserta. סֹפֶה, *E regione Suph*.
Quum hic de campestribus Moabiticis sermo
sit, *Suph* videtur locus esse in illa regione
situs, ita dictus fortasse quod in finibus
regionis situs esset; nam סֹפֶה, *finire* et
fnitionem, *terminum* denotat. Haud diver-
sus fuerit a סֹפֶה, Num. xxi. 14. LXX,
Onkelos, et Hieronymus סֹפֶה esse putarunt
i. q., סֹפֶה, *mare erythræum*. Sed nusquam
voce סֹפֶה sola illud mare indicatur.

Ver. 2.

אֶחָד עָשָׂר יוֹם מִתְּלֵיב הָרָה חַרְשָׁאִיר
עַד הָבֵישׁ בִּרְבֵּעַ :

ἐνδεκα ἡμερῶν ἐκ Χωρὸς ὁδοῦ ἐπ' ὄρος Σηεῖρ
ἕως Κάδης Βαρνῆ.

Au. Ver.—2 (There are eleven days'

journey from Horeb by the way of mount Seir unto Kadesh-barnea.)

Dr. Wall, Kennicott, Bp. Horsley, and Boothroyd place this verse between verses 19 and 20 of this chapter. When the learned shall observe, how closely connected the 3d verse is with the 1st, how foreign this 2d verse seems here (which our translators have therefore put in a parenthesis), and how natural a place there is for this 2d verse between the verses 19 and 20, they will probably applaud the following remark of Dr. Wall, in his Critical Notes:—"I cannot apprehend the coherence of this parenthesis with the matter spoken of. It would have fitted at ver. 19, where the Israelites' travel between those two places is recited: to shew, that, how long soever they were in making it, it was in ordinary course of travelling but eleven days' journey; or perhaps, that they went it in eleven days."—*Ken.*

Ver. 5.

בְּעֶבֶר הִירְדֵּן בְּאֶרֶץ מוֹאָב הוֹאִיל
מִשָּׁה בָּאֵר אֶת־הַתּוֹרָה הַזֹּאת לְאָמָר :

ἐν τῷ πέραν τοῦ Ἰορδάνου ἐν γῇ Μωάβ,
ἤρξατο Μωσὴς διὰσφῆσαι τὸν νόμον τούτου,
λέγων.

Au. Ver.—5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

Began Moses. So Gesen. and most commentators.

Ged.—"Moses was willing." Delgado did well to correct our public version here by changing *began* into *was willing*, although this latter term is not the most proper one. Better Houbigant, *visum fuit Moysi*.

Prof. Lee.—Hiph. הוֹאִיל, pres. הָאֵל, and הָאֵל. Constr. abs. it. med. הָאֵל, Infin. *Be-taking one's self to, undertaking, beginning*, anything with alacrity, willingness, Gen. xviii. 27; Exod. ii. 21; Deut. i. 5; 1 Sam. xii. 22; Hos. v. 10; 1 Chron. xvii. 27; Josh. vii. 7; xvii. 12.

Rosen.—5 הוֹאִיל, *Incepit*, animwm induxit, ut Gen. xviii. 27, coll. Arab. اَوَّلَ, *præcessit*, in conj. 2, *instituit*, *direxit*.

On this side. See notes on verse 1.

To declare.

Bp. Patrick.—To call to remembrance that which any one had forgotten; and to explain that which any one did not understand. So Maimonides expounds these words in Seder Zeraim, "In the end of the

fortieth year, in the beginning of the month Shebat, Moses called the people together, saying; The time of my death draws near, if any one, therefore, hath forgot anything that I have delivered, let him come and receive it; or if anything seem dubious, let him come that I may explain it."

Rosen.—וַאֲ, *Explanavit* cum repetitionibus, tum additionibus variis, "in gratiam," ut ait Grotius, "eorum, qui tempore latæ legis aut nondum nati, aut intelligendi incapaces fuerunt."

Ver. 12, 13.

12 אֵיכָה אֶחָדָּה אֶחָדָּה לְבַדִּי מִרְחֹק וּמִשָּׁמָע
וְיִרְבְּכֶם : 13 חֲבֹר לָכֶם אֲנָשִׁים חֲכָמִים
וְנָבִיִּים וְיֹדְעִים לְשִׁבְעֵיכֶם וְאֲשִׁיכֶם
בְּרִאשֵׁיכֶם :

12 πῶς δυνήσομαι μόνος φέρειν τὸν κόπον ὑμῶν καὶ τὴν ὑπόστασιν ὑμῶν καὶ τὰς ἀντιλογίας ὑμῶν; 13 δότε ἑαυτοῖς ἄνδρας σοφοὺς καὶ ἐπιστήμονας καὶ συνετοὺς εἰς τὰς φυλὰς ὑμῶν, καὶ καταστήσω ἐφ' ὑμῶν ἡγουμένους ὑμῶν.

Au. Ver.—12 How can I myself alone bear your cumbrance, and your burden, and your strife?

13 Take you [Heb., give] wise men, and understanding, and known among your tribes, and I will make them rulers over you.

Ged., Booth.—12 How can I alone bear the burdensome charge of you, and of your contentions? Choose ye, &c.

Rosen.—12 בְּרִיכָה, *Onus vestrum*, molestiam quam mihi creatis.

Bp. Patrick.—12 But how is it possible for one man alone to undergo the labour of hearing all the complaints of such a multitude; and of remedying all their grievances, and determining all their controversies? So the last word signifies *suits at law* (as we speak), as the two former signify other differences, which arose between one man and another, about such things as are mentioned in the twenty-first, twenty-second, and twenty-third chapters of Exodus. The first word, which we translate *cumbrance*, signifies *tædiousam litigantium serram* (as Hottinger interprets it, in his *Smegma Orientale*, lib. i., cap. 6), the tedious pleadings of those that manage causes before a judge, by bills and answers (suppose) and rejoinders, &c.

13 *Take you.*] In the Hebrew it is *give ye*, i. e., present unto me such persons as you think fit, according to the following characters.

Wise men, and understanding.] Men of known wisdom, prudence, and integrity; skilful in Divine and human laws (see Exod. xviii. 21). Some take *wise men* to signify such as knew much; and *understanding*, such as had prudence to make use of their knowledge, being men of experience.

Ver. 15.

Au. Ver.—15 So I took the chief of your tribes, wise men, and known, and made [Heb., gave] them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

Wise men, and known. So the Heb.

Ged., Booth.—Men wise, and prudent [LXX, comp. verse 13], and known.

Captains over thousands.

Bp. Patrick.—It is a question whether they were commanders over so many families, or persons; as I observed upon Exod. xviii. 25. Hermannus Conringius thinks they were rulers (as the word signifies) over so many fathers of families, understanding by a family that which we now call a household (De Republ. Hebræorum, sect. 18).

Officers. See notes on Numbers xi. 16.

Bp. Patrick.—Hermannus Conringius, in the twenty-sixth section of the same book, takes *shotrim* to have been judges, as well as the rest. His great reason is, because the seventy elders were ordered to be chosen out of them, among others (Numb. xi. 16). Now it is altogether improbable, he thinks, that such a *prophetical college* as that was, should be chosen out of such mean officers, as the Hebrew doctors make these *shotrim* to have been. But see what I have noted upon Exod. v. 14, and Numb. xi. 16. And let me here add, that if they were judges (and not attendants upon them), they were very mean ones, being put below the *rulers of ten*. But howsoever this be, it is certain some of these judges had greater authority than others, being entrusted with a larger jurisdiction; and, it is likely, greater abilities were required in those over thousands than in those over tens. As in the great Sanhedrin afterward, the Jews make more things necessary to qualify men for a place

in it, than were requisite for those in lower courts; where no man could sit (much less in the highest) unless these seven things were remarkable in him, as Maimonides saith (Halacah Sanhedrin, cap. iv., sect. 7), “wisdom, humility, the fear of God, contempt of riches, love of truth, a good fame; and he was beloved also of others.”

Rosen.—*Præfectos.* שָׂרִים non fuisse scribas, uti verterunt LXX et Syrus, colligere est inde, quod semper solent magistratuum mentioni conjungi, vid. Deut. i. 15; xvi. 18; Jos. viii. 33; Prov. vi. 7; 2 Chron. xix. 11.

Ver. 19, 20.

Dr. Wall, Kennicott, Bp. Horsley, and Boothroyd insert ver. 2 between verses 19 and 20. See notes on ver. 2.

Ver. 28.

אָנָה וְאַנְחֵנוּ לָלֵים וְגו'

ποῦ ἡμεῖς ἀναβαίνομεν, κ.τ.λ.

Au. Ver.—28 Whither shall we go up? our brethren have discouraged [Hebrew, melted] our heart, saying, &c.

Whither.

Ged., Booth.—How?

Gesen.—Quorsum?

Ver. 32.

וּבְדָבָר הַזֶּה אֵינְכֶם מֵאִמְיָנִים בַּיהוָה אֱלֹהֵיכֶם :

καὶ ἐν τῷ λόγῳ τούτῳ οὐκ ἐνέπιστεύσατε κυρίῳ τῷ θεῷ ἡμῶν,

Au. Ver.—32 Yet in this thing ye did not believe the Lord your God,

33 Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day.

Pool.—32 In this matter which God commanded and encouraged you to do, to wit, in going in confidently to possess the land [so Patrick]. Or, in this word, whereby God promised to fight for you, and assured you of good success.

Ged.—32, 33, And are ye in this instance distrustful of the Lord your God, who goeth? &c.

Booth.—32, 33, And in respect to this will ye not believe Jehovah your God, Who goeth, &c.?

Rosen.—32 *Et in hac re non creditis Jovæ, Deo vestro; ne per hanc quidem*

mirificam vestri sustentationem in deserto permoti estis ad fidem Deo habendam.

Ver. 39.

וְשִׁפְכֶם אֶשֶׁר אִמְרֵתֶם לְבִן יְהוָה
וְכִנְיֶם אֶשֶׁר לֹא יֵדְעוּ חַיִּים טוֹב וְרָע
וְנִי

kai pân paidíon néon óstis oúk oíde sήμερον
ἀγαθόν ἢ κακόν, κ.τ.λ.

Au. Ver.—39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

Which in that day had no knowledge between, &c.

Rosen., Ged., Booth.—Who on this day know neither, &c.

Ver. 41.

וְנִשְׁעַנִּי וְנִלְחַמְנִי אֱלֹהֵי יִשְׂרָאֵל
כְּכָל אֲשֶׁר צֻוֵּינוּ יְהוָה
יִלְחֶמְנוּ אֵלֵינוּ וְנִתְּחַדְּרֵנוּ אִישׁ אֶת־כְּלָיו
מִלְחָמָתוֹ וְנִתְּחַדְּרֵנוּ לַעֲלֹת הַהָרָה :

kai ἀπεκρίθητε, και εἶπατε. ἡμάρτομεν
ἐναντι κυρίου τοῦ θεοῦ ἡμῶν. ἡμεῖς ἀναβάν-
τες πολεμήσομεν κατὰ πάντα, ὅσα ἐνετείλατο
κύριος ὁ θεὸς ἡμῶν ἡμῖν. και ἀναλαβόντες
ἕκαστος τὰ σκεύη τὰ πολεμικὰ αὐτοῦ, και
συναβροσθέντες ἀεβαίνετε εἰς τὸ ὄρος.

Au. Ver.—41 Then ye answered and said unto me, We have sinned against the Lord, we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

Against the Lord.

Ged., Booth.—Against Jehovah our God [Sam., LXX, Syr., and two MSS.].

Ye were ready to go up.

Gesen., Lee, Rosen.—Ye made light of the matter and went up.

Prof. Lee.—וָיָ, or וָיָ, v. in Kal non occ.

Hiph. וָיָי, constr. לָ. Syr. ܠܡܢܬܐ, mente
præditus fuit. Part. confirmatus, &c. Arab.

هون, r. هان, levis fuit res. Conj. iv. contempsit. They made light of the matter, i.e., despised the consequences, Deut. i. 41. Comp. Num. xiv. 44. LXX, συναβροσθέντες.

Rosen.—וָיָי non est vertendum cum Clerico, parastis vos, sed, contempsistis, neglexistis Dei monitum, et adscendistis montem contra hostes. Nam Arab. radix וָיָ s. וָיָ in conj. 4, quæ respondet Hiphil Hebræorum, significat contempsit, vilipendit, despezit. Magnopere confirmat hanc interpretationem locus Num. xiv. 44, ubi quod hic exstat verbum per וָיָ, negligere exprimitur.

Ver. 44.

Au. Ver.—44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah.

The Amorites.

Ged., Booth.—The Amalekites and Chanaanites [Sam.].

Ver. 46.

וְנִשְׁכְּנוּ בְּקֶדֶשׁ יָמִים רַבִּים פְּנִימִים
אֶשֶׁר יִשְׁכְּבוּם :

kai ἐνεκάθησθε ἐν Κάδης ἡμέρας πολλὰς,
ὅσας ποτὲ ἡμέρας ἐνεκάθησθε.

Au. Ver.—46 So ye abode in Kadesh many days, according unto the days that ye abode there.

Bp. Patrick.—According unto the days that ye abode there.] Some expound it, as long as they did in all the rest of their stations, i.e., nineteen years, as the Jews compute in Seder Olam. But, as the learned Dr. Lightfoot thinks it signifies, “as long as they did at Mount Sinai,” and so they stayed near a whole year, as they had done at Sinai. But the most simple explication seems to be, that they tarried here so long after this, as they had done before it, at least forty days; which was the time the spies spent in searching out the land. Though there is no necessity to confine it to that number, but simply to interpret it, that “as they stayed there many days before this mutiny, so they did as many after it.”

Rosen.—Pro diebus, quibus illic mansistis, ut ipsi nostis. Alii: prout antea, ante reditum exploratorum, satis diu illuc mansistis.

CHAP. II. 5.

Au. Ver.—5 Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth [Heb., even to the treading of the sole of the foot]; because I have given mount Seir unto Esau for a possession.

Meddle noi, &c.

Rosen.—אִלְחָחֶזֶק בָּם, *Ne incitate eos ad bellum.* Hanc enim *laccessendi* significationem אִלְחָחֶזֶק cum ב personæ constructum in lingua Chaldaica atque Syriaca habet. Saadias recte : *ne eos provocetis.*

A foot breadth.

Ged.—A foot-breadth of possession [Sam., and one MS.].

Ver. 8.

וְנַעֲבֹר מֵאֶת אֶחָיו בְּיַד עֲשָׂו הַיִּשְׁבִּים
בְּשֵׁעִיר מִדְּרֹךְ הָעֲרָבָה מֵאֵילָת וְעַזְיוֹן
בְּקֶרֶת * ס וְנָקַל וְנַעֲבֹר דְּרֹךְ מִדְּבַר
מוֹאָב :

ססס באמצע ססס

καὶ παρήλθομεν τοὺς ἀδελφοὺς ἡμῶν υἱοὺς
Ἰσαὺ, τοὺς κατοικοῦντας ἐν Σεὶρ παρὰ τὴν
ὁδὸν τῇν Ἀραβία ἀπὸ Αἰλῶν καὶ ἀπὸ Γεσιῶν
Γάβερ. καὶ ἐπιστρέψαντες παρήλθομεν ὁδὸν
ἐρημον Μωάβ.

Au. Ver.—8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

Bp. Horsley.—And when ye passed by, &c., rather, "And we crossed over from our brethren, the sons of Esau, dwelling in Seir, out of the way of the plain from Elath and Eziongeber; and we turned, and went the way of the wilderness of Moab." Compare Numb. xxi. 4. *We crossed over*—"et discessimus, postquam nimirum per ipsorum terram transissemus." Houbigant ad locum.

Geddes, Boothroyd, and others, follow the Samaritan, which to this 8th verse, prefixes the message sent to the king of Edom, and his answer. "So I sent messengers to the king of Edom, saying, Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, nor will we drink water out of the wells; we will march in the king's highway; we will not turn to the right hand or to the left, until we have passed thy borders. But he answered, Ye shall not pass through my land; lest I come forth to oppose you with the sword" [Sam., comp. Numbers xx. 17]. We, therefore, passed by from our brethren, the posterity of Esau, who dwelt in Seir; and taking the way of the plain from Elath, and Ezion-gaber, we turned and passed on through the wilderness of Moab.—*Ged., Booth.*

Ver. 9—13.

Au. Ver.—9 And the Lord said unto me, Distress not the Moabites [or, Use no hostility against Moab], neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession.

10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 The Horims also dwelt in Seir before-time; but the children of Esau succeeded them [Heb., inherited them], when they had destroyed them from before them, and dwelt in their stead [or, room]; as Israel did unto the land of his possession, which the Lord gave unto them.

13 Now rise up, said I, and get you over the brook [or, valley] Zered. And we went over the brook Zered.

Kennicott, Geddes, Boothroyd, and others, consider verses 10, 11, 12, to be an interpolation.

Ken., 9—13 and 17—25.—In this chapter are two very large interpolations: in the first of which are described the antient inhabitants of the country of the Moabites, and in the second, the antient inhabitants of the country of the Ammonites. If these two historical memoirs were not written by Moses, they must have been inserted, as glosses, in the margin of some very antient MS., and from thence taken afterwards into the text. 'Tis by no means probable, that this anecdote of the Emims and Horims (ver. 10—12) made part of the speech of God himself; separating the beginning from the end of that speech, in the strange manner we see at present; or that the history of the Zamzummims and Avims (ver. 20—23) separated as strangely the second speech. It will follow therefore that the second is an interpolation, as well as the first. And the first could not be written by Moses, because it records what was done after the time of Moses, after Israel had got possession of Canaan: for it says, that the children of Esau dwelt in Seir, after driving out the Horims, just as Israel did in the land of his possession, that is, after driving out the Canaanites. Our last translators endeavoured to assist the first of these passages, by putting in the words *said I*, very

improperly, in the midst of the words of God, not of Moses: and the second passage appeared to them so unconnected with the Divine speech, that they have put the whole four verses in a parenthesis.

Ged.—I cannot perhaps do better than here transcribe the remarks of the author of "Commentaries and Essays:" "These verses seem to be an interpolation, perhaps first placed in the margin, from which they crept into the text; as may have been the case with some other passages in this and other books of the Old Testament, and even in this chapter. But I take notice of this more particularly, as the interpolation is more plainly marked, than in some others: for it cuts in two the speech of God to Moses, and by a parenthesis in the midst of a speech which has nothing to do with that speech, and which refers to a fact posterior to that speech, as already past, betrays its non-authenticity in the most glaring manner—'like as did the Israelites in the land, which the Lord gave to them for a possession:' which could not be written by Moses, because it records what was done after the time of Moses, after Israel had got possession of Canaan. Leave out these three verses, and the 9th and 13th will appear connected...Our translators, indeed, add the words (said I), as if Moses were the speaker here. No such thing, however, is in the text; but it is the speech of God to Moses, commanding them to go over the brook Zered: and accordingly Moses adds: 'and we went over the brook Zered.'" There are critics, however, who fancy that the difficulty in verse 12 is obviated by giving to נָתַן, *he gave*, the meaning of *he meant to give*.

Pool.—12 *As Israel did unto the land of his possession.* *Object.* God had not yet given it unto them. *Ans.* 1. The past tense is here put for the future, *will give*, after the manner of the prophets. 2. Things are oft said to be done when they are only resolved, or decreed, or attempted to be done, in which sense Reuben is said to *deliver* Joseph, Gen. xxxvii. 21; Balak to *fight* against Israel, Josh. xxiv. 9; Abraham to have *offered* his son, Heb. xi. 17. 3. God may well be said to have given it, not only because he had purposed and promised to give it, but also because he was now about to give it, and had already given them some part of it, and that as an earnest of the whole. 4. This may be particularly under-

stood of that part of Israel's possession which was beyond Jordan, which God had actually given to them [So Huetius, Bp. Patrick], that is, to some of them, for even the land of Canaan on this side Jordan was not given to all of them, but only to some of the tribes.

Brook Zered.

Others.—The valley of Zered. See notes on Numbers xiii. 23 and xxi. 12.

Rosen.—Quæ vs. 10—12 et 20—23 inserta sunt de origine et sedibus gentium quarundam antiquissimis, probabile est a Mose addita esse, cum hos sermones ad legatos populi habitos, litteris mandaret. Alii tamen volunt, illa prorsus non esse a Mose, sed ab alia manu historiæ illustrandæ caussa addita. 12 מִן הַיַּרְדֵּן וְעַד הַיַּרְדֵּן, *Quemadmodum facit*, i. e., in eo est, ut faciat *Israel terræ hereditatis suæ*. Verba, quæ actionem indicant, haud raro sunt capienda de re, quæ in procinctu est, ut fiat. Non est igitur, cur hæc verba post Mosen inserta arbitremur.

Ver. 20—23.

Au. Ver.—20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims [Gen. xiv. 5, Zuzims];

21 A people great, and many, and tall, as the Anakims; but the Lord destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

Kennicott, Geddes, Boothroyd, and others, suppose that these verses are an interpolation, perhaps first placed in the margin, from which they afterwards crept into the text. See notes on verses 9—13.

20 *Zamzummims.*

Rosen.—מִן הַיַּרְדֵּן וְעַד הַיַּרְדֵּן, *Michaëlis Supplem.*, p. 627, existimat ex Meccana Arabia advenas, quum נִזְמִי sit nomen fontis celebri prope Meccam. Alii נִזְמִי eosdem esse volunt ac נִזְמִי, Gen. xiv. 5. Saadias nomen videtur ad נִזְמִי, *cogitavit, molitius est, retulisse*, vertit enim: *homines qui magna moluntur*.

Simonis in *Onomast.*, V. T., p. 135, vel viros superbos, ex Arab. *וַסַּס*, *sursum sustulit caput, superbiuit*, vel gigantes, coll. Arab. *وَصَّاس*, *vir crassus, fortis, audax*, nomine *וַסַּס* indicari arbitrat.

Ver. 29.

בְּאַחַד עֶשְׂרֵי בְּנֵי עֵשָׂו הַיִּשְׁבִּים
בְּעֵיר וְהַמִּזְבֵּיִם הַיִּשְׁבִּים בְּעֵר עֵד
אֲשֶׁר-אֵעָלֶה אֶת-הַיַּרְדֵּן אֶל-הָאָרֶץ אֲשֶׁר-
יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ :

καθὼς ἐποίησάν μοι οἱ υἱοὶ Ἑσῶν οἱ κατοικοῦντες ἐν Σεῖρ, καὶ οἱ Μωαβῖται οἱ κατοικοῦντες ἐν Ἀροῇ ἕως ἀνπαρέλθω τὸν Ἰορδάνην εἰς τὴν γῆν ἣν κύριος ὁ θεὸς ἡμῶν δίδωσιν ἡμῖν.

Au. Ver.—29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

As the children of Esau—did unto me.

Pool.—Object. The king of Edom, i. e., of the children of Esau, did not grant them passage, Numb. xx. *Ans.* They did permit them to pass quietly by the borders, though not through the heart of their land; and in their passage the people sold them meat and drink, being, it seems, more kind to them than their king would have had them; and therefore they here ascribe this favour not to the king, though they are now treating with a king, but to the people, the children of Esau.

Bp. Patrick.—29 *As the children of Esau.* He doth not mean that they granted Israel a passage through their country; but that they did not deny to sell them meat and drink for their money, as they passed by their coasts.

Booth.—29 It does not appear that either the Edomites or Moabites permitted the Israelites to pass through their land; at least on the first application, according to the Sam. It is not improbable that, on more full information respecting their designs, they afterwards permitted them, and supplied them with what they wanted for money. It is only on such a supposition that the passage is reconcilable with the text itself, ver. 8 and Numb. xx. 21.

Houb.—Non concesserunt Israelitis Idumæi ut per fines suos transirent ut liquet, ex Num. cap. xx. 21. Eam difficultatem

omnes interpretes vident, quam superest ut solvant.—Nodum solvit pagina ipsa sacra, non omittens *וַיִּשְׁבֵּעַ*, ut illi filii Esau, qui nunc aguntur, distinguantur ab aliis, qui vocantur Edom, qui transitum denegant, quique in libro Numerorum non dicuntur, ut hoc loco habitantes in Seir.

Rosen.—29 *וַיִּשְׁבֵּעַ*, *Sicut fecerunt filii Esavi, qui in Seire habitant.* Hoc non repugnat iis, quæ legimus Num. xx. 14—21, ubi Edomitæ Israelitis transitum per eorum ditionem negasse dicuntur. Nam de quibus in Num. agitur *Idumæi* (אֲדֻמִּים), qui Hebræis transitum negarant, diversi sunt ab iis, qui hic memorantur, *filii Esavi, qui in Seire habitant.* Hi igitur Esavitæ, qui montana in australibus Palæstinæ finibus, hodie *Dschebal* (דְּשֶׁבַל) dicta, tenebant, Hebræis transitum concesserunt. Cf. *Alterthumsk.*, p. iii., p. 69, sq. Interpretes Samar. h. l. pro *וַיִּשְׁבֵּעַ* posuit *וַיִּבְלֵה*, intellexit procul dubio eam regionem, quæ Ps. lxxxiii. 8 *גִּלְעָד* vocatur nomine eodem, quod hodiernum tenet. Sita erat prope Ammonitas, Idumææ proprie dictæ ad orientem.

Ver. 30.

Au. Ver.—*Hardened.* See notes on Exod. iv. 21.

Booth.—Suffered to become hard.

Ver. 31.

Au. Ver.—Sihon and his land.

Ged., Booth.—Sihon the Amorite king of Heshbon [Sam., LXX], and his land.

Ver. 36.

מִצֵּלְעָר אֲשֶׁר עַל-שְׂפַת-נַחַל אַרְנוֹן
וְהָעִיר אֲשֶׁר בְּפִתְחוֹ וְעַד-הַגִּלְעָד לֹא
הָיְתָה קְרִיָּה אֲשֶׁר שְׁגָבָה כִּמְצָנָה אֶת-
הַכָּל נָתַן יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ :

ἐξ Ἀροῆρ, ἥ ἐστὶ παρὰ τὸ χεῖλος χειμάρρου Ἀρῶν, καὶ τὴν πόλιν τὴν οὖσαν ἐν τῇ φάραγγι, καὶ ἕως ὅρους τοῦ Γαλαὰδ. οὐκ ἐγενήθη πόλις ἥτις διέφυγεν ἡμᾶς. τὰς πάσας παρέδωκε κύριος ὁ θεὸς ἡμῶν εἰς τὰς χεῖρας ἡμῶν.

Au. Ver.—36 From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us; the LORD our God delivered all unto us.

Bp. Patrick.—From the city that is by the river.] This some take to be the city Ar

(Numb. xxi. 15). But I think these words should rather be translated, "even the city in the river" [so Bp. Horsley]; meaning Aroer still, as a remarkable place, being encompassed with the river (Josh. xii. 2). For Ar, I think, was never in the possession of the Amorites, being the capital city of Moab.

Bp. Horsley.—36 Rather, "From Aroer, which is upon the banks of the river, even the city which is in the river." So, in Josh. xii. 2, and xiii. 9 and 16, and 2 Sam. xxiv. 5, this city is described as in the midst of the river. If the river divided itself into two branches just above the city, which united again just below it, the situation of the city on the island formed by the two arms of the river, would be literally on the banks of the river, and in the middle of the river. See Bishop Patrick on this place, and Reland's Palestine, p. 118.

Ged.—From Aroer, the city which is on the hither brink of the torrent Arnon, unto Gilead, there was not a city, &c.

Booth.—From Aroer, which is on the brink of the river Arnon, and every other city that is on the river, even unto Gilead, &c.

Rosen.—*וְהָיָה אֲשֶׁר בְּיָדָהּ*, *Et urbs*, i. e., urbes aliæ, *quæ ad illum torrentem sitæ erant.* *אֲשֶׁר עָבְדָהּ קִשָּׁשׁ*, *Quæ altior fuerit quam nos*, *quæ munitior fuerit*, quam ut a nobis capi possit. Munitarum nempe urbium alta erant mœnia.

Ver. 37.

Au. Ver.—37 Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbade us.

Pool.—Of the river Jabbok, i. e., beyond Jabbok; for that was the border of the Ammonites, Josh. xii. 2. *Object.* Half the land of the Ammonites is said to be given to the tribe of Gad, Josh. xiii. 25. *Answ.* This is true of that half of it which the Amorites had taken from them, but not of the other half, which yet was in the possession of the Ammonites.

Thou camest not.

Ged.—Ye invaded not.

Rosen.—37 *וְלֹא בָּרַכְתָּ*, *Non accessisti ut eam invaderes.*

CHAP. III. 8—11.

וְהָיָה עִרְשֵׁי בָרְזֵל וְגו' — 11
— ἡ δὲ κλίνη αὐτοῦ κλίνη σιδηρᾶ, κ.τ.λ.

Au. Ver.—8 And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

Dathe, Geddes, and others, consider verses 9 and 11 to be an interpolation.

11 *Au. Ver.*—*Bedstead.* So Rosenmüller, Gesen., Lec, &c.

Michaëlis, Dathe, Ged.—Coffin.

Booth.—9, 10, 11, That these verses are an early interpolation is generally admitted. They are not connected with the narrative, and could not be written by Moses. Houbigant, indeed, attempts to defend them; but his argument, that Moses wrote not for the use of the Israelites alone, is certainly feeble. Let us hear Dathe: "De hac pericopa multo magis quam de illis in precedente capite dubitari potest, an sit a manu Mosis, et non potius ab alia addita. Minimè quidem necessarium videtur, ut Moses Israelites doceat Ogum Basanis regem fuisse gigantem, quippe eum viderant, et prælio cum eo decertarant. Verbum *שׁוּ* verti non *lectum*, sed *feretrum*, ex conjectura Michaëlis non improbabiliter... Sed sive per *lectum*, sive per *feretrum* vertatur, neutrum Israelitis innotescere potuit, antequam David hanc Ammonitarum metropolin expugnaret 2 Sam. iii. 3 multo minus Mosi, qui non ita longe post illud prælium cum Ogo commissum e vita decessit." Geddes also renders *שׁוּ*, coffin, which sense it has in Arabic. And why was the coffin of Og, a king of Bashan, to be seen at the capital of the Ammonites, and not at his own capital Ashtaroth? To this it is answered, with some probability, that, being wounded in the battle with the Israelites, he fled to Rabbath, and died and was buried there. So Michaëlis and Geddes.

Bp. Patrick.—Is it not in Rabbath of the children of Ammon? This is thought by

some to be a considerable objection against Moses being the author of this book: for how should this bedstead, say they, come to the children of Ammon in his days? No doubt, they imagine it would have remained in Bashan whilst Og lived; though, in length of time, it might be carried into the country of the Ammonites: as, if Og, fearing the worst, might not send his bed and his best furniture unto the Ammonites, knowing they would be safe among them, because the Israelites were forbid to make war upon them. Or Moses having conquered the country, and kept all the spoil (ver. 7), might not sell this, among other goods, to the children of Ammon, who preserved it in their capital city. Nobody can see an unreasonableness in either of these suppositions of Huetius. Nor do I see how the conjecture of another learned person (Andræas Masius, upon the twelfth of Joshua) can be confuted; which is, that the Ammonites drove out that monstrous sort of people, mentioned ii. 21. Og might possibly escape (and so is said here to be left of the remnant of the giants), who, flying hither to the Amorites, was made their king, because of his goodly presence and great valour. But the Ammonites kept his bedstead, and showed it as a monument of that illustrious victory which they got over the Rephaim, or, as they called them, the Zamzummims, in that country.

Ver. 12.

Au. Ver.—12 And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

Au. Ver.—Possessed.

Ged., Booth.—Took possession of.

Au. Ver.—Which is by the river Arnon.

Ged.—Which is on the brink of [Sam., LXX, Syr., Vulg., Targ., thirteen Heb. and seven Chald. MSS.] the river Arnon.

Ver. 13, 14.

13 וַיְהִי כִּי יִהְיֶה הַגִּלְעָד וְכָל-הַבְּשָׁן מִמְּלֶכֶת
עֹב נָתַתִּי לְחָצִי שְׁבָט הַמְּנַשֶּׁה כֹּל
חֶבְל הָאֲרָצָה לְכָל-הַבְּשָׁן הַזֶּה וְיִהְיֶה
אֲרָץ רַפָּאִים : 14 וְאִיר בְּדִמְנַשֶּׁה לְחֹה
אֶת-כָּל-הַחֶבֶל אֲרָצָה עַד-בְּכוֹל הַבְּשָׁנִי
וְהַמְּצַדִּי וְיִהְיֶה אֹתָם עַל-שְׂבָחוֹ אֶת-
הַבְּשָׁן חֵת יִאִיר עַד הַיּוֹם הַזֶּה :

13 καὶ τὸ κατάλοιπον τοῦ Γαλαὰδ, καὶ πᾶσαν τὴν Βασάν βασιλείαν *Ωγ ἔδωκα τῷ ἡμίσει φυλῆς Μανασσῇ, καὶ πᾶσαν περίχωρον Ἀργόβ, πᾶσαν Βασάν ἐκείνην, γῇ Ῥαφαὶν λογισθῆσεται. 14 καὶ Ἰαὶρ υἱὸς Μανασσῇ ἔλαβε πᾶσαν τὴν περίχωρον Ἀργόβ ἕως τῶν ὁρίων Γαργασὶ καὶ Μαχαθί. ἐπωνόμασεν αὐτὰς ἐπὶ τῷ ὀνόματι αὐτοῦ τὴν Βασάν Θανῶθ Ἰαὶρ ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—13 And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name Bashan-havoth-jair, unto this day.

13 *All the region of Argob, &c.*

Booth.—The whole region of Argob, which, of all Bashan, was alone called the land of the Rephaites.

Geddes, Boothroyd, and others suppose that the last clause of ver. 13 and the whole of verse 14 are an interpolation. Houbigant and Rosenmüller suppose that the last three words only have been added to the text.

Ged., Booth.—14 But Jair, the son of Manasseh, took all the country of Argob unto the borders of the Geshurites and Maachathites; and called after his own name that part of Bashan Havoth-jair [the villages of Jair].

Unto this day.

Pool.—This must be put among those other passages which were not written by Moses [so Houbigant, Rosenmüller], but added by those holy men who digested the books of Moses into this order, and inserted some very few passages to accommodate things to their own time and people.

Bp. Patrick.—*Unto this day.*] From whence cavils are raised against Moses being the author of this book: when the most that can be concluded from hence is, that, upon the revising of these books by Ezra, he put in these words to certify the reader, that still they retained this name; as somebody, no doubt, added the history of Moses's death at the end of this book. This the greatest defenders of the authority of these books, as written by Moses himself, make no scruple to allow; particularly Huetius, and since him Hermannus Witzius, in his *Miscellanea Sacra*, lib. i., cap. 14, sect. 47. But there is no necessity to yield so much;

for Moses might say this himself, though it was not long before he wrote this book. For so the holy writers do sometimes mention places, which had their name but newly given them, from a particular fact, that posterity might know the original of it (see Acts i. 19).

Ver. 16, 17.

וְלִרְאֵיבֵנֵי וְלִגָּדִי נָתַתִּי מִדֶּהֶלֶץ 16
וְעַד־כַּחַל אֶרְצוֹ תוֹךְ הַנָּחַל וְיַגְבֵּל וְעַד
יַבֵּק הַנָּחַל בְּבֵרֵי עַמּוֹן : 17 וְהַיַּרְדֵּן
וְהַיַּרְדֵּן וְיַגְבֵּל מִכְנֹזֶתָ וְעַד יָם הַחֲדָדָה
יָם הַמֶּלֶח תַּחַת אֲשָׁלֹחַ הַסִּפְכָּה
מִזְרָחָה :

16 καὶ τῷ 'Ρουβὴν καὶ τῷ Γὰδ δέδωκα, ὑπὸ τῆς Γαλαὰδ ἕως χειμάρρου 'Αρνὼν μέσον τοῦ χειμάρρου ὄριον καὶ ἕως τοῦ 'Ιαβόκ. ὁ χειμάρρους ὄριον τοῖς υἱοῖς 'Αμμάν. 17 καὶ ἡ 'Αραβα καὶ ὁ 'Ιορδάνης ὄριον Μαχαναβὶθ, καὶ ἕως θαλάσσης 'Αραβα, θαλάσσης ἀλυκῆς ὑπὸ 'Ασηδὼθ τὴν Φαργὰ ἀνατολῶν.

Au. Ver.—16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, under Ashdath-pisgah [*or*, under the springs of Pisgah, *or*, the hill] eastward.

Pool.—16 *Half the valley*, or rather *to the middle of the river*; for the word rendered *half* signifies commonly *middle*; and the same Hebrew word signifying both a *valley* and a *brook* or *river*, it seems more reasonable to understand it of a *river*, as the same word is here rendered in the next foregoing clause of this verse, than of a *valley*, which was not mentioned before, especially seeing there is here an article added which seems to be emphatical, and to note *that river*, to wit, now mentioned. Add to this, that there was no such *valley*, much less any *half valley*, belonging both unto the Reubenites and Gadites. But according to the other translation the sense is plain and agreeable to the truth, that their land extended from Gilead unto Arnon, and, to speak exactly, to the middle of that river; for as that river was the border between them and others, so one half of it

belonged to them, as the other half did to others. And that this is no subtle device, as some may think it, but the truth of the thing, and the real meaning of the place, will appear by comparing this place with two others: 1. With Josh. xii. 2, where the same thing is expressed in the same words in the Hebrew which are here, though our translators render the selfsame words *there from the middle of the river*, which here they render *half of the valley*; and where the bounds of Sihon's kingdom, which was the same portion here mentioned as given to Reuben and Gad, are thus described, *from Aroer, which is upon the bank of the river of Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok*, which is the border of the children of Ammon. 2. With Deut. ii. 36, *From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, or rather, as the Hebrew hath it, in the river, i. e., from Ar, which was the chief city of the Moabites, and therefore denied to the Israelites, as is here implied, and more fully expressed, Deut. ii. 9, which city was seated in an island in the middle of the river.* So that here we have a just and full reason why the border of this land given to Reuben and Gad is so nicely and critically described here, even to the middle of a river, which, although in truth and strictness it be the bound of those lands which are divided by a river, yet is not usually expressed in the description of borders, either in Scripture or other authors, because here was an eminent city of the Moabites in the middle of this river, which by this curious and exact description is excepted from their possession, as God would have it to be. *And the border even unto the river Jabbok*: the meaning seems to be this, *and the border*, to wit, of their land, *was*, which verb substantive is commonly understood, or *went forth*, (as the phrase is, Josh. xv. 6, 7, &c.) from thence, to wit, from the river *Arnon*, *even unto the river Jabbok*, for so indeed their border did proceed. *Which is the border of the children of Ammon.* *Object.* This was the border between them and the Manassites, as is evident, and therefore not the border of the Ammonites. *Ans.* It bordered upon the Manassites in one part, and upon the Ammonites in another part, to wit, in that part which is remoter from Jordan, and so both are true.

Bp. Patrick.—*Half the valley.*] The same

word in the Hebrew language signifies both a *valley*, and a *brook* or *river*: and being translated in the foregoing words, *the river*, it should be so here likewise, *half the river*; that is, to the middle of the river Arnon; by which the bounds of their country are most exactly set. And thus not only the LXX and the Vulgar, but Onkelos also translates it, "the middle of the torrent;" yea, we ourselves also in the twelfth of Josh. ii., where there are the same words, which in the Hebrew run thus, "unto the river Arnon, the midst of the river:" where the city of Aroer stood, encompassed by the river, as I observed in the foregoing chap., ver. 36.

And the border.] Something is understood, viz., *went* (as the phrase is Josh. xv. 6, 7, &c.) or *reached*, or some such word. Or the meaning must be, "the country bordering upon that river."

Bp. Horsley.—I am inclined to suspect that the two words *תוך הנהל* are misplaced, and that many others are wanting. The next verse describes the extent of the portion of the Reubenites and Gadites, from north to south, on the western side. I guess that this verse described the extent from north to south, on the eastern side; so that the two verses together completely defined the boundaries of that tract of land. I would read,—

ארנון : וגבל מן יבק הנחל גבול בני
עמון ועד ערער אשר בתוך הנחל
ארנון :

—"Arnon; and the border is from the river Jabbok, the border of the children of Ammon, unto Aroer, which is in the middle of the river Arnon."

Ged.—16 And to the Reubenites and Gadites I gave *all the land* from Gilead unto the torrent Arnon, the whole interior confine of that torrent, and thence to where the torrent Jabok is the boundary of the Ammonites: 17 The plain also, and the coast of Jordan, &c.

Booth.—16 And to the Reubenites and to the Gadites, I gave from Gilead even unto the river Arnon, the whole land within the river, even unto the river Jabbok, which is the boundary of the Ammonites; 17 The plain also, &c.

And the coast thereof from Chinnereth, &c. So Geddes, Boothroyd.

Bp. Horsley, Rosen.—And the border is from Chinnereth, &c.

Bp. Patrick.—The word *thereof* is not in the Hebrew: therefore these words may be better rendered "the coast of Cinnereth." Called "the Sea of Chinnereth," Josh. xii. 3; xiii. 27, it lying upon a country and a city called by that name (Josh. xi. 2; xix. 35), which gave the name to this sea, called in the New Testament, "the Sea of Galilee," and "the Sea of Gennesareth," and at last "the Sea of Tiberias;" in honour of the emperor Tiberius (see upon Numb. xxxiv. 11).

Rosen.—16, 17, וְיָרֵד אֶרֶץ אֲרֹנִי, *Usque ad torrentem Arnon.* Incipit describere circumcundo, quibus terminis tota illa duarum trium terra contineatur. A meridie constituit torrentem Arnon (vid. Num. xxi. 13), et quidem mediam et extremam ejus partem (תֹּךְ הַנְּחָל) quæ in mare mortuum fluit. Verba וְיָרֵד אֶרֶץ אֲרֹנִי secundum accentus ita sunt distinguenda, ut illi referatur non ad וְיָרֵד, sed ad nomen אֲרֹנִי, quod præcedit, hac sententia: *et dedi Rubenitis et Gaditis אֶרֶץ הַגִּלְעָד, a Gilead usque ad fluvium Arnon, תֹּךְ הַנְּחָל, medium fluvii et termini, vel terminum, id est omne illud, quod est inter fluvium et hunc terminum, vel, ut Jarchi, fluvium et aliquid amplius pro termino, et usque ad Jacob fluvium, terminum filiorum Ammon.* — 17 וְיָרֵד אֶרֶץ אֲרֹנִי, *Et planitiem ad orientalem Jordanis ripam.* וְיָרֵד אֶרֶץ אֲרֹנִי, *Et terminus est a Cinnereth usque ad mare planitiei, id est, mare salis, i. e., mortuum: quod tractum planitiei illius occupat, quam Jordanes permeat. Mare planitiei autem lacus ille vocatur.*

Ashdod-Pisgah.

Ged.—I have retained the Hebrew name, but I have little doubt that אֲשְׁדֹד־פִּסְגָּה means the *streams* or *cataracts* that fell from the mountain Phisga.

Prof. Lee.—אֲשְׁדֹד, m. אֲשְׁדֹד, f. f. constr. אֲשְׁדֹד. Chald. אֲשְׁדֹד, f. *fulcrum, sustentaculum*, Buxtorf Lex. Talmud, col. 234.

Arab. أَشَدَّ, *The being firm*, and ر. أَشَدَّ, *curril, impetum faciens, &c.*; pl. f. أَشَدَّ, constr. أَشَدَّ. *The foot of a mountain at which torrents imbed themselves, and thence occasionally form rivers.* אֲשְׁדֹד הַנְּחָלִים, *Bed of the torrents*, Num. xxi. 15. אֲשְׁדֹד הַר, *The feet of the (mount) Pisgah*, Deut. iii. 17; Jos. xii. 3; xiii. 20. Eichhorn's edition of Simonis makes it also signify *nomadum bubile*, sc. *ovile*, in Josh. x. 40; xii. 8; but without reason.

Gesen., Rosen.—*Sub radicibus Pisgæ.* Proprie הַרְרֵי sunt *effusiones*, hinc, montium radices, quia ad eas largi rivi effunduntur. Cf. ad Num. xxi. 15.—*Rosen.*

Ver. 25.

אֶפְרַח־הַר הַיְּרֵדָה וְהַרְרֵי הַיְּרֵדָה
אֲשֶׁר בְּעֶבֶר הַיְּרֵדָה הַיְּרֵדָה הַיְּרֵדָה
וְהַרְרֵי הַיְּרֵדָה :

διαβάς οὖν ὄψομαι τὴν γῆν τὴν ἀγαθὴν ταύτην τὴν οὖσαν πέραν τοῦ Ἰορδάνου, τὸ ὄρος τοῦτο τὸ ἀγαθὸν καὶ τὸν Ἀντιλίβανον.

Au. Ver.—25 I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

Pool.—*That goodly mountain, or, that blessed mountain*, which the Jews not improbably understand of that mountain on which the temple was to be built. For as Moses desired and determined to *prepare an habitation for God*, Exod. xv. 2, and knew very well that God would *choose a certain place for his habitation*, and to *put his name there*, Deut. xii. 5; so he also knew that it was the manner both of the true worshippers of God and of idolaters to worship their God in high places, and particularly that Abraham did worship God in the mount of Moriah, Gen. xxii. 2, and therefore did either reasonably conjecture that God would choose some certain mountain for the place of his habitation, or possibly understood by revelation that in that very mount of Moriah, where Abraham performed that eminent and glorious act of worship, there also the children of Abraham should have their place of constant and settled worship. This he seems to call *that mountain*, emphatically and eminently, *that* which was much in Moses's thoughts, though not in his eye, and *the blessed* (as the Hebrew *tob* oft signifies) *or the goodly mountain*. Or, *the mountain* may be here put for the mountainous countries [so Patrick, Rosen., Ged., Booth.], as that word is oft used, as Gen. xxxvi. 9; Num. xiii. 29; xxiii. 7; Deut. i. 7; Josh. x. 6; xi. 16, 21, &c. And it is known that a great part of the glory and beauty and profit of this country lay in its hills or mountains. See Deut. xi. 11; xxxiii. 15. And *that goodly mountain* may by an enallage of the number be put for those goodly mountains in Canaan, which were many. Thus also he proceeds gradually in this desire and description, and

prays that he may see in general *the good land that is beyond Jordan*, and then particularly *the goodly mountains of it*, and especially that famous mount of Lebanon, which was so celebrated for its tall and large cedars, and other trees and excellent plants. See Psal. xxix. 5; civ. 16; Isa. ii. 13; xiv. 8.

Ged.—Those fertile mountains.

Rosen.—*Regionem montanam illam fertilissimam.* In Oriente enim regiones montanæ, fontibus rivisque irriguæ, admodum fertiles et amænæ sunt (vid. ad i. 1). Hic vero intelligit Moses montana, quæ ad Libanum porriguntur, Galilæam, regionem fertilissimam.

Ver. 29.

וְנָשָׁב בְּלֵאָה מִן הַיְּרֵדָה
וְנָשָׁב בְּלֵאָה מִן הַיְּרֵדָה :

καὶ ἐνεκαθίμεθα ἐν νάπη συνεγγυς οἴκου Φογώρ.

Au. Ver.—29 So we abode in the valley over against Beth-peor.

Rosen.—*Consedimusque in Gai, e regione Beth-Peoris.* נָפִי quod proprie *vallem* denotat, ut נָפִי, hic ut Num. xxi. 20 infra iv. 46, et xxxiv. 6, procul dubio est nomen proprium loci, cujus situs Num. xxi. 20 describitur.

CHAP. IV. 1.

Au. Ver.—1 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.

Pool, Patrick.—*The statutes*; the laws which concern the worship and service of God. *The judgments*; the laws concerning your duties to men. So these two comprehend both tables, and the whole law of God.

Hearken,—for to do *them*.

Booth.—So hearken,—as to do *them*.

Rosen.—וְשָׁמַעְתֶּם, *Observando*, i. e., ita ut observetis, seu : sed observetis.

Ver. 2.

Au. Ver.—2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the Lord your God which I command you.

Which I command you.

Ged., Booth.—Which I this day [Sam., LXX] command you, &c.

Bp. Patrick.—*Ye shall not add unto the*

word which I command you, neither shall ye diminish ought from it.] This is thought by some to signify, that they should not make the least alteration in the laws he had given them, about the rites of Divine worship, and abstinence from several meats, and such like things; which were distinctive marks, whereby they were separated from other nations to be a peculiar people to him. Thus Chaskuni interprets these words, "Thou shalt not add fear, upon the fear of the blessed God." That is, any other worship to the Divine worship prescribed by these laws, nor diminish that worship: which interpretation seems to be warranted, by what follows: "Your eyes have seen what the Lord thy God did, because of Baal-Peor." But in the words before going (which introduce these), *judgments* being mentioned as well as *statutes*, there must be a larger sense of this injunction, which relates to all the laws of God: and the meaning seems to be, Ye shall not transgress any of these precepts, either by doing anything contrary to them, which was to *add*; or omitting anything which they required, which was to *diminish*. Thus Grotius interprets it, upon 2 Cor. xi. 24. *Addere ad legem est facere quod lex vetat, diminuere est omittre quod lex jubet.* But which way soever we take it, nothing is more certain than that this prohibition preserved these books from any alteration, since the time they were written: for the whole body of the people acknowledging their Divine authority, none of them dared to change anything, either by addition or diminution. Of which there is a wonderful instance in the people that came out of Assyria (in the room of the Israelites, who were transported thither), to inhabit the country of Samaria; who receiving this law, their posterity have kept it all along to this day, as uncorrupted as the Jews themselves have done; although they were their mortal enemies, and have been exposed to all the changes and revolutions that can befall a nation during the interval of two thousand and four hundred years. Thus the most learned Dr. Alix observes, in his *Reflections* upon the last Four Books of Moses, p. 144. And I do not see, why the perfection of the Scripture, without the oral law of the Jews, should not be thought to be established by these words, as another learned person (J. Wagenseil) understands them, in his *Confut. Carminis Lipmanni*, p. 585. Yet,

as the forenamed Chaskuni notes, it does not seem reasonable to conclude from hence, that they were prohibited to add any constitutions as a hedge and fence to the law; or as an explication of it, when the sense was doubtful (see Mr. Thorndike, in his *Rites of the Church in a Christian State*, p. 180, &c.)

Ver. 6.

Au. Ver.—Understanding.

Ged., Booth.—Prudence, prudent.

Ver. 7.

בְּיָמֵינוּ מִי־יִהְיֶה כְּגֹדֶלְךָ יְיָ אֱלֹהֵינוּ
כְּכָל־הַתְּרָאָה
אֲשֶׁר־עָשִׂיתָ לְעַמְּךָ בְּיָמֶיךָ
לְעֵינֵינוּ
: אֲשֶׁר־

ὅτι ποῖον ἔθνος μέγα, ᾧ ἐστὶν αὐτῷ θεὸς
ἐγγίζων αὐτοῖς, ὡς κύριος ὁ θεὸς ἡμῶν ἐν πᾶσιν
οἷς ἐὰν αὐτὸν ἐπικαλεσώμεθα;

Au. Ver.—7 For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?

Who hath God, &c. So LXX, Chald., Syr., Arab., Pool.

Rosen., Ged., Booth.—Whose gods are so nigh to it, &c.

Ver. 8.

Au. Ver.—8 And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Statutes and judgments. See notes on ver. 1. *Righteous.*

Bp. Patrick.—Maimonides observes, that the word *zaddikim*, which we translate *righteous*, signifies as much as *equal* and *proportionate*: such, saith he, were all these laws of God; in which there was no excess, by the prescription of long pilgrimages, or severe fastings; nor any defect which might open the window to any vice, or make them careless in the practice of virtue (*More Nevochim*, par. ii., cap. 39).

Ver. 9.

Au. Ver.—9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons.

Booth.—Only take heed to yourselves, and diligently watch over yourselves, all the days of your lives, lest ye forget, &c.

Ver. 11.

Au. Ver.—11 And ye came near and

stood under the mountain; and the mountain burned with fire unto the midst [Heb., heart] of heaven, with darkness, clouds, and thick darkness.

Ged., Booth.—11 So ye came near and stood at the foot of the mountain; and the mountain, *surrounded* with darkness, clouds, and thick darkness, burned with fire to the midst of the heavens.

Burned with fire.

Ged.—Blazed with lightning.

Ver. 19.

וּפָרַתְשָׁמַי צִיָּיָהּ הַשָּׁמַיִמָּה וְרֵאִיתָ
אֶת־הַשָּׁמַיִשׁ וְאֶת־הַיָּרֵד וְאֶת־הַקִּוְכָבִים
כֹּל צָבָא הַשָּׁמַיִם וְנִדְחָתָה וְהִשְׁתַּחֲוִיתָ
לָהֶם וַעֲבַדְתָּם אֲשֶׁר הִלָּךְ יְהוָה אֱלֹהֶיךָ
אֲתָם לְכֹל הַעַמִּים תַּחַת כְּלֵי־הַשָּׁמַיִם :

καὶ μὴ ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἰδὼν τὸν ἥλιον καὶ τὴν σελήην καὶ τοὺς ἀστέρας, καὶ πάντα τὸν κόσμον τοῦ οὐρανοῦ, πλανηθεὶς προσκυνήσης αὐτοῖς, καὶ λατρεύσης αὐτοῖς, ἃ ἀπένειμε κύριος ὁ θεός σου αὐτὰ πᾶσι τοῖς ἔθνεσι τοῖς ὑποκάτω τοῦ οὐρανοῦ.

Au. Ver.—19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldst be driven to worship them, and serve them, which the LORD thy God hath divided [*or*, imparted] unto all nations under the whole heaven.

Driven. So Bp. Patrick, Gesen., Lee.

Pool.—Driven to worship them, i. e., strongly inclined, and in a manner constrained. Or, *shouldst be driven or thrust*, to wit, out of *the way of the Lord*, (as it is more fully expressed, Deut. xiii. 5,) or be seduced, or led aside, as silly sheep easily are, and worship them. Or, *shouldst be cast down, or throw down thyself and worship them*, i. e., worship them by falling down before them.

Which the Lord thy God hath divided unto all nations.

Bp. Patrick.—The sense is very plain, that all nations under heaven have the benefit of the sun, moon, and stars, as well as the Jews; who were therefore to worship him alone, who is the Lord of them all, and hath made them to be ministers unto us.

Ged.—Lest, &c., ye be induced to adore and worship these, to the *worship* of which the LORD, your GOD, hath abandoned all the other peoples, under the whole heavens.

Booth.—Lest, &c., ye should be led to worship and serve them, as Jehovah your God hath suffered all nations under the whole heavens to do.

Rosen.—וְאֶת־הַיָּרֵד וְאֶת־הַקִּוְכָבִים, *Quæ* (sidera) *Jova Deus tuus reliquis totius terrarum orbis gentibus divisiit*, quæ cultu divino prosequerentur, ut unus populus solem, alius lunam, rel., coleret.

Ver. 20.

Au. Ver.—20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as ye are this day.

Ged., Booth.—A peculiar people.

Rosen.—וְאֶת־הַיָּרֵד, *hæreditaria possessio*, i. q. vii. 6. סְנִיָּה, *peculium, peculiaris possessio*.

Ver. 23, 25.

וְהָיָה אֱלֹהֶיךָ : 23 — חָסֵל תַּמְנוּכָה כֹּל אֲשֶׁר צִוִּיתָ

23 — γλῆπτ ὁμόμοιωμα πάντων ὧν συνέταξέ σοι κύριος ὁ θεός σου.

Au. Ver.—23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee.

23, 25, *A graven image, (or) the likeness, &c.*

Ged., Booth.—Carved idols, of any likeness, &c.

23 *Which the Lord thy God hath forbidden thee.*

Booth.—אֲשֶׁר חָסֵל תַּמְנוּכָה. Houbigant contends אֲשֶׁר never signifies *to prohibit*, as the Vulgate reads. "Neque vertere licet, *de quibus præcepit tibi Dominus cum אֲשֶׁר non significet de quibus, sine altero pronomine subsequente, puta sic, אֲשֶׁר חָסֵל אֲשֶׁר, quæ præcepit ea, vel de quibus præceptum fecit.* Itaque aut אֲשֶׁר in אֲשֶׁר mutandum; aut, post כל, legendum אֲשֶׁר אֲשֶׁר, *secundum omnia quæ...* Et alterutrum facile omisum fuerit prope כל, quod antecedit. Significat vero כל חָסֵל, *imaginem ullius rei, sine ullo addito: etsi Clericus putabat deesse verbum רֵי, rei, aut quid simile.* Nam sæpe כל in fine sic adhibetur solitarie, ut habeat *omnem rem*; itaque eadem forma recurrit versu 25."

—Houb.

Ver. 27.

Au. Ver.—And the Lord.

Ged., Booth.—For Jehovah.

Ver. 29, 30.

29 וּבְקִשְׁתֶּם מִשָּׁם אֶת־יְהוָה אֱלֹהֵי
וּמִצָּאֶתָּהּ כִּי הִרְשָׁנוּ בְּכָל־לִבְבָהּ וּבְכָל־
נַפְשָׁהּ : 30 בַּצָּר לָהּ וּמִצָּאוֹתָּ לָּהּ
הִדְבָּרִים הָאֵלֶּה בְּאַחֲרֵית הַיָּמִים וְשִׁבְתָּ
עַד־יְהוָה אֱלֹהֶיךָ וְשִׁמְעָתָּ בְּלִלּוֹ :

29 καὶ ζητήσετε ἐκεῖ κύριον τὸν θεὸν ὑμῶν, καὶ εὐρήσετε αὐτὸν, ὅταν ἐκζητήσετε αὐτὸν ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου ἐν τῇ θλίψει σου. 30 καὶ εὐρήσουσί σε πάντες οἱ λόγοι οὗτοι ἐπ' ἐσχάτῳ τῶν ἡμερῶν, καὶ ἐπιστραφήσῃ πρὸς κύριον τὸν θεόν σου, καὶ εἰσακούσῃ τῆς φωνῆς αὐτοῦ.

Au. Ver.—29 But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee [Heb., have found thee], even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice :

29 Thou shalt seek. So the Sam. Heb., ye shall seek.

Houb.—Melius Sam. Codex, ובקש, et quæres. Nam cætera enuntiantur numero sing. duplicatum fuit כ, ex occasione ejus כ, quod sequitur in verbo כשם. Etiam melius Sam. Codex, ומצאתה, et invenies eum, non prætermisso affixo, quod exhibeat Syrus et Græci interpretes. Ipse etiam Arabs Erpen. ומצאתה, et reperies eum. Porro ante לך, male interpunctio major, cum vix minor sit ponenda."

Bp. Horsley.—29, 30, But from thence thou shalt seek Jehovah thy God, and shalt find him, when thou shalt seek him with all thy heart, and with all thy soul, in thy affliction. And when all these things shall come upon thee in the latter days, then thou shalt return to Jehovah thy God, and shalt be obedient unto his voice.

Ver. 33, 34.

Au. Ver.—33 Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord

your God did for you in Egypt before your eyes?

33 God.

Ged., Booth.—The living [Sam., LXX, and two MSS.] God.

34 By temptations.

Ged., Booth.—By trials.

Pool.—By temptations; by tribulations and persecutions which are commonly called temptations, which are here fitly mentioned as one great occasion first of their cries unto God, and then of God's coming for their rescue. Or, temptations is the general title, which is explained by the following particulars, signs and wonders, &c., which are called temptations, because they were trials both to the Egyptians and Israelites, whether thereby they would be induced to believe and obey God or no.

Bp. Patrick.—By temptations.] This word may be thought to signify the grievous trials of the Israelites, whose miseries were increased after the first attempt for their deliverance; which seemed to them a strange way of proceeding (Exod. v. 19, 22, 23). But by temptations may, in this place, be, in general, meant miracles, as the Hebrews understand it, and the Chaldee word *tenessin* signifies: this and the two following words being of the very same import with the three words in the New Testament, which we often meet withal (and seem to be taken from hence), *δυνάμεις, τέρατα, καὶ σημεῖα*, "with miracles, wonders, and signs" (Acts ii. 22; 2 Cor. xii. Heb. ii. 4).

Rosen.—34 Tentationibus. Intelliguntur plagæ, quibus Deus tentasse sistitur Pharaonem ut Israelitas dimitteret.

By great terrors.

Rosen.—Et terroribus magnis, i.e., factis terrorem incutientibus. Sed textus Samar. habet במראים, in visionibus magnis, quod expriment LXX, ἐν ὁράμασι, Vulgatus, per visiones, nec non Chaldæi et Syrus.

Ver. 37.

וְהָיָה כִּי אָהֵב אֶת־יִשְׂרָאֵל יְהוָה
בְּיָרְצוֹ אַחֲרָיו וַיּוֹצֵאֵהוּ בְּכָפוֹ
נִגְזָל מִמִּצְרָיִם :

διὰ τὸ ἀγαπῆσαι αὐτὸν τοὺς πατέρας σου, καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, καὶ ἐξήγαγε σε αὐτοὺς ἐν τῇ ἰσχύϊ αὐτοῦ τῇ μεγάλῃ ἐξ Αἰγύπτου.

Au. Ver.—37 And because he loved thy

fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

After them. So the Sam. and most commentators.

Heb., Rosen.—After him. *וַיִּבְרָךְ יְהוָה אֶת מִצְרָיִם*, *Et elegit semen ejus post eum.* Sed quum Pluralis *מִצְרָיִם* præcedat, scribendum fuerat *בְּרָכָה מִצְרָיִם*, quod legitur in textu Samar., et plurimi interpp. vett. exprimunt. Verum non dubium est, quod codices Masorethici exhibent esse genuinum. In mente habuit Moses proavorum Hebræorum unum præcipuum, Abrahamum vel Jacobum; unde constructione excidit.

In his sight.

Bp. Horsley.—Rather, "In his own person." See Exod. xxxiii. 14, 15; 2 Sam. xvii. 11.

Rosen.—*In facie sua*, i. e., ipsemet. LXX non exprimunt. Vulgatus posuit *præcedens*; ita et Arabs Erpenii. Onkelos: *in verbo suo*. Syrus et Saadias exprimunt Hebraicum.

Ver. 39.

Au. Ver.—39 Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: *there is none else.*

33, 39, *That the Lord he (is) God.*

Ged.—That the Lord your God [LXX] is THE GOD.

39 *There is none else.*

Ged.—And that [LXX, Syr., Vulg., Arab., and five MSS.] beside him [LXX, Targ.] there is no other.

Ver. 41—43.

Au. Ver.—41 Then Moses severed three cities on this side Jordan toward the sun rising;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 And this is the law which Moses set before the children of Israel:

45 These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt.

Booth.—41 Houbigant, after Calmet, sus-

pects that these concluding verses have been added to the text by some later hand.

Houb.—Conjectabat Edm. Calmet, hæc quæ sequuntur fuisse in librum Mosis interpolata, ea scilicet de caussa, quod consequentiam non habent cum rebus supradictis, neque cum infra dicendis. Et difficile est credere Mosen, cum sermonem ad populum a se habitum vel scriberet, vel scribi curaret, sermonis seriem abruptisse, ut hæc memoraret, quæ de urbibus refugii hic attexuntur. Credibilius est schedas quasdam sacras ex publicis Commentariis hunc in locum fuisse allatas, quia in consequentia temporum bona hæc collocabantur. Idem vere dixeris de versibus 44 et 45, qui tituli quidam videntur esse schedarum, quæ sacrorum voluminum pars olim fuissent.

Rosen.—41—43, Quæ tribus his vss. afferuntur de urbibus refugii, loco alieno huc illata sunt. Difficile enim est credere, Mosen, quum sermonem ad populum a se habitum vel scriberet, vel scribi curaret, ea adjecisse, quæ cum exhortationibus superioribus nihil plane commune habent. Num. xxxv. 14 constituerat Moses, esse tres urbes asyli ad orientem Jordanis deligendas, sed quænam eæ esse deberent, tunc nondum decreverat. Illæ quum postea designatæ essent, earum nomina hic recensentur. Cur autem hoc potissimo loco, nec inter leges alias in hoc libro comprehensas esse causam probabilem afferre non habeo.

Bp. Patrick.—45 *These are the testimonies, and the statutes, and the judgments.* As the next chapter contains the law, that is, the ten commandments, which Moses set before them; so, in several following chapters (after new earnest exhortations to obedience), he represents to them the rest of God's will, comprehended under these three words, *testimonies, statutes, and judgments*: some of which belonged to the Divine service, others to their civil governments, and the rest to ceremonial observations, for the better security and preservation of both the former.

Rosen.—45 *וְעֵדוּתָם*, *Testificationes*, obtestationes, edicta, ut vi. 17, 20.

45 *Statutes and judgments.* See notes on Lev. xviii. 4, 5.

Ver. 46.

Au. Ver.—On this side. See notes on Deut. i. 1.

Ver. 48, 49.

Au. Ver.—48 From Aroer, which is by

the bank of the river Arnon, even unto mount Sion, which is Hermon.

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

Sion.

Ged., Booth.—Sirion [Syr., comp. iii. 9].
The sea of the plain.

Ged., Booth.—The sea of the plain, or the salt sea [Sam.].

Springs of Pisgah. See notes on iii. 17.

CHAP. V. 3.

Au. Ver.—3 The LORD made not this covenant with our fathers, but with us, *even us*, who are all of us here alive this day.

With our fathers, &c.

Ged., Booth.—With our fathers *only*, but with us *also*.

Pool.—*With our fathers*; either, 1. Not only with them [so Rosen.], the word *only* being here understood, as it is Gen. xxxii. 28; xxxv. 10; 1 Sam. viii. 7; Jer. vii. 19; xxxi. 34; Matt. ix. 13. Or, 2. Not at all with them. But then the word *covenant* is not here to be taken for the covenant of grace in general, for so it was made with their fathers, Exod. ii. 24, but for this particular and mixed dispensation of the covenant at Sinai, as appears both by the foregoing and following words. *All of us here alive this day*: he saith not that all who made that covenant at Sinai are now alive, for many of them were dead, but that this covenant was made with all that are now alive, which is most true, for it was made with the elder sort of them in their own persons, and with the rest in their parents, who did covenant for them; for this phrase, *with us*, is put exclusively as to their fathers, but not as to their posterity, as is evident from the nature of the covenant, Acts ii. 39, and course of the story.

Bp. Patrick.—*With our fathers*, viz., Abraham, Isaac, and Jacob; with whom he covenanted to give their posterity the land of Canaan; but did not make to them this discovery of his will, which was the matter of the covenant at Horeb.

But with us.] A great part of those who were then at Horeb were now *alive*: viz., all under twenty years old. And if they had been all dead, Moses might have said, "He made it with us;" because they were still the same people, though the particular persons were dead, with whom the covenant

was made, not only for themselves, but for their posterity.

Ver. 5.

Au. Ver.—5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount:) saying,

Geddes, Boothroyd, and some others place this verse between verses 31 and 32.

Ver. 7.

לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים
עַל־פָּנָי :

οὐκ ἔσονται σοι θεοὶ ἕτεροι πρὸ προσώπου μου.

Au. Ver.—7 Thou shalt have none other gods before me.

Rosen.—*Non sit tibi Deus alius.* Pluralis quem dicunt *excellētia*, אֱלֹהִים, cum suo adjectivo jungitur verbo singulari, vid. Gesenii *Lehrg.*, p. 710. Vel potest verti: *non sint tibi dii alii*, nomine plurali distributive accepto, cui verbum singulare præmitti solet; vid. Gesenium p. 713. Ita LXX. עַל־פָּנָי, *In conspectu meo*, ubicunque ego sum, i. e., ubique locorum.

Ver. 10.

Au. Ver.—10 And shewing mercy unto thousands of them that love me and keep my commandments.

See notes on Exod. xxxiv. 7.

Ver. 11.

Au. Ver.—11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

In vain. See notes on Exod. xx. 7.

Rosen.—Pro אָמַן עַד, *testimonium falsitatis*, Ex. xx. 17 est עָשָׂה עַד, *testimonium mendacii*, mendax. In repetitione decalogi (Ex. xx. 2—14). Vs. 6—18 quædam immutata sunt subinde, uti nos quoque soleamus, si aliorum dicta repetimus.

Ver. 15.

Au. Ver.—And remember.

Ged., Booth.—For remember.

Ver. 22.

וְאַתְּ־הוֹדֵדְתָּם הָאֵלֹהִים דְּבָרִי יְהוָה
אֶל־בְּלִי־מַחְלָם בְּהָרַם מִתּוֹךְ הָאֵשׁ הַזֶּה
וְהַעֲרַפְלָה הוּא גְדוֹל וְלֹא יָקָם וְנוֹ

22 ταῦτα τὰ ῥήματα ἐλάλησε κύριος πρὸς πᾶσαν συναγωγὴν ὑμῶν ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρός. σκότος, γνόφος, θύελλα, φωνὴ μεγάλη, καὶ οὐ προσέθηκε, κ.τ.λ.

Au. Ver.—22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

Of the cloud, and the thick darkness.

Ged., Booth.—From the dark and [Sam., *ענן וסע*] stormy cloud.

And he added no more.

Rosen.—*Voce magna et non addidit*, sc. ultra loqui tam magna et terribili voce sicut illa erat, quod eam sustinere non poteratis, Ex. xx. 18, 19. Sive ut Jarchi exponit, non addidit amplius conspiciendum se præbere in illa pompa, qua in monte Sinai apparuit. Alii: non addidit alloqui totum populum, reliqua enim, quæ Ex. xx. 21 sequuntur, ad Mosen solum dixit. Male Onkelos et Syrus acceperunt hic *קץ* significatu verbi *קץ* (*cessare*): cui non terminus esset.

Ver. 23.

Au. Ver.—Did burn with fire.

Ged.—Blazed with lightning.

Ver. 31, 32.

Au. Ver.—31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

Ged. and Booth. insert verse 5 between these verses. See verse 5.

CHAP. VI. 1, 2, &c.

Au. Ver.—1 Now these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go [Heb., *pass over*] to possess it.

Bp. Patrick.—*These are the commandments, the statutes, and the judgments.* Which God promised to deliver to him, in the foregoing chapter, ver. 31; and com-

mandments are thought commonly to relate unto the moral laws; *statutes* to rites and ceremonies, which have no natural reason for them; and *judgments* to civil government.

Which the Lord your God commanded to teach you.

Bp. Horsley.—"Quæ mandavit Dominus Deus vester ut docerem vos." Vulg., "quæ precepit mihi." Syr. I would read, therefore, *ידה לי*, "which Jehovah your God commanded me to teach you."

Ver. 3.

וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלְךָ וְעָשָׂה לְךָ כְּכָל הַדְּבָרִים אֲשֶׁר יֹאמַר לְךָ יְהוָה
: לְךָ יִשְׁמַע יְהוָה בְּקוֹלְךָ וְעָשָׂה לְךָ כְּכָל הַדְּבָרִים אֲשֶׁר יֹאמַר לְךָ יְהוָה

— καθάπερ ἐλάλησε κύριος ὁ θεὸς τῶν πατέρων σου δοῦναι σοι γῆν ῥέουσαν γάλα καὶ μέλι.

Au. Ver.—3 Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

In the land, &c.

Booth.—*עו*. Houbigant suspects either that we should read *עו* [so Bp. Horsley], or insert *לך* before *עו*. "Nihil est in oratione, a quo id verbum regatur. Aut legendum *עו*, in terra, quod 2 prope *עו*, ut olim scribebatur, facile excidere; aut addendum *לך*, ut sit *עו לך*, ad dandum tibi. Sic Græci interpretes *δοῦναι, σοι, לך*, *עו*, ut daret tibi."—Houb.

Ver. 4.

וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלְךָ וְעָשָׂה לְךָ כְּכָל הַדְּבָרִים אֲשֶׁר יֹאמַר לְךָ יְהוָה
: לְךָ יִשְׁמַע יְהוָה בְּקוֹלְךָ וְעָשָׂה לְךָ כְּכָל הַדְּבָרִים אֲשֶׁר יֹאמַר לְךָ יְהוָה

עו ד' רבתי

καὶ ταῦτα τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα ἐνετείλατο κύριος τοῖς υἱοῖς Ἰσραὴλ ἐν τῇ ἐρήμῳ, ἐξεληθόντων αὐτῶν ἐκ γῆς Αἰγύπτου. ἄκουε Ἰσραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστί.

Au. Ver.—4 Hear, O Israel: The LORD our God is one LORD:

Ged., Booth.—4 This verse is rendered variously. Delgado would thus correct: "The Lord is our God, the Lord is one," as if there were two propositions in the comma: and Doctor Campbell has, in a note on Mark xii. 29, laboured to prove that this is the true meaning. Vitringa was of the same opinion. But, the Hebrew idiom seems repugnant to such a construction. I

am therefore inclined to think, that **אֱלֹהִים** here means not simply *one*, but *alone* and *singular*: such as the God of the Hebrews is everywhere described. The natural interpretation then will be; "The Lord *is* our God, the Lord only:" or, as I would render, "The Lord, the Lord only, is our God." This rendering is definite, and it implies, that Jehovah was the one only object of their worship. I do not however recollect another instance of **אֱלֹהִים** denoting *only*, if it have that sense here.

Rosen.—**אֱלֹהִים יְהוָה**, *Unus Jova*, h. e., nullum habemus Deum præter unum Jovam. Occurrit ita Moses ei gentilium superstitioni, quæ sæpe unum eundemque Deum factitium, veluti Baalem, Jovem, sub diversis nominibus colebat, adeoque non solum plures Deos, sed etiam unum eundemque Deum diversis nominibus in plures alios longe diversos Deos, quasi multiplicatum stulta religione venerabatur.

Ver. 12.

Au. Ver.—*The Lord.*

Ken., Horsley, Ged., Booth.—Jehovah thy God [versions, seventy Heb. and twelve Chald. MSS.].

Ver. 13.

אֶת־יְהוָה אֱלֹהֶיךָ תִירָא וְאֶת־יְהוָה אֱלֹהֶיךָ תַעֲבֹד
:בְּשֵׁמוֹ הַשָּׁמַיִם:

κύριον τὸν θεόν σου φοβηθήσῃ, καὶ αὐτῷ μόνῳ λατρεύσεις, καὶ πρὸς αὐτὸν κολληθήσῃ, καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ὀμῇ.

Au. Ver.—13 Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

And serve him, &c.

Ken., Horsley, Booth.—"Him only [LXX, Syr., Matt. iv. 10] shalt thou serve." The Scripture tells us, that some men worshipped false gods together with the true. And if this text commanded the worship of the God of Israel, and not of him only; it would not clearly condemn such false communion: nor would it be conclusive, as Christ himself has quoted it. The context, when clear, is a safe guide; and here it is quite exclusive. It therefore follows, that the Heb. text, now **וְאֶת־יְהוָה אֱלֹהֶיךָ תַעֲבֹד**, *et ei servies*, was originally **וְאֶת־יְהוָה אֱלֹהֶיךָ תַעֲבֹד**, *et ei soli servies*: as in the Greek and Vulg. versions. This reading, thus confirmed, justifies the citation of it made by Christ; when he put the tempter to silence and flight, by saying:

It is written, and him only shalt thou serve. Matt. iv. 10; Luke iv. 8.—*Kennicott.*

Ged.—Although it be probable, that the Septuagint, and perhaps Jerom, read in their copies the word **לְבַד**, it is not an absolute proof that it so stood in the original. There is no vestige of it in either the present Heb. or Sam. copies; nor in any of the other versions: and Christ's citing it in his answer to the tempter is not a sure guarantee for its originality. He quoted it, as it was then read in the Jewish synagogues, from the Septuagint, or perhaps from a Syriac version corresponding with Sept. But it was Dr. Kennicott's method to make the quotations in the N. T. a criterion of the text of the O. T.; which is contrary to the canons of sound criticism. For the rest, it is clear that the word **לְבַד**, *only*, is understood throughout this verse: although in my version I have only once put it in common letters, on the foresaid authority of Sept. and Vulg.

And shalt swear, &c.

Ken., Ged., Booth.—And to him thou shalt cleave [LXX, ten Heb., five Chald. MSS., and parallel passage x. 20] and swear, &c.

Ver. 20.

Au. Ver.—20 And when thy son asketh thee in time to come [Heb., tomorrow], saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?

Bp. Patrick.—Abarbinel thinks, that their posterity, in future ages, might observe three sorts of precepts in the law, viz., *testimonies*, which in Hebrew are called *eduth*, which were such constitutions as bear witness of some great thing God had done for them, and preserved the memory thereof; such was the passover. And then, secondly, there were *chukkim* (*statutes*), which are such precepts the reason of which is unknown. And, thirdly, *mishpatim* (*judgments*), which are such whose reason is evident. Now they might desire to know the reason why such several laws were given; and he thinks Moses teaches them to give a distinct answer to their children about each of these.

See also notes on iv. 45.

Ver. 25.

וַיֹּאמֶר יְהוָה אֱלֹהֶיךָ לֵאמֹר

The hornet. See notes on Exodus xliii. 28.

Ver. 23, 24.

Au. Ver.—23 But the LORD thy God shall deliver them unto thee [Heb., before thy face], and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

Ged., Booth.—But when Jehovah thy God shall have delivered them up to thee, and shall, by great and repeated overthrows, have destroyed them; And shall have delivered up their kings into thine hand; then thou shalt, &c.

Ver. 26.

Au. Ver.—26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it, &c.

Ged., Booth.— a thing devoted to destruction.

CHAP. VIII. 2.

Au. Ver.—2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

Bp. Patrick.—*To humble thee.*] Or, to afflict thee with tedious wanderings up and down, backward and forward, without any certain dwelling-place.

Rosen.—לִפְנֵי עֲוֹן לְנִשְׁכָּן, *Ut Jova affligeret te tentando te, ut per mala immissa te tentaret.*

Ver. 3.

וַיַּעַבְדֶּךָ וַיַּחַבְלֶךָ וַיִּמְאָלְךָ אֶת-חַבְלֵי הָאֵשׁ לֹא-יָדָעְתָּ וְלֹא יָדָעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעְךָ כִּי לֹא עָלִי-הֶלְחֵם לְבָדֹל יַחֲיֶה הָאָדָם כִּי עַל-כִּלְמוֹצָא כִּי-יִהְיֶה יַחֲיֶה הָאָדָם :

καὶ ἐκάκωσέ σε, καὶ ἐλυμαγχόνησέ σε, καὶ ἐψώμωσέ σε τὸ μάννα, ὃ οὐκ ᾔδεισαν οἱ πατέρες σου. ἵνα ἀναγγείλῃ σοι, ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος.

Au. Ver.—3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did

thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

Bp. Patrick.—*He humbled thee, and suffered thee to hunger.*] He afflicted thee, by suffering thee to want bread to eat (Exod. xvi. 2, 3).

But by every word that proceedeth out of the mouth of the LORD doth man live.] But by anything whatsoever (for so word often signifies) which God shall please to command to give us nourishment.

Ged.—That not by bread only, but by whatsoever else the LORD willeth, may man be kept alive. So Booth.

Rosen.—3 רָעָבָה וְיָבִישָׁה, *Et afflixit te et esurire te sivit, fame te afflixit.* פִּי לֹא-רָעָבָה, *Non pane tantum hominem vivere, sed omni eo quod egreditur ore Jovæ.* הָלַח, *panis*, hic denotat cibum solitum. מִצָּא פִּי-יְהוָה, *est id quod Deus jubet.* Sensus est: non unam esse Deo viam alendorum hominum, cum possit eos alere sine cibis solitis, si velit quidpiam aliud in eorum locum succedere. In hunc sensum hæc verba citavit Christus Matth. iv. 4.

Ver. 4.

שְׂמֵלְךָ לֹא בָלְתָה מֵעָלֶיךָ וְרַגְלְךָ לֹא בָצְקָה זֶה אֶרְפָּעִים שָׁנָה :

τὰ ἱμάτιά σου οὐκ ἐπαλαιώθη ἀπὸ σοῦ, τὰ ὑποδήματά σου οὐ κατερίβη ἀπὸ σοῦ. οἱ πόδες σου οὐκ ἐτυλώθησαν, ἰδοὺ τεσσαράκοντα ἔτη.

Au. Ver.—4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

Dr. A. Clarke.—*Thy raiment waxed not old, &c.*] The plain meaning of this much-tortured text appears to me to be this: "God so amply provided for them all the necessities of life, that they never were obliged to wear tattered garments, nor were their feet injured for lack of shoes or sandals." If they had carvers, engravers, silversmiths, and jewellers among them, as plainly appears from the account we have of the tabernacle and its utensils, is it to be wondered at if they also had *habit and sandal makers*, &c., &c., as we are certain they had *weavers, embroiderers*, and such like? And the traffic which we may suppose they carried on with the Moabites, or with travelling hordes of Arabians, doubtless supplied them

with the *materials*; though, as they had abundance of sheep and neat cattle, they must have had much of the materials within themselves. It is generally supposed that God, by a miracle [so Pool, Bp. Patrick], preserved their clothes from wearing out: but if this sense be admitted, it will require, not one miracle, but a chain of the most successive and astonishing miracles ever wrought, to account for the thing; for as there were not less than 600,000 males born in the wilderness, it would imply, that the clothes of the infant grew up with the increase of his body to manhood, which would require a miracle to be continually wrought on every thread, and on every particle of matter of which that thread was composed. And this is not all; it would imply that the clothes of the parent became miraculously *lessened* to fit the body of the child, with whose growth they were again to stretch and grow [so the Jews], &c. No such miraculous interference was necessary. So Rosen.

Neither did thy foot swell. So Rosen., Gesen., Lee.

Bp. Patrick.—*Swell*, or, as some translate it, *grow callous*. There are those that refer this last clause not to their *feet*, but to their *shoes*; according to what we read, xxix. 5.

Ver. 5.

וַיְדַעְתָּ עַם־לִבְכֶּךָ כִּי פֶאֶשֶׁר יִיכָר
אִישׁ אֶת־בְּנוֹ יְהוָה אֱלֹהָיו מִפְּתָדָה :

kai γνώσῃ ἡ καρδία σου, ὅτι ὡς εἶπες ἀνθρώπος παιδεύσῃ τὸν υἱὸν αὐτοῦ, οὕτω κύριος ὁ θεός σου παιδεύσει σε.

Au. Ver.—5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.

Thou shalt also consider, &c.

Ged.—So ye must be convinced, &c.

Boothroyd.—That ye may be convinced, &c.

Rosen.—עַם־לִבְכֶּךָ, *Et scis cum corde tuo*, *conscius tibi es*, *persuasus esse potes*. כִּי פֶאֶשֶׁר יִיכָר, *pro* עַל־לִבְכֶּךָ (vs. 2). כִּי פֶאֶשֶׁר, *Nam sicut erudit filium suum homo, ita Jovate erudit.*

Ver. 7.

— כִּי יְהוָה אֱלֹהֶיךָ מְבַיֵּאת מְבַיֵּאת אֶת־אֶרֶץ
מִצְרָיִם אֶרֶץ נַחֲלֵי מַיִם עֵינַת וְהַחֲמַת
יִצְאִים פֶּתַח־עֵצָה וְדָקָה :
קֶמֶץ בּוֹקֶם

ὁ γὰρ κύριος ὁ θεός σου εἰσάξει σε εἰς γῆν ἀγαθὴν καὶ πολλήν, οὗ χεῖμαρροι ὑδάτων, καὶ πηγαὶ ἀβύσσων ἐκπορευόμεναι διὰ τῶν πεδίων καὶ διὰ τῶν ὀρέων.

Au. Ver.—7 For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills.

Ged., Booth.—7 When Jehovah thy God hath brought thee to a good and spacious [Sam., LXX] land; a land of water-brooks, of fountains and lakes that spring, &c.

Depths.

Rosen., Ged., Booth.—Lakes.

Bp. Patrick.—*Depths.*] The Hebrew word *tehom*, which we translate *deep*, and in the plural number *depths*, signifies sometimes those great caverns of water that are within the ground, which were made by the plentiful rains, which God sent upon this country while they were obedient to him; which both made it fruitful (though now barren), and abounding also with water for their cattle (Ps. lxxviii. 15; Ezek. xxxi. 4). But it is here commonly interpreted *lakes*, or *wells* of water.

Ver. 8.

— אֶרֶץ־זֵית וְשֵׁמֶן וְדָבָשׁ :

— γῆ ἐλαιας ἐλαίου καὶ μέλιτος.

Au. Ver.—8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive [Ileb., of olive-tree of oil], and honey.

Honey. See notes on Gen. xliii. 11.

Ged.—Palm-honey.

Bp. Patrick.—The same word *debas*, which signifies *honey*, signifies also *dates*. And so De Dieu thinks it most reasonable to translate it here, being joined with four other sorts of fruits; and so Kimchi saith, the ancient Jews expounded it in this place, and in 2 Chron. xxxi. 5, where it is said, that "Israel brought in abundance, the first-fruits of corn, wine, oil, and honey, or dates," as we there translate it in the margin.

Ver. 9.

Au. Ver.—Brass.

Rosen., Ged., Booth.—Copper. See notes on Exod. xxv. 3.

Ver. 11.

Au. Ver.—Commandments—judgements—statutes. See notes on Lev. xviii. 4; and Numb. xxxv. 13.

Ver. 15.

הַמּוֹלִיקְךָ בַּמִּדְבָּר וְהַנְחִילְךָ
נָחַשׁ וְשָׂרָף וְעַקְרָב וְצִמְצִימוֹן אֲשֶׁר
אֵין־מַיִם הַמּוֹצִיא לְךָ מִן־הַסֶּלֶסֶל
חֶלְקִימֵשׁ :

τοῦ ἀγαγόντος σε διὰ τῆς ἐρήμου τῆς μεγά-
λης καὶ τῆς φοβερᾶς ἐκείνης, οὗ ὄφεις δάκνων,
καὶ σκορπίος, καὶ δίψα, οὗ οὐκ ἦν ὕδωρ. τοῦ
ἐξαγαγόντος σοι ἐκ πέτρας ἀκροτόμου πηγὴν
ὑδατος.

Au. Ver.—15 Who led thee through that
great and terrible wilderness, *wherein were*
fiery serpents, and scorpions, and drought,
where *there was no water*; who brought thee
forth water out of the rock of flint.

Fiery serpents. See notes on Numbers
xxi. 6.

Drought.

*Patrick, Rosen., Ged., Booth., Gesen.,
Lee.*—Dry places.

The Hebrew word *tsimmaon* signifies a
dry place, as we translate it, Ps. cvii. 33;
Isa. xxxv. 7. And that best agrees with
what here follows, *where there was no water.*
—*Bp. Patrick.*

Prof. Lee.—צִמְצִימוֹן, m. *A thirsty land*,
i. e., a land parched for want of water. Deut.
viii. 15; Ps. cvii. 33; Isa. xxxv. 7.

Scorpions, and drought, &c.

Ged., Booth.—scorpions; and who, in
dry places, where there was no water,
brought water for thee out of the flinty rock.

Ver. 16.

הַמֵּאֲכִילְךָ מִן־בְּרֶדֶת אֲשֶׁר לֹא־יָדָעוּ
אֲבֹתֶיךָ לְמַעַן עֲנֶהָ וּלְמַעַן נִסְתָּהָ
לְהִיטִיבָהּ בְּאַחֲרֶיהָ :

τοῦ ψωμίσαντός σε τὸ μάννα ἐν τῇ ἐρήμῳ, ὃ
οὐκ ᾔδεις σὺ, καὶ οὐκ ᾔδεισαν οἱ πατέρες σου,
ἵνα κακώσῃ σε, καὶ ἐκπειράσῃ σε, καὶ εὖ σε
ποιήσῃ ἐπ' ἐσχάτων τῶν ἡμερῶν σου.

Au. Ver.—16 Who fed thee in the wilder-
ness with manna, which thy fathers knew
not, that he might humble thee, and that he
might prove thee, to do thee good at thy
latter end.

Which thy fathers knew not.

Ged.—Which neither thou nor [LXX]
thy fathers knew.

Humble thee. See notes on ver. 2.

At thy latter end.

Rosen., Ged.—At length.

Booth.—In future.

Rosen.—וְהִיטִיבָהּ בְּאַחֲרֶיהָ, *Ut tandem tibi
benefaceret in sequenti vita tua.*

Ver. 18.

Au. Ver.—18 But thou shalt remember
the LORD thy God: for *it is* he that giveth
thee power to get wealth, that he may
establish his covenant which he sware unto
thy fathers, as *it is* this day.

Unto thy fathers.

Ged., Booth.—To thy fathers, to Abra-
ham, Isaac, and Jacob [Sam.].

CHAP. IX. 3.

וַיְדַעְתָּ הַיּוֹם כִּי יְהוָה הוּא יְהוָה
הַעֲבֵר לְפָנֶיךָ אֵשׁ אֲכָלָה הוּא יִשְׁמְדֵם
וְהוּא יִכְנִיעֵם לְפָנֶיךָ וּבֹ

καὶ γνώσῃς σήμερον, ὅτι κύριος ὁ θεός σου
οὗτος προπορεύεται πρὸ προσώπου σου. πῦρ
καταναλίσκον ἐστίν. οὗτος ἐξολοθρεύσει αὐ-
τοὺς, καὶ οὗτος ἀποστρέψει αὐτοὺς ἀπὸ προσ-
ώπου σου, κ.τ.λ.

Au. Ver.—3 Understand therefore this
day, that the LORD thy God is he which goeth
over before thee; as a consuming fire he
shall destroy them, and he shall bring them
down before thy face: so shalt thou drive
them out, and destroy them quickly, as the
LORD hath said unto thee.

Ged., Booth.—3 Know then this day,
that Jehovah thy God, who goeth over before
thee, is as a consuming fire; he shall dis-
comfit them, and subdue them before thee,
&c.

Ver. 8.

וּבְחֹרֵב הִקְצַפְתָּם אֶת־יְהוָה וּבֹ
καὶ ἐν Χωρήβ παρωξύνετε κύριον, κ.τ.λ.

Au. Ver.—8 Also in Horeb ye provoked
the LORD to wrath, so that the LORD was
angry with you to have destroyed you.

Au. Ver.—At Horeb also.

Ged., Booth.—Even at Horeb.

Bagster's Bible.—"Even at Horeb," for
there is a peculiar emphasis here—even
there where they had lately received the law,
attended with the most astonishing appear-
ances and circumstances.

Ver. 12.

Au. Ver.—12 And the LORD said unto
me, Arise, get thee down quickly from
hence; for thy people which thou hast
brought forth out of Egypt have corrupted
themselves; they are quickly turned aside

6 καὶ οἱ υἱοὶ Ἰσραὴλ ἀπῆλθαν ἐκ Βηρώθ υἰῶν Ἰακίμ Μισαδαΐ. ἐκεῖ ἀπέθανεν Ἀαρὼν, καὶ ἐτάφη ἐκεῖ, καὶ ἱεράτευσεν Ἐλεάζαρ υἱὸς αὐτοῦ ἀντ' αὐτοῦ. 7 ἐκεῖθεν ἀπῆλθαν εἰς Γαδγάδ, καὶ ἀπὸ Γαδγάδ εἰς Ἑτεβάθα, γῆ χειμαῖροι υδάτων. 8 ἐν ἐκείνῳ τῷ καιρῷ διέστειλε κύριος τὴν φυλὴν τὴν Λευὶ, αἶρειν τὴν κιβωτὸν τῆς διαθήκης κυρίου, παρεστάναι ἔναντι κυρίου, λειτουργεῖν καὶ ἐπεύχεσθαι ἐπὶ τῷ ὀνόματι αὐτοῦ ὥς τῆς ἡμέρας ταύτης. 9 διὰ τοῦτο οὐκ ἔστι τοῖς Λευίταις μερίς καὶ κλῆρος ἐν τοῖς ἀδελφοῖς αὐτῶν, κύριος αὐτὸς κλῆρος αὐτοῦ, καθότι εἶπεν αὐτῷ.

Au. Ver.—6 And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him.

Houbigant, Le Clerc, Kennicott, Horsley, Geddes, Boothroyd, and others, suppose that these verses are an interpolation. Kennicott supposes that their proper place is between verses 1 and 2 of chap. ii. In the arrangement of the stations he follows the Samaritan, which agrees with the parallel places, Numbers xxxiii. 31, &c. Rosenmüller supposes that the Samaritan text has been altered, in order to make it agree with the parallel passages, Num. xxxiii. See below.

Kennicott.—6—9 The book of Deuteronomy contains the several speeches made to the Israelites by Moses, just before his death; recapitulating the chief circumstances of their history, from their deliverance out of Egypt to their arrival on the banks of Jordan. What in this book he has recorded, as *spoken*, will be best understood, by comparing it with what he has recorded, as *done*, in the previous history; and this, which is very useful as to the other parts of this book, is absolutely necessary, as to the part of the tenth chapter here to be considered.

The previous circumstances of the history, necessary to be here attended to, are these. (Exodus, chap. xx.) God speaks the Ten Commandments: (xxiv.) Moses, on Mount Sinai, receives the two tables; and is there forty days and nights: (chap. xxv., xxvi., xxvii.) God commands the tabernacle: (xxviii.) separates Aaron and his sons, for the priest's office; by a statute for ever, to him and his seed after him: (xxxii.) Moses, incensed at the golden calf, breaks the tables; yet he prays for the people, and God orders him to lead them towards Canaan: (xxxiv.) Moses carries up two other tables, and stays again forty days and nights. (Numb. chap. iii.) Tribe of Levi selected: (viii.) consecrated: (x. and xi.) Israelites march from Sinai on the twentieth day of the second month in the second year: (xiii.) spies sent: (xiv.) the men sentenced to die in the wilderness, during the forty years: (xviii.) Levites to have no lot, or large district, in Canaan; but to be the Lord's inheritance: (xx.) Aaron dies on Mount Hor. Lastly; in the complete catalogue of the whole march (chap. xxxiii.) we are told, that they went from Moseroth to Bene-jaakan—thence to Horhagidgad—to Jotbathah—to Ebronah—to Ezion-geber—to Zin (which is Kadesh)—and thence to Mount Hor, where Aaron died, in the fortieth and last year.

In Deut. ix. Moses tells the Israelites (verse 7) that they had been rebels, from Egypt even to Jordan, particularly at Horeb (ver. 8—29), whilst he was with God, and received the tables at the end of forty days and nights; and that, after breaking th tables, he fasted and interceded for his brethren, during a second period of forty days and nights: and this ninth chapter ends with the prayer which he then made. Chapter the tenth begins thus: "At that time the Lord said unto me, Hew thee two tables of stone, like unto the first, and come up," &c. And, from verse 1 to the end of verse 5, he describes the second copy of the Ten Commandments, as written also by God, and deposited by himself in the ark.

After this we have now four verses (6 and 7, 8 and 9), which not only have no kind of connexion with the verses before and after them; but also, as they stand in the present Hebrew text, directly contradict that very text; and the two first of these verses have not, in our Hebrew text, the least con-

nexion with the two last of them. Our Hebrew text (verse 6) says, that Israel journeyed from Bene-jaakan to Mosera. Whereas that very text, in the complete catalogue (Numb. xxxiii. 31), says, they journeyed from Moseroth to Bene-jaakan. Again: Aaron is here said to have died at Mosera; whereas he died on Mount Hor, the seventh station afterwards: see Numb. xxxiii. 38. And again: they are here said to go from Bene-jaakan to Mosera—thence to Gudgodah—and thence to Jotbath; whereas the complete catalogue says, Moseroth to Bene-jaakan—thence to Horhagidgad—and thence to Jotbathah. But, if the marches could possibly be true, as they now stand in these two verses, yet what connexion can there be between *Jotbath* and the *separation of the tribe of Levi*?

'Tis very happy, that these several difficulties in the Hebrew text are removed by the Samaritan Pentateuch. For *that* text tells us here rightly, that the march was from Moseroth to Bene-jaakan—to Hagidgad—to Jotbathah—to Ebronah—to Eziongeber—to Zin (which is Kadesh)—and thence to Mount Hor, where Aaron died. Again: as the regular deduction of these stations ends with Mount Hor and Aaron's death, we have then, what we had not before, a regular connexion with the two next verses; and the connexion is this, that when *Aaron* (the son of Amram, the son of Kohath, the son of *Levi*) died, neither the tribe of Levi nor the priesthood was deserted. But God still supported the latter, by maintaining the former; and this, not by allotting that tribe any one large part of Canaan, but separate cities among the other tribes; and by allowing them to live upon those offerings, which were made by the other tribes to God himself.

These four verses therefore (6, 7, 8, 9) in the Samaritan text stand thus:—6 *When* the children of Israel journeyed from Moseroth, and encamped in Bene-jaakan; from thence they journeyed, and encamped at Hagidgad: from thence they journeyed, and encamped in Jotbathah, a land of rivers of water; 7 From thence they journeyed, and encamped in Ebronah—in Eziongeber—in the wilderness of Zin, which is Kadesh—and then at Mount Hor. And *Aaron died there*, and there he was buried; and Eleazar his son ministered as priest in his stead. 8 At that time the Lord *had* sepa-

rated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day. 9 Wherefore Levi hath no part, nor inheritance, with his brethren; the Lord is his inheritance, according as the Lord thy God promised him.

But however consistent these four verses are now with themselves, it will be still demanded, What connexion have they with the fifth verse, before them, and with the tenth verse, after them? I confess, I cannot discover their least pertinency here; because *Aaron's death* and *Levi's separation* seem totally foreign to the speech of Moses in this place. And this speech, without these four verses, is a regularly-connected admonition from Moses, to this purpose—that his brethren were for ever to consider themselves as indebted to him, under God, for the renewal of the two tables: and also to his intercession, for rescuing them from destruction. The words are these, x. 4:—“The Lord wrote again the ten commandments, and gave them unto me. 5 And I came down from the mount, and put the tables in the ark, which I *had* made.”—“10 Thus I stayed in the mount according to the first time, forty days and forty nights; and the Lord hearkened unto me at that time also; the Lord would not destroy thee. 11 And the Lord said unto me, Arise, take thy journey before the people, that they may go in, and possess the land,” &c.

But, then, if these four verses were not at first a part of this chapter, but are evidently interpolated, there arises another enquiry,—Whether they are an insertion entirely spurious, or a genuine part of the sacred text, though removed hither out of some other chapter. As they contain nothing singular or peculiar—are of no particular importance—and relate to no subject of dispute, they are not likely to have arisen from fraud or design; but, perfectly coinciding in sense with other passages, they may safely be considered as another instance of a large transposition (eighty-six words) in the present text, arising from accident and want of care. And the only remaining question therefore is—Whether we can discover, though not to demonstration, yet with any considerable degree of probability, the original place of these four verses; that so they may be at last restored to that neighbourhood and connexion from

which they have been for so many ages separated.

It was natural for Moses, in the course of these several speeches to his brethren in Deuteronomy, to embrace the first proper opportunity of impressing on their memories a matter of such particular importance, as the continuation of the priesthood among the Levites after Aaron's death. And the first proper place seems to be in the second chapter, after the first verse. At chap. i. 19, he speaks of their march from Horeb to Kadesh-barnea, whence they sent the spies into Canaan. He then sets forth their murmurings, and God's sentence that they should die in the wilderness; and he ends the first chapter with their being defeated by the Amorites, their weeping before the Lord, and abiding many days in *Kadesh*,—which is *Kadesh-barnea*, near Canaan.

Chap. ii. begins thus: "Then we turned, and took our journey into the wilderness, by the way of the Red Sea, as the Lord spake unto me; and *we compassed Mount Seir many days*." Now the many days, or long time, which they spent in compassing Mount Seir, i. e., going round on the south-west coasts of Edom,* in order to proceed north-east, from Edom through Moab to Arnon, must include several of their stations; besides that eminent one at Mount Hor, where Aaron died. And as part of their road, during this long compass, lay through Ezion-geber (which was on the eastern tongue of the Red Sea), and the south boundary of Edom; † thence to Zin (which is *Kadesh*, i. e., *Meribah-Kadesh*); and thence to Mount Hor, as they marched to the north-east: so, 'tis probable that the five stations preceding that of Ezion-geber, were on the extremity of mount Seir to the south-west. And if their first station, at entering the south-west borders of Edom, and beginning to compass Mount Seir, was Moseroth, this gives the reason wanted,—why Moses begins this passage at Moseroth, and ends it with Aaron's death at Mount Hor. And this will discover a proper connexion between the four dislocated verses and the context here, Deut. i. 46: "So ye abode in Kadesh (barnea) many days." Ch. ii. 1: "Then we turned, and took our journey into the wilderness, by

the way of the Red Sea, as the Lord spake unto me; and *we compassed Mount Seir many days*. [For the children of Israel journeyed from Moseroth, and pitched in Bene-jaakan. From thence they journeyed, and pitched in Hagidgad. From thence they journeyed, and pitched in Jotbathah, a land of rivers of water. From thence they journeyed, and pitched in Ebronah. From thence they journeyed, and pitched in Ezion-geber. From thence they journeyed, and pitched in the wilderness of Zin, which is Kadesh. From thence they journeyed, and pitched in Mount Hor. And Aaron died there, and there he was buried; and Eleazar his son ministered as priest in his stead. At that time the Lord had separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day. Wherefore Levi hath no part nor inheritance with his brethren: the Lord is his inheritance, according as the Lord thy God promised him.] " And this paragraph being thus finished at the end of the first verse, the second verse begins a new paragraph, thus:—"And the Lord spake unto me, saying, Ye have compassed this mountain long enough; turn you northward"—through the east side of Seir (or Edom) towards Moab on the north: see verses 4, 5, 6, 7, 8.

Pool.—6, &c. This following history comes in manifestly by way of parenthesis, as may appear from ver. 10, where he returns to his former discourse; and it seems to be here inserted, either, 1. Because the priests and Levites here mentioned were the guardians and keepers of the ark and tables here mentioned [so Patrick, Rosen.]. Or rather, 2. As an evidence of God's gracious answer to Moses's prayers, and of his reconciliation to the people, notwithstanding their late and great provocation. For, saith he, after this they proceeded by God's guidance in their journeys, some eminent stages whereof he names for all; and though Aaron died in one of them, yet God made up that breach, and Eleazar came in his place, and ministered as priest, one branch of which office was to intercede for the people. Then, saith he, God brought them from the barren parts of the wilderness to a *land of rivers of waters*, ver. 7, a pleasant and fruitful soil. Then he adds, God separated the Levites, &c., ver. 8. *Mosera*.

* See Gen. xxxii. 3; xxxvi. 8. † 1 Kings ix. 26.

Object. This place seems directly contrary to that, Numb. xxxiii. 31, where their journey is quite contrary to this, even *from Moseroth to Bene-jaakan*. This indeed is a great difficulty, and profane wits take occasion to cavil. And if a satisfactory answer be not yet given to it by interpreters, it ought not therefore to be concluded unanswerable; because many things formerly thought unanswerable have been since fully cleared, and therefore the like may be presumed concerning other doubts yet remaining. And it were much more reasonable to acknowledge here a transposition of the words through the scribe's mistake, than upon such a pretence to reject the Divine authority of those sacred books, which hath been confirmed by such irresistible arguments. But there is no need of these general pleas, seeing particular answers are and may be given to this difficulty sufficient to satisfy modest and impartial inquirers. *Answ. 1.* The places here mentioned are differing from those, Numb. xxxiii., it being very frequent in Scripture for diverse persons and places to be called by the same names, and yet the names are not wholly the same; for there it is *Bene-jaakan*, and here *Beeroth bene-jaakan*, or *Beeroth of the children of Jaakan*; there *Moseroth*, here *Mosera*; there *Horhagidgad*, here *Gudgodah*; there *Jotbathah*, here *Jotbath*. If the places were the same, it may justly seem strange why Moses should so industriously make a change in every one of the names. And therefore these may be other stations, which being omitted in Numb. xxxiii., are supplied here, it being usual in sacred Scripture to supply the defects of one place out of another. *Answ. 2.* Admitting these two places to be the same with those Numb. xxxiii. 31, yet the journeys are diverse. They went from *Beeroth of the children of Jaakan to Mosera*, which is omitted in Numbers, and therefore here supplied; and then back again from *Mosera or Moseroth to Bene-jaakan*, as is there said; for which return there might then be some sufficient reason, though now unknown to us, as the reasons of many such like things are: or God might order it so for his own pleasure, and it is not impossible he might do it for this reason, that by this seeming contradiction, as well as some others, he might in just judgment do what he threatened to the Jews, Jer. vi. 21, even *lay stumbling-blocks* before profane and

proud wits, and give them that occasion of deceiving and ruining themselves which they so greedily seek and gladly embrace; which is the reason given by some of the ancients why God hath left so many difficulties in Scripture. *Answ. 3.* The words may be otherwise rendered, *from Beeroth of the children of Jaakan*, and from *Mosera*; where the order of the places is not observed, as was noted before of the order of time, ver. 1, because it was nothing to the purpose here, and because that might be easily fetched from Numb. xxxiii., where those journeys are more particularly and exactly described. For the conjunction *and*, that may be here wanting, and to be supplied, as it is Exod. vi. 23; 1 Sam. iv. 7; Psal. cxxxiii. 3; Isa. lxiii. 14; Hab. iii. 11. And the preposition *from* is easily supplied from the foregoing words, as is most usual. Nor seems there to be any more reason to render it to *Mosera*, than *from Mosera*, seeing the Hebrew letter *he* in the end is made a part of the proper name, and therefore is not local. *There Aaron died.* *Quest.* How is this true? when Aaron died not in Mosera, but in mount Hor, Numb. xxxiii. 38. *Answ. 1.* Mosera may be a different place from Moseroth, and that may be the name of a town or region in which Mount Hor was, or to which it belonged. Or, the same mountain, in respect of diverse parts and opposite sides of it, might be called by diverse names, here Mosera, and there Hor. And it is possible they might go several journeys, and pass to divers stations, and by fetching a compass (which they oft did in their wilderness travels) come to the other side of the same mountain. *Answ. 2.* The Hebrew particle *schem* may here note the time, and not the place of Aaron's death, and may be rendered *then*, as it is taken, Gen. xlix. 24; Psal. xiv. 5; Eccles. iii. 17; Zeph. i. 14. And *then* is not to be taken precisely, but with some latitude, as it is oft used in Scripture; that is, about that time, after a few removes more; as the words, *at that time*, ver. 8, must necessarily be understood.

7 *From thence.* Either, 1. From that place, and that either from Mosera, last mentioned, or from Bene-jaakan; for relatives many times in Scripture belong to the remoter antecedent. Or, 2. From that time; for this particle sometimes notes not place, but time, as 2 Kings ii. 21; Isa.

lxv. 20. So the meaning is, *at*, or *about that time*, as it is ver. 8, which being considered, may serve to clear the great difficulty discoursed upon the last verse concerning the seeming contradiction of this place and Numb. xxxiii. 31, 32.

8 *At that time*, about that time, i. e., when I was come down from the mount, as was said ver. 5; for these words manifestly look to that verse, the sixth and seventh verses being put in by way of parenthesis, as was said before. Or, if it relate to the words immediately foregoing, this may be meant of a second separation of them upon Aaron's death; and having mentioned the separation of Eleazar to the office of the high priest in his father's stead, ver. 6, he now repeats it, that the Levites who were his, as they had been his father's servants, were separated as before, or were confirmed in their office. *To stand before the Lord*; a phrase used concerning the prophets, 1 Kings xvii. 1; xviii. 15; this being the posture of ministers. Hence the angels are said to *stand*, 2 Chron. xviii. 18; Luke i. 19. *Tobless in his name*; either, 1. Particularly, to pronounce the solemn blessing of God upon the congregation, which was done in God's name, of which see Lev. ix. 23; Numb. vi. 23, &c. But that work was peculiar to the priests, not common to all the Levites. Or, more generally, to *bless*, either, 1. God, i. e., to praise him, which being a considerable part of the Levites' work, 1 Chron. xvi., it is not probable it would be omitted here, where their office is so particularly described. Or, 2. The people, whom they did bless by performance of those holy ministrations for the people, and giving those instructions to them, to which God's blessing was promised and usually given; and this they did in *God's name*, i. e., by command and commission from him.

Rosen.—6—9 Totus hic locus difficultatum plenus est, et primo quidem circa ea, quæ hoc versu et deinceps referuntur, hæc occurrit difficultas, quid sibi velit hæc interjecta narratio de nonnullis in deserto factis mansionibus, de Aaronis morte, de Eleazari in Pontificatum subrogatione, de Levitarum ad ministerium separatione, et quomodo hæc cohæreant cum iis, quæ proxime antea relata erant de secundis in monte conscriptis tabulis, de Arcæ fabricatione, et tabulis in ea repositis, vel cum iis, quæ sequuntur vs. 10 et deinceps, ubi rursum ad suam

quam fecerat in monte quadraginta dierum et noctium moram, ut pro populo Deum exoraret, Moses revertitur. Ad hæc tamen responderi potest, hæc occasione ejus, quod vs. præced. dictum erat, inseri; dictum vero erat, has tabulas, quas tanti Israelitæ faciebant, quasque tamquam divinum depositum studiosissime observari conveniebat, in Arca fuisse repositas, et in illum usque diem ibi asservari, jam his paucis versibus, ut certo constare possit, eas etiam tum ibi fuisse, docet, quibus rei tantæ commissæ esset custodia, Aaroni videlicet inprimis, Sacrorum velut supremo Antistiti, quo mortuo in eam curam et custodiam, quemadmodum et in Pontificatum suffectus fuerat Eleazarus, ejus filius, qui tum etiam superstes erat; quocirca obiter Aaronis mors et Eleazari subrogatio refertur, et quibus in locis, seu deserti mansionibus ea facta sint. Deinde vero, quia non solus per se Pontifex huic custodiæ præfuit, sed per Levitas inferiores ministros magnam partem eam executus est, qui noctes diesque excubabant, et observabant, ne quæ rebus sacris injuria fieret, et Arcam, quando proficiscendum, humeris suis deferebant, idcirco post Aaronem et Eleazarum de Levitis ad sacrum hoc ministerium adscitis subjici videtur. Sed multo major est, quæ in ipso hoc loco reperitur, duplex difficultas, quarum altera nascitur ex ordine mansionum, quæ hic memorantur, si conferantur cum Num. xxxiii. 31 sqq., altera ex loco, in quo Aaron obiisse dicitur. Hic enim Hebræi eunt e puteis Bene-Jaacanis Moseram (ubi dicitur mortuus Aaron), e Mosera in Gudgodam, e Gudgoda in Jotbatham. Numerorum vero cap. xxxiii. 31 sqq., eunt e Moserotheris in Bene-Jaacanem, e Bene-Jaacane in Chor-gidgadum, e Chor-gidgado in Jotbatham, e Jotbatha in Habronam, ex Habrona in Hetsjongeberum, Hetsjongebero Kadesum, e Kadeso in Horem montem, ubi moritur Aaron. Quod aliqui, ut hanc difficultatem tollant, *Mosera* diversum a Moseroth, et *Puteos Bene-Jaacan* locum diversum ab eo, qui in Numerorum loco nominatur *Bene-Jaacan*, faciant, non placet, siquidem *Mosera* non aliter a *Moseroth* distinguitur, quam singularis a plurali, et iisdem plane literis utrumque in Hebræo scribitur. *Puteos* vero *Jaacanos* quis credat locum esse diversum a *Jaacanis*, quum res eadem plane videatur utroque indicari, licet unum altero brevius pronuntietur. Quid enim? an forsitan alias fuerunt *Putei Jaaca-*

norum, alias *Jaacani*? annon ubi incolæ, ibi eorum putei? Accedit, quod hic post prædictas mansiones duæ aliæ referantur, *Gadgad* et *Jothbatha*, quæ prorsus eædem sunt cum duabus illis, quæ Num. xxxiii. 31 sqq., post *Moseroth* et *Bene-jaacan* referuntur. Quare alii nostrum locum cum altero illo ita conciliant, ut sumant Israelitas bis ad eundem locum venisse, semel quidem ex *Moseroth* in *Benejaacan*, tum vero regrediendo ex *Benejaacan* in *Moseroth*. Altera autem difficultas est, quomodo nostro loco in Mosera mortuus ac sepultus dicatur Aaron, quum Num. xx. diserte referatur, cum in monte *Hor* mortuum esse, quod idem repetitur Num. xxxiii. 28 et Deut. xxxii. 50. Augetur difficultas, si enim idem locus Mosera et Moseroth, hinc confici videretur, mortuum esse Aaronem jampridem priusquam ad montem *Hor* pervenissent; præcedit enim mansio ea, quæ in Moseroth fuit, sexque aliæ mansiones inter illam, et eam, quæ in monte *Hor* fuit, intercedunt. Accedit, quod si Aaron in mansionem Moseroth mortuus sit, sequitur, eum mortuum esse priusquam peccatum illud committeret, ob quod morte multatus dicitur (Num. xx. 12, 13). Id enim peccatum admissum est in Cades, ea nempe mansionem, quæ proxime antecedit illam, quæ facta fuit in monte *Hor*. Cui dubitationi ita fere solent occurrere, ut montem *Hor* et Mosera eundem dicant locum fuisse, ad quem secundo redierint Israelitæ, ita tamen, ut mons solus *Hor* dictus fuerit, in quo Aaron obiit, adiacens locus, in quo castra metata, dictus sit Mosera seu Moseroth, et posterior quidem mansio a monte nomen acceperit, Aarone ibi mortuo; prior vero Moseroth dicta sit, ab eventu forsitan, quod ibi Jova quosdam Israelitas insigni aliqua castigatione affecerit. Jam vero nova difficultas oritur vs. 7, ubi Israelitæ Moserothis Gadgad, atque inde Jothbatham profecti narrantur, quæ duæ mansiones Num. xxxiii. proxime sequuntur dicuntur Moseroth et Benejaacan in itinere Aaronis mortem et peccatum in Cades commissum: qui igitur fieri potest, ut hæ mansiones sequuntur sint eam, quæ habita est ad montem *Hor*, quo tempore Aaron obiit, maxime quum Num. xxxiii. sequentes mansiones alia nomina habeant, Salmona, Phunon? Regressos vero ad eadem loca, in quibus prius castra fixerant post Aaronis mortem, parum est verisimile, id enim fuisset a Cananææ aditu longius recedere, quum

tamen anno illo quadagesimo, quo Aaron mortuus est, recto itinere in Cananæam proficiscerentur, prout illis a Jova fuit imperatum, ut habetur supra ii. 3. Ex quibus tricus ita se expedire student, ut Præterita vs. 7 pro *Plusquamperfectis* accipiant, et hoc modo vertant: unde (Moserothis) *Gadgad* venerant, indeque profecti *Jothbathæ castra metati fuerant*, jam ante scilicet, quum ex præcedentibus mansionibus istis prima vice recesserunt, ut itaque hic totius sententiæ sit sensus: Israelitas ex Bene-Jaacan Moserotham castra movisse, cum scilicet altera vice ad eum locum reditum fuit; quo in loco Aaron mortuus est atque sepultus, ex quo loco jam ante venerant Gadgad, et inde Jothbatham, ut vel hinc colligi possit, *Beroth-Bene-Jaacan* et *Mosera* hic esse eadem loca cum *Bene-Jaacan* et *Moseroth*, Num. xxxiii. 31, quum hic et ibi ad eadem loca venisse dicantur. Cf. Lilienthal *von der guten Sache der göttl. Offenb.*, p. vii., p. 650, atque Buxtorfii *Anticrit.*, p. 933 sqq., ubi et alia utrumque locum conciliandi tentamina recensentur. Videntur tamen hæc omnia nimis artificiosa, partim etiam sine idoneis argumentis sumta. Quare jam Ludov. Capellus in *Crit. S.*, l. 6, cap. 7, § 11, pag. 987, ed. Halens., totum hunc locum a seriore quadam manu, vel potius Librarii alicujus hallucinatione infultum credidit, cui sententiæ et Dathius adstipulatur. Kenicotto vero in *Diss. 2 super ratione textus Hebr. Vet. Test.*, p. 304 vers. lat. hic locus antequam conficeretur Versio Græca Alexandrina, adeoque ante Christum natum, sic corruptus esse videtur, ut multa omitterentur, quorum lacuna explenda sit e Cod. Samar., qui hic cum Numerorum loco convenit, sed ex Critici, ut mihi videtur, alicujus Samaritani manu emendatrice. Nam interpretes veteres omnes non dissentiant a lectione vulgata Codicis Hebræi. *וַיֵּצְאוּ מִן הַיַּרְדֵּיתָא* (Vs. 8) *Illo tempore*, quo vitulus aureus in deserto colebatur, et Aaron culpam morte puniendam sibi contrahebat.

Ver. 11, 12.

Au. Ver.—11 And the Lord said unto me, Arise, take *thy* journey [Heb., go in journey] before the people, that they may go in and possess the land, which I swear unto thy fathers to give unto them.

12 And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and

to love him, and to serve the Lord thy God with all thy heart and with all thy soul.

11 *The people.*

Ged., Booth.—This [Sam., LXX, one MS.] people.

Between the 11th and 12th verses, Geddes and Boothroyd insert verses 22, 23, and 24 of chap. ix. See there.

Ver. 13.

Au. Ver.—The Lord.

Ged., Booth.—Jehovah thy God [Sam., LXX, Syr.].

Ver. 15.

רָק
פִּלְהֵן.

Au. Ver.—Only.

Ged., Booth.—Yet.

CHAP. XI. 2.

וַיִּדְעֶתֶם הַיּוֹם כִּי י לֹא אֶת־בְּנֵיכֶם
אֲשֶׁר לֹא־יָדְעוּ וְאֲשֶׁר לֹא־רָאוּ אֶת־יְמֹמָךְ
יְהוָה אֱלֹהֵיכֶם אֶת־גְּדֻלּוֹ אֶת־יָדוֹ
הַחֲזָקָה וְיִרְעוּ הַנְּטִיחָה :

καὶ γνώσεσθε σήμερον, ὅτι οὐχὶ τὰ παῖδια ὑμῶν, ὅσοι οὐκ οἶδασιν οὐδὲ ἴδωσαν τὴν παιδείαν κυρίου τοῦ θεοῦ σου, καὶ τὰ μεγαλεῖα αὐτοῦ, καὶ τὴν χεῖρα τὴν κραταῖαν, καὶ τὸν βραχίονα τὸν ὑψήλodon.

Au. Ver.—2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched-out arm.

And know ye.

Ged., Booth.—For ye know.

For I speak not, &c. So Rosenmüller.

Bp. Patrick.—The words *I speak* are not in the Hebrew: and they may as well be supplied thus, "For not with your children have these things been done," &c. Which agrees well with ver. 7.

Bp. Horsley.—Neither the Hebrew nor the LXX have any thing to answer to the English word "*I speak.*" The ellipsis of a word so necessary to the sense is harsh and unusual. Houbigant's emendations deserve attention. For וַיִּדְעֶתֶם, he would read וַיִּדְעֶתֶם. וַיִּדְעֶתֶם he would change into יִדְעוּ, and וַיִּדְעֶתֶם into יִדְעוּ. "And teach your sons, day and night, what they have not known, and what they have not seen, the discipline of Jehovah," &c.

Rosen.—Verba אֱלֹהֵיכֶם אֶת־גְּדֻלּוֹ אֶת־יָדוֹ in par-

enthesin sunt includenda, et post subaudiendum, *alloquor*. Alloquitur enim majores natu, qui ex *Agypto* exierant et miraculorum in hac terra et in deserto patratorem recordabantur. Hos igitur testes oculatos esse vult.

Ver. 6.

וְאֲשֶׁר עָשָׂה לְדָתָן וְלַאֲבִירָם בְּנֵי
אֱלִיָּא בְּדִרְאֵיבוֹ אֲשֶׁר פָּצְתָה הָאֶרֶץ
אֶת־פִּיהָ וַתַּבְלָעֵם וְאֶת־בִּתְיָהֶם וְאֶת־
אֶהֱלֵיהֶם וְאֶת־כָּל־חֵיקוֹם אֲשֶׁר בְּרַגְלֵיהֶם
בְּקָרֶב כְּלִי־שָׂרָא :

καὶ ὅσα ἐποίησε τῷ Δαθὰν καὶ Ἀβειρῶν υἱοῖς Ἐλιὰβ υἱοῦ Ρουβήν, οὓς ἀνοίξασα ἡ γῆ τὸ στόμα αὐτῆς κατέπιεν αὐτοὺς, καὶ τοὺς οἴκους αὐτῶν, καὶ τὰς σκαπὰς αὐτῶν, καὶ πᾶσαν αὐτῶν τὴν ὑπόστασιν τὴν μετ' αὐτῶν ἐν μέσῳ παντὸς Ἰσραὴλ.

Au. Ver.—6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance [or, living substance which followed them] that was in their possession [Heb., was at their feet], in the midst of all Israel.

And swallowed them up, and their households.

Houb., Ged., Booth.—And swallowed them up and every man who had joined Korah [Sam.], and their households, &c.

Rosen.—בְּיָדָם, *Omnem substantiam, omnes res, facultates eorum.* בְּיָדָם, *Cum pedibus eorum, quas i. e. (facultates) secum habebant.*

Ver. 14, 15.

14 וְנָתַתִּי כִמְרֵאֲרָצְכֶם בְּעֵתוֹ יִירָד
וּבְלִקְחֹשׁ וְאֶסְפֶּת דְּגָנָהּ וְתִירְשָׁהּ וְיִצְהָרָה :
15 וְנָתַתִּי עֶשְׂבָּהּ וְנוֹ

14 καὶ δώσει τὸν ὑέτον τῇ γῇ σου καθ' ὥραν πρῶτον καὶ ὅψιμον, καὶ εἰσίοσεις τὸν σῖτόν σου, καὶ τὸν οἶνόν σου, καὶ τὸ ἐλαιόν σου.
15 καὶ δώσει χορτάσματα, κ.τ.λ.

Au. Ver.—14 That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will send [Heb., give] grass in thy fields for thy cattle, that thou mayest eat and be full.

14, 15, I will give. I will send.

Houb., Horsley, Ged., Booth.—He will give [Sam., LXX, Vulg.], &c.

The first rain, and the latter rain.

Booth.—The Hebrew nouns have nothing of *latter* or *former* implied in their meaning. מלך is literally the “crop rain.” That which fell just before the season of the harvest, to plump the grain before it was severed. And the beginning of the season of the harvest in Judea being the middle of March, according to the old style; this rain fell about the beginning of that month, and may properly be called the “harvest rain.” The other מלך is literally the “springing rain,” or rather, “the rain which makes to spring:” that which fell upon the seed, newly sown, and caused the green blade to shoot up out of the ground. This fell about the end or middle of October. I call it the “rain of seed time.” Geddes renders, “In the autumn and in the spring.” That is, toward the end of October, soon after seed time; and toward the end of March, before harvest. A good crop, in Judea, depended on the falling of rain at those two seasons.

Prof. Lee.—מלך, m. pl. מלך, particip. r. מלך. Æth. 𐩢𐩣𐩪𐩠 : *projectus fuit*. Arab.

مري, ignem emisit; مري, ulcus emittens *saniem*. (a) *Casting forth, or about, missiles, &c.*, Prov. xxvi. 18. Hence, *Archer*, 1 Chron. x. 3; 2 Chron. xxxv. 23. (b) — water, *sprinkling, watering*, as by rain, Hos. vi. 3. *Pec. the former rain*, i. e., of the ancient Hebrew year.—But see Part. of v. מלך,—Deut. xi. 14; Jer. v. 24, al. non occ.

מלך, m. pl. non occ. r. מלך. Lit. *collecting*. Applied to what is termed *The latter rain*, i. e., the last falling immediately before the harvest; or, because, perhaps, the autumn was considered (in a *civil* sense) the *former* part of the year, the spring the *latter*, Deut. xi. 14; Jer. iii. 3; v. 24; Joel ii. 23; Hos. vi. 3; Prov. xvi. 15. In its proper sense, Zech. x. 1. מלך, מלך, *in the time of collecting; or, for the time, &c.*, Job xxix. 23 : compared to the enouncements of an acceptable speech. See my note, and the LXX.

Gesen.—מלך m. 1) part. act. Kal rad. מלך, pr. *irrigans, conspergens* (Hos. vi. 3), inde *pluvia prima* in Palæstina a medio Octobri usque ad medium Dec. cadens,

terramque ad semen recipiendum præparans.

Deut. xi. 14; Jer. v. 24. 2) n. pr. v. מלך. מלך m. (a rad. מלך) *pluvia serotina*, i. e., verna, quæ in Palæstina Martio et Aprili mensibus ante messem cadit Deut. xi. 14; Jer. iii. 3; v. 24, opp. *pluviæ primæ* s. autumnali (מלך, מלך). Poët. tali *pluviæ* assimilatur oratio facunda et bonæ frugis plena. Job. xxix. 23.

Rosen.—מלך, *Pluvia autumnalis*, quæ etiam dicitur πρώτος seu *prima*, quod annus Hebræorum e septimo mense, Octobri circiter nostro, incipit, in quo illa prima est. Cadit illa pluvia post jactam sementem, sub finem Octobris perque Novembrem et Decembrem; per totam enim æstatem non pluit ad Septembrem usque, quo per paucos aliquando dies aridum solum pluvia recreatur. Post Decembrem desinunt imbres usque ad mensis Martii finem; quo vero tempore descendit rursus pluvia, messem antecedens, eam promovens, et segetem in stipulis suis implens. Hæc pluvia dicitur מלך (coll. Syr. מלך, *tardavit, serotinus fuit*), a Græcis ὄψιμος, a Latinis *serotina*. Tempore messis nullus aut rarissimus tamen cadit imber, quod summo etiam jure maximas inter Palæstinæ prærogativas est ponendum, quum in aliis regionibus messis tempore multæ sæpius et largæ præcipitentur aquæ. Cf. d. a. u. n. M., p. vi., p. 192.

Ver. 21.

Au. Ver.—21 As the days of heaven upon the earth.

Pool, Patrick, &c.—i. e., As long as this visible world lasts.

Ver. 24.

כָּל־הַמָּקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלְךָ לְךָ יָתִיב מִדְּמָעָךְ וְהִלְבֵּנוֹן כִּדְּמָעָתְךָ הַיְּהוֹרֶת וְעַד תֵּגֶם הָאֶחָד יִהְיֶה גְבֻלְכֶם :

πάντα τὸν τόπον οὗ ἐὰν πατήσῃ τὸ ἔχρος τοῦ ποδὸς ὑμῶν, ὑμῖν ἔσται. ἀπὸ τῆς ἐρήμου καὶ Ἀντιλιβάνου, καὶ ἀπὸ τοῦ ποταμοῦ τοῦ μεγάλου ποταμοῦ Εὐφράτου, καὶ ἕως τῆς θαλάσσης τῆς ἐπὶ δυσμῶν ἔσται τὰ ὄριά σου.

Au. Ver.—24 Every place whereon the soles of your feet shall tread shall be yours : from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

From the wilderness and Lebanon.

Rosen., Ged., Booth.—From the wilderness unto Lebanon.

From the river, &c.

Horsley, Ged., Booth.—And [Sam., LXX] from the great [LXX, Vulg., two Heb., two Chald. MSS.] river, the river Euphrates.

Rosen.—*A deserto*, scil. Zin sive Paran, i. e., a parte australi. זִין וְפָרָן positum pro זִין וְפָרָן, usque ad Libanon. Opponuntur enim hic ditionis Israeliticæ fines septentrionales et meridionales extremi, utin verbis sequentibus occidentales et orientales. יַם הַיָּבֵשׁ, *Mare occidentale*, i. e., mediterraneum, quod est Palæstinæ ab occidente. Quemadmodum יַם הַיָּבֵשׁ, *pars antica*, mundi oriens est, Num. ii. 2, ita יַם הַיָּבֵשׁ, *postica*, est occidentens.

Ver. 29.

Au. Ver.—Mount Gerizim, mount Ebal.

Rosen.—Mons זֵרִים nomen videtur accepisse ab Arab. زَرْق, *abscindere*, quod verbum usurpatur de qualibet resectione vel amputatione, uti arborum, tritici, etc., quo significatu hoc verbum ponit Saadias Gen. xxxvii. 7. Hinc זֵרִים notabit *scissores*, qui amputandi munere funguntur, *messores*, qui frumentum resecant. Mons ille itaque dictus erit *mons messorum* ob fertilitatem, a qua hic mons erat commendatus, oppositæ ad Ebal, qui sterilis erat. Alii a populo זֵרִי, cujus mentio fit 1 Sam. xxvii. 8, montem illum nomen nactum esse existimant. זֵרִי conferendum videtur cum Arab. عَرَب, *foliis nudare arborem*, sive cum derivato זֵרִי, *saxa albicantia*, et mons ipse, in quodales lapides inveniuntur, quæ suadere videntur, vel a sterilitate vel a saxis montem illum fuisse appellatum. Sic ipsa utriusque montis facies bene et male precandi ritum in eo peragendum luculenter exprimebat. Cf. *d. bibl. Alterthumsk.* ii. 1, p. 112, sqq.

Ver. 30.

הֲלֹא־הֵמָּה בְּעֵבֶר הַיַּרְדֵּן אַחֲרֵי דָרָה
מִבְּנוֹ הַשֶּׁשֶׁשׁ בְּאַרְצָה הַפְּנִינִי הַיָּשָׁב
בְּעֵרְבָהּ מִיַּד הַגִּלְגָּל אֲשֶׁל אֱלֹהֵי מֶרֶה :

οὐκ ἰδοὺ ταῦτα πέραν τοῦ Ἰορδάνου ὁπίσω
δδὸν δυσμῶν ἡλίου ἐν γῇ Χαναάν τὸ κατοικοῦν
ἐπὶ δυσμῶν ἐχόμενον τοῦ Γολγὼλ πλησίον τῆς
δρυὸς τῆς ὑψηλῆς.

Au. Ver.—30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites,

which dwell in the champaign over against Gilgal, beside the plains of Moreh?

Bp. Patrick.—Which dwell in the champaign over against Gilgal, Some think these mountains were at such a considerable distance from Gilgal, that they cannot be said to be "over against Gilgal;" because this phrase signifies them not to be far off one from the other. And therefore they translate these words, "looking towards Gilgal." But it is not said, that the mountains were over against Gilgal, but the dwelling of the Canaanites (in whose country these mountains were) was over against it.

The plains of Moreh.

Prof. Lee.—Pine-trees.

Gesen.—"Oaks." אֵילִן m. 1) arbor robusta (a rad. אָל no. 2) spec. *quercus*, ut uno ore vett. intpp. Gen. xii. 6; xiii. 18; xiv. 13; xviii. 1; Deut. xi. 30 cet. Vide, quæ contra Celsium (Hierob., t. i., p. 34 sq.), qui אֵילִן æque ac אֵילָה terebinthum esse statuerat, disputavimus in Thes., p. 50, 51. Nonnunquam singulæ quercus propriis nominibus insigneantur, ut *quercus incantatorum* Iudd. ix. 36, Plur. *quercus Mamre*, Gen. xiii. 18; xiv. 13, *More* Deut. xi. 30.

Ged., Booth.—Nigh the turpentine-tree of Moreh over against Shechem [Sam.]?

Ver. 31.

כִּי אַתֶּם לְבָרִים וְגו'

ὕμεις γὰρ διαβαίετε, κ.τ.λ.

Au. Ver.—31 For ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein.

Ged., Booth.—For ye are about to pass over, &c.

CHAP. XII. 3.

Au. Ver.—3 And ye shall overthrow [Heb., break down] their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

Pillars.

Ged., Booth.—Statues.

Prof. Lee.—כִּצְבוֹת, fem. constr. and abs. כִּצְבוֹת, it. כִּצְבוֹת, plur. כִּצְבוֹת, constr. כִּצְבוֹת, r. כִּצְב, cogn. כִּצְב. (a) A pillar set up as a memorial, Gen. l. c. Exod. xxiv. 4; 2 Sam. xviii. 18. (b) Image, or statue, of an idol (כִּצְבוֹת, of Baal), 2 Kings iii. 2; x. 26; xviii. 4; xxiii. 14; Mic. v. 12; Hos. x. 1, &c.

Forbidden, Deut. xvi. 22, when perhaps first adopted by the Israelites for idolatrous purposes.

Ver. 5.

בְּיָמֶיךָ אֲמַלֵּךְ מִקְדָּשִׁים אֲשֶׁר יִבְחַר יְהוָה
אֲלֵהֶיכֶם מִכָּל־שְׂבָטֵיכֶם לָשֹׂם אֶת־שְׁמִי
שָׁם לְשִׁכְנִי תִדְרָשׁוּ וּבָאתָ שָׁמָּה :

ἀλλ' ἢ εἰς τὸν τόπον, ὃν ἂν ἐκλέξηται κύριος
ὁ θεός σου ἐν μιᾷ τῶν πόλεων ὑμῶν, ἐπονο-
μάσαι τὸ ὄνομα αὐτοῦ ἐκεῖ καὶ ἐπικληθῆναι,
καὶ ἐκζητήσετε καὶ ἐλεύσεσθε ἐκεῖ.

Au. Ver.—5 But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come :

To put his name there.

Ged., Booth.—The words, as Dathe observes, are to be explained by an equivalent phrase, שָׁם, *ut nomen ejus ibi inhabitet*; that is, *ut ipse ibi habitet*. "Quis enim nescit nomen Dei esse idem quod Deus ipse? Deus vero ibi habitare dicitur, ubi ex voluntate sua colitur."

Rosen.—שָׁם אֲשֶׁר יִבְחַר יְהוָה, *Ad ponendum nomen suum ibi*, i. q. vs. 11: שָׁם יִשְׁכֵּן שְׁמִי, *ad residere faciendum nomen ejus ibi*, *ut ei sacra ibi fiant*. *Nomen hic significat invocationem et cultum Dei.*

Thou shalt come.

Rosen., Ged., Booth.—"Ye shall come." נִבְחַר in the present Heb. is evidently an error: read נִבְחַר with Sam. but not with all the versions, as Dathe and Rosenmüller too rashly affirm: for Arab. *Erp.*, *Pers.*, and *Gr. Ven.* read in the singular.—*Geddes.*

Ver. 6.

Au. Ver.—6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks.

And heave offerings of your hand, and your vows.

Ged.—And your heave offerings, your free-will offerings [*Sam.*], and your votive offerings.

Heave offerings. See notes on Lev. vii. 14; Exod. xxv. 2.

Bp. Patrick.—*Heave offerings of your hand.*] The first-fruits, as the LXX and Vulgar Latin rightly translate it, viz., of corn, and wine, and oil, and other fruits of

the earth. Which are called the "heave-offerings of their hand," because they brought them in their own hand; and having heaved them up to the Lord, they gave them to the priests (see Num. xviii. 11, 12, and Deut. xviii. 4; xxvi. 4, 10).

Rosen.—חֶמֶד, *Oblationem elatam manus tuæ*, i. e., labore vestro acquisitam.

Ver. 7.

— וְשָׂמַחְתֶּם בְּכָל מַשְׁלַח יָדְכֶם
אֲתָם וּבְהִיבָתְכֶם אֲשֶׁר בְּרַבְּךָ יְהוָה
אֲלֵהֶיךָ :

— καὶ εὐφρανθήσεσθε ἐπὶ πάσιν, οὓς ἐὰν ἐπιβάλλητε τὴν χεῖρα, ὑμεῖς καὶ οἱ οἴκοι ὑμῶν, καθότι εὐλόγησέ σε κύριος ὁ θεός σου.

Au. Ver.—7 And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee.

Wherein.

Rosen.—*For, because.* נָמָה, *Nam, quia*, ut Gen. xxxiv. 27; 1 Reg. viii. 33.

Ver. 15.

רָק בְּכָל־אֹתָתְךָ נִפְשִׁי הַזֶּה וְאֶכְלֶתָ
דָּשָׁר בְּבִרְכֶּיךָ יְהוָה אֲלֵהֶיךָ אֲשֶׁר נָתַתָּ
לְךָ בְּכָל־שְׂעָרֶיךָ חֲטָמָה וְהִשְׁחֹר
וְאֶכְלֶנּוּ בְּצִדְּךָ וּבְכִמְלֵךְ :

ἀλλ' ἢ ἐν πάσῃ ἐπιθυμίᾳ σου θύσεις, καὶ φαγῇ κρέα κατὰ τὴν εὐλογίαν κυρίου τοῦ θεοῦ σου, ἣν ἔδωκε σοι ἐν πάσῃ πόλει. ὁ ἀκάθαρτος ἐν σοὶ καὶ ὁ καθαρὸς ἐπὶ τὸ αὐτὸ φάγεται αὐτό, ὡς δορκάδα ἢ ἔλαφον.

Au. Ver.—15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

Whatsoever thy soul lusteth after.

Ged., Booth.—Whenever ye choose.

Prof. Lee.—חֶמֶד I. Natural desire for food, &c., Deut. xii. 15; xviii. 6; 1 Sam. xxiii. 20. II. Lust, Jer. ii. 24, &c.

The unclean.

Ged.—The unclean among you [LXX].

15, 22, Roebuck.

Ged., Booth., Gesen., Lee.—*Antelope.* Linn., *Antilope dorcas*. See Bochart. Hie-roz., i. 924.—*Prof. Lee.*

Ver. 16.

Au. Ver.—16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

Bp. Patrick.—*As water.*] So that it might sink into the ground and disappear, as water doth, when it is poured on the earth.

Rosen.—מִדְּמַי, *Sicut aquam*, i. e., quasi rem profanam et nullo ritu sacro.

Ver. 21.

כִּי־יִרְחֹק מִפָּנֶיךָ הַמָּקוֹם אֲשֶׁר יִבְחָר
יְהוָה אֱלֹהֶיךָ לָשֹׂם שְׁמוֹ שָׁם וְזָבַחְתָּ
מִבְּקָרְךָ וּמִבְּצִיִּיתְךָ אֲשֶׁר נָתַן יְהוָה לְךָ
בְּאֶשֶׁר צִוִּיתָהּ וְאָכַלְתָּ בְּשֹׂעֲרֶיהָ בְּכָל
אֶרֶץ נִפְשָׁהּ :

ἐὰν δὲ μακρὰν ἀπέχη σου ὁ τόπος, ὃν ἂν ἐκλέξῃται κύριος ὁ θεός σου ἐκεῖ ἐπικληθῇ τὸ ὄνομα αὐτοῦ ἐκεῖ, καὶ θύσεις ἀπὸ τῶν βοῶν σου, καὶ ἀπὸ τῶν προβάτων σου, ὧν ἂν δῶ ὁ θεός σοι, ὃν τρόπον ἐνετείλαμην σοι, καὶ φαγῇ ἐν ταῖς πόλεσί σου κατὰ τὴν ἐπιθυμίαν τῆς ψυχῆς σου.

Au. Ver.—21 If the place which the Lord thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

If the place.

Bp. Patrick.—The particle *chi* may better be translated here *because*; which makes these words a reason of the allowance given in the foregoing verse, "Because the place which the Lord thy God hath chosen to put his name there, is too far from thee, thou mayest kill," &c.

Bp. Horsley.—*If the place, &c.*] Rather, "Inasmuch as the place which Jehovah thy God shall choose, to put his name there, may be distant from thee; therefore thou shalt kill of thy herd and of thy flock, which Jehovah hath given thee, as I have given thee permission," &c.

The permission is not conditional, as our English Bible makes it, but universal. "Nec usquam legimus," says Houbigant, "allatas fuisse ad tabernaculum pecudes ad esum mactandas, ex urbibus iis quæ vicinæ erant loci ubi Arca Dei habitabat."

Whatsoever thy soul lusteth after. See notes on verse 15.

Ver. 27.

Au. Ver.—Thy sacrifices.

Ged., Booth.—Thy other sacrifices.

Ver. 28.

שָׁמַר וְשָׁמַעְתָּ אֶת כְּלֵי־הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אֶלְכִי מִצִּיּוֹן וְגו'

φυλάσσου καὶ ἀκουε καὶ ποιήσεις πάντας τοὺς λόγους, οὓς ἐγὼ ἐντέλλομαι σοι, κ.τ.λ.

Au. Ver.—28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is good and right* in the sight of the Lord thy God.

And hear all these words.

Ged., Booth.—And hearken so as to do [Sam., LXX] all these words.

Which I command thee.

Ged.—Which I now [Sam. ԺԺԻ, Syr., and three MSS.] command thee, &c.

CHAP. XIII. 6.

Au. Ver.—The son of thy mother.

Houb., Horsley, Ged., Booth.—The son of thy father, or [Sam., LXX] the son of thy mother.

Ver. 10.

כִּי חֲרֹג בְּחַרְבְּךָ בְּגוֹ

ἀναγγέλλων ἀναγγελεῖς περὶ αὐτοῦ, κ.τ.λ.

Au. Ver.—9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

Thou shalt surely kill him. So the versions and most commentators.

Ged.—Thou shalt surely denounce him. I have followed Sept. as being more agreeable to the context, and the reason of the thing. It was not the province of the denouncer to kill the guilty person: the sentence of the judge was to be obtained for that purpose. The Septuagint, then, most probably read in their copy יהו תדין instead of יהו תדע. Yet Sam. and all the other versions read as Heb., which may be rendered: *Thou shalt surely let him be slain.*

Rosen.—*Sed occides eum, non privata auctoritate; sed ex iis, quæ hic adduntur, satis liquet, expectandam fuisse sententiam iudicis et auctoritatem publicam, cum sententiæ executio coram toto populo fieri deberet. Hinc LXX, ἀναγγέλλων ἀναγγελεῖς, περὶ αὐτοῦ, annuntiabis de eo.*

CHAP. XIV. 2.

Au. Ver.—Shall eat.

Ged., Booth.—May eat.

Ver. 5.

אֵיל דִּבְרִי וְיִחְמֹר וְאֵקוֹ וְרִישׁוֹן וְהָאֵל
וְחֹמֶר:

ἐλαφον, καὶ δορκάδα, καὶ πύγαργον, ὄρυγα,
καὶ καμηλοπάρδαλιν.

Au. Ver.—5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg [*or*, bison; Heb., dishon], and the wild ox, and the chamois.

Roebuck. See notes on Deut. xii. 15.

Fallow deer.

Bp. Patrick.—The famous Bochartus hath made it probable, that it signifies either a kind of *deer*, or of *goat* (par. i. Hierozoic., lib. iii., cap. 22).

Prof. Lee.—דִּבְרִי, masc.—plur. non occ. Arab., *A sort of goat or gazelle*, of a brownish colour. See Bochart. Hieroz., i., p. 913. The *cervus dama* of Linnæus, according to Oedmann, Deut. xiv. 5; 1 Kings v. 3.

Wild goat.

Prof. Lee.—אֵל. A sort of wild goat or gazelle. Hieroz. i., lib. iii., c. xix. Some have thought that the word is identical with *ounce*, and that the animal is the *Oryx*.

Syr. and Chald. יִחְמֹר. Arab. وَعَل, *mountain-goat*.

Pygarg.

Bp. Patrick.—Pygarg.] This is also a kind of doe or goat (as Bochart. shows, cap. 22), which the Hebrews call *dison*. We find mention of *pygargus* in Juvenal's eleventh satire; where the old scholiast gives this account of it: that it is a kind of deer, quæ retriores partes albas habet, "whose hinder parts are white." From whence it had its name among the Greeks, who call the buttocks Πύγῃ.

Prof. Lee.—*A sort of deer*, apparently, Deut. xiv. 5, al. non occ. See Hieroz. i., lib. iii., c. xx., p. 903.

Gesen.—דִּבְרִי, m. 1) *species dorcadis* a saliendo, saltando dicta, a rad. דָּבַר, pr. calcare, sed prob. etiam i. q. דָּוַר salire, unde דִּבְרִי, דִּבְרִי, caprea, dorcas (cf. Bocharti Hieroz. ii., p. 270, ibique Rosenm.), Deut. xiv. 5. LXX, πύγαργος. Syr. et Targ. الرري, uterque Arabs الرري, quæ vcc. cuncta dorcadum species notant.

Wild ox.

Bp. Patrick.—So we translate the Hebrew word *theo*, or *tho*. But herein Bochartus dissents; because there were no such creatures in Judea (as he observes there, cap. 26), which are bred in colder countries. And therefore he reckons this also among his deer or goats (cap. 28).

Prof. Lee.—אֵל, Deut. xiv. 5, and אֵל, Is. li. 20. *The Egyptian antelope. Antelope Oryx*, Linn. See Bochart. Hieroz., tom. i., p. 974. Comp. Arab. تَائِي, *præcessit et prævertit*.

Gesen.—אֵל Deut. xiv. 5 et contr. אֵל Jes. li. 20, *dorcadis* species a velocitate cursus dicta. LXX, Vulg. in Deut., Aqu., Symm., Theod., Vulg. apud Jes. *orygem* reddunt, Targg., *bovem silvestrem*, quod non multum differt (cf. רִמָּה). V. Boch. Hieroz., t. i., p. 973.

Rosen.—אֵל Bochartus probare studuit indicare *orygem*, speciem quandam gazellarum in Ægypto et Africa frequentem. Sed Shaw in *Itinerario*, p. 359 vers. Germ., non *orygem*, sed *bubalum* esse contendit. Cf. nott. nostr. ad Bochartum, t. ii., p. 369.

Chamois.

Bp. Patrick.—The Hebrew word *zemer* Bochart. thinks signifies as the former, a kind of goat or hart; of which there was great variety in those countries. And this he thinks of all other was *maxime* ἀτυκόν. "remarkable for jumping;" which is the signification of the word *zemara* in the Arabic language (see cap. 21).

Prof. Lee.—זִמְרִי, m. once, Deut. xiv. 5. *A sort of mountain-goat*, so called according to Boch. Hieroz., i., p. 903, et seq. from its leaping. Arab. زَمَر, *fugit cervus*.

Rosen.—זִמְרִי LXX, Vulgatus et Arabs uterque intellexerunt *camelopardalum*, nobis quoque nomine Arab. زَيْل, *Girafe* dictum. Sed de hoc animali nostro loco non est cogitandum, quod intimæ tantum Æthiopie est indigenum; neque verisimile, Mosem Israelitis in Palæstina degentibus vetuisse esum animalis Æthiopici. Bocharto זִמְרִי est *rupicapra*, sed ex etymologicis solum argumentis. Plura vide in Michaëlis *Supplem.*, p. 627 sqq. et annot. nostras ad Bochart., t. ii., p. 279. — 6—12. Conf. Lev. xi.

Ver. 6.

Au. Ver.—6 And every beast that parteth

the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

See notes on Lev. xi. 3.

Ver. 7.

Au. Ver.—Coney. See notes on Lev. xi. 5.

Ver. 12.

Au. Ver.—12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray.

See notes on Lev. xi. 13.

Ver. 13.

וְהָרָאָה וְאֶת־הַנְּשָׁף וְהַנֶּיֶשׁ וְהַנֶּשֶׁף לְמִינָהּ :

καὶ τὸν γύπα, καὶ τὸν ἰκτινόν, καὶ τὰ ὅμοια αὐτῶν.

Au. Ver.—13 And the glade, and the kite, and the vulture after his kind.

Glade.

Prof. Lee.—רָאָה, f. once, Deut. xiv. 13; the name of an unclean *bird*; which, in the parallel place, Lev. xi. 14, is written רָאָה, and is most probably the correct reading. See page 124, above. *A sort of vulture*, apparently. Bochart. Hieroz., ii., pp. 191, 192, *milvus*; a *kite*.

Hallet, Booth.—13 In this place there are two errors in the Hebrew. The first word should be, as 'tis in the parallel place, Lev. xi. 14, and as 'tis in the Samaritan in both places, רָאָה, and not רָאָה, as the Hebrew scribes have falsely written it. And then the word רָאָה, here inserted by the Hebrew scribes, should be left out. By these means the two parallel accounts of clean and unclean creatures in Lev. and Deut. will be exactly the same in the Hebrew, as the nature of the thing shews they should be, and as they are in fact in the Samaritan text throughout, and in the Hebrew also, excepting only in this one verse.—*Hallet*.

Rosen.—Vox רָאָה non extat in Levitico, ex omissione, ut suspicatur Bochartus librariorum, qui propter ὁμοιότητα duarum vocum רָאָה et רָאָה posteriorem omiserint. Attamen h. l. illud voc. omittitur quoque ab Alexandrinis et Samaritanis. Ceterum רָאָה Bocharto est *vultur*, aliis *milvus*. Sed neutra interpretatio certis argumentis nititur.

Kite, vulture. See notes on Lev. xi. 14.

Ver. 14, 15.

Au. Ver.—14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind.

See notes on Lev. xi. 15, 16.

Ver. 16.

וְאֶת־הַנְּשָׁף וְאֶת־הַיָּנֹשֵׁף וְהַתְּנִשְׁמֶת :

Au. Ver.—16 The little owl, and the great owl, and the swan.

Ged. and Booth. follow the Sam. which reads וְאֶת־הַנְּשָׁף וְאֶת־הַיָּנֹשֵׁף וְאֶת־הַתְּנִשְׁמֶת as in the parallel place, Lev. xi. 17. See notes there.

Swan. See notes on Lev. xi. 18.

Ver. 17.

Au. Ver.—17 And the pelican, and the gier eagle, and the cormorant.

Pelican, gier eagle. See notes on Lev. xi. 18.

Cormorant. See notes on Lev. xi. 17.

Ver. 18.

Au. Ver.—18 And the stork, and the heron after her kind, and the lapwing, and the bat.

See notes on Lev. xi. 19.

Ver. 24.

וְכִירְיָרְבָה מִמָּוֶה הַדְּרָךְ כִּי לֹא תוּכַל
שָׂאתוֹ כִּירְיָרְחָק מִמָּוֶה הַמְּקוֹם אֲשֶׁר
יִבְחַר יְהוָה אֱלֹהֶיךָ לְשֹׂם שְׁמוֹ
כִּי יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ :

ἐὰν δὲ μακρὰν γένηται ἡ ὁδὸς ἀπὸ σοῦ, καὶ μὴ δύνηται ἀναφέρειν αὐτὰ, ὅτι μακρὰν ἀπὸ σοῦ ὁ τόπος ἐν ᾧ ἐκλέγεται κύριος ὁ θεός σου, ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ, ὅτι εὐλογήσει σε κύριος ὁ θεός σου.

Au. Ver.—24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee.

Ged., Booth.—But if the place which Jehovah thy God shall choose for his abode, be far from thee, that from the length of the way thou art not able to carry thy tithe (when Jehovah thy God hath blessed thee).

CHAP. XV. 2.

וְהָ דָבָר הַשְּׂמִיטָה שְׂמוֹט כָּל־בְּעָלָא
מִשָּׂה יָדוֹ אֲשֶׁר יִשָּׂה בְּרִגְלוֹ לֹא־יִגָּשׁ
אֶת־רִגְלוֹ וְאֶת־אֲחִיו קִרְיָרְבָה שְׂמִיטָה
לִיתָה :

καὶ οὕτω τὸ πρόσταγμα τῆς ἀφέσεως. ἀφήσεις πᾶν χρέος ἴδιον, ὃ ὀφείλει σοι ὁ πλησίον, καὶ τὸν ἀδελφόν σου οὐκ ἀπαιτήσεις. ἐπικέκληται γὰρ ἄφεσις κυρίῳ τῷ θεῷ σου.

Au. Ver.—2 And this is the manner of the release: Every creditor [Heb., master of the lending of his hand] that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release.

Or of his brother.

Ged., Booth.—Who is his brother.

Pool.—*Or of his brother*: this is added to explain and limit the word *neighbour*, which is more general, unto a *brother*, to wit, in nation and religion; to an *Israelite*, who is opposed to a *foreigner*, ver. 3. Heb., and a *brother*, for that is a *brother*, the particle and being oft so used, as Gen. xiii. 15, &c.

Because, &c.

Rosen., Booth.—When Jehovah's release-year is proclaimed.

Rosen.—צִוִּיתִי, *Cum proclamaverit*, sc. proclamans, i. e., cum indicta, proclamata fuerit, Lev. xxiii. 4; xxv. 10. צִוִּיתִי hic sub-audito participio ejusdem verbi sumendum est passive sive impersonaliter, ut Gen. xi. 9.

Ver. 4.

לֹא יִהְיֶה דָבָר עִם־לְבָבְךָ
יִהְיֶה דָבָר עִם־לְבָבְךָ
יִהְיֶה דָבָר עִם־לְבָבְךָ
יִהְיֶה דָבָר עִם־לְבָבְךָ
יִהְיֶה דָבָר עִם־לְבָבְךָ
יִהְיֶה דָבָר עִם־לְבָבְךָ
יִהְיֶה דָבָר עִם־לְבָבְךָ
יִהְיֶה דָבָר עִם־לְבָבְךָ
יִהְיֶה דָבָר עִם־לְבָבְךָ
יִהְיֶה דָבָר עִם־לְבָבְךָ

ὅτι οὐκ ἔσται ἐν σοὶ ἐνδεής, ὅτι εὐλογῶν εὐλογήσει σε κύριος ὁ θεός σου ἐν τῇ γῇ, ἣν κύριος ὁ θεός σου δίδωσί σοι ἐν κληρῷ κατακληρονομεῖν σε αὐτήν.

Au. Ver.—4 Save when there shall be no poor among you [or, to the end that there be no poor among you]; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it.

Pool.—*When there shall be no poor*: so the words are an exception to the foregoing clause, which they restrain to the poor, and imply that if his brother was rich, he might exact his debt of him in that year. And indeed this law seems to be chiefly, if not wholly designed and given in favour to the poor and to the borrower, as is manifest from ver. 6—11. But the words are and may be rendered thus, as in the margin of our Bibles, *To the end that there be* [so *Booth.*] *no poor among you*. And so they

contain a reason of this law, to wit, that none be impoverished and ruined by a rigid and unseasonable exaction of debts. They may also be translated thus, *Nevertheless* [so *Rosen.*] *of a truth, or assuredly*, (as the particle *chi* is oft used,) *there shall be no poor among you*; and the sense may be this, Though I impose this law upon you, which may seem hard and grievous, yet the truth is, supposing your performance of the conditions of God's covenant, you shall not have any great occasion to exercise your charity and kindness in this matter, for God will greatly bless you, &c., so as you shall be in a capacity of lending, and few or none of you will have need to borrow, and thereby to expose his brethren to the inconvenience and burden of this law. Thus the connexion is plain and easy, both with the foregoing and following words. *Object.* It is said, *the poor should never cease*, ver. 11. *Ans.* That also is true, and affirmed by God, because he foresaw they would not perform their duty, and therefore would bereave themselves of the promised blessing. *The Lord shall greatly bless thee*; and therefore this will be no great inconvenience nor burden to thee.

Rosen.—*Attamen non erit inter te pauper*. Sensus est: quamvis damnum videamini pati, dum remittitis debita in anno remissionis, tamen non eritis pauperes, quia Deus vos ditabit, uti sequitur. Neque enim dubium esse potest, remissionem debiti non spectasse nisi ad pauperes, et divites hoc privilegio non esse comprehensos. Ita *promissio* hic quidem est, utut non *absoluta*, quasi nulli futuri pauperes (vs. 7, 11), sed *restricta*, quod ideo non futuri tales, quia anno remissionis benignos se gerent erga egenos.

The Lord.

Ged.—The Lord thy God [Sam., LXX, Syr., Vulg., Arab., ten Heb. and four Chald. MSS.].

Ver. 6.

Au. Ver.—Blesseth.

Ged., Booth.—Will bless.

Ver. 9.

הִשָּׁמֵר לְךָ פְּרוֹיְחֶיךָ דָּבָר עִם־לְבָבְךָ
כְּלִי־צֶלֶל לֹא־מֵר וְנֹ

πρόσεχε σεαυτῷ μὴ γένηται ῥῆμα κρυπτόν ἐν τῇ καρδίᾳ σου ἀνόμημα, λέγων, κ.τ.λ.

Au. Ver.—9 Beware that there be not a thought [Heb., word] in thy wicked [Heb.,

Belial] heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought: and he cry unto the Lord against thee, and it be sin unto thee.

Houb.—*דבר עם לבב בליל*, *verbum cum corde tuo nequam*. Fuit trajectus ordo verborum. Legitimus ordo id est *דבר בליל עם לבב*, *verbum nequam in corde tuo*. Sic Psalmis xli. 9, 10; v. 3, legitur *דבר בליל*, societate utriusque verbi proxima, quam societatem nunquam deserit *בליל*, quæ tamen hic divellitur ab affixo ך, ut perspicuum sit *בליל* non pertinere ad *לבב*. Neque legis talis onus Moyses imponeret ei homini, quem antea exhibuisset ut hominem *sine iugo*. Ita collocant *בליל* Syrus et Arabs. Ita etiam Vulgatus, non quidem ex scripture, sed et interpretandi necessitate, convertens, *impia cogitatio*.

Ver. 14.

הַעֲבִיךָ הַפִּסְחָה לֹא מַצֵּאָהּ וּמַצֵּאָהּ
וּמִיָּהּ אֲשֶׁר בָּרַכְתָּ יְהוָה אֱלֹהֶיךָ
תִּתְּנָהּ לָּוִי :

ἐφόδιον ἐφοδιάσεις αὐτὸν ἀπὸ τῶν προβάτων σου, καὶ ἀπὸ τοῦ σίτου σου, καὶ ἀπὸ τοῦ οἴνου σου. καθὰ εὐλόγησέ σε κύριος ὁ θεός σου, δώσεις αὐτῷ.

Au. Ver.—14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him.

Of that wherewith, &c.

Houbigant, Bp. Horsley, Geddes, Boothroyd.—“According as.” Melius Sam. Codex, כִּסְרָךְ, *prout benedixerit tibi*, ut infra, cap. xvi. 10 in simili sententia. Sic hoc versu Græci interpretes καθὰ εὐλόγησέ σε, *prout tibi benedixit*. Omissum fuit ך ex altero ך; quod antecedit וּמִיָּהּ, quod si scribebatur ante inventas litteras finales.—*Houbigant*.

Ver. 15.

Au. Ver.—And [so the Heb.] the Lord. *Ged., Booth.*—Until the Lord, &c.

Ver. 18.

Au. Ver.—18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

For he hath been worth a double hired servant to thee in serving thee six years.

Ged.—It is not easy to ascertain the meaning of this passage. Eben Ezra imagines that the common term of an hired servant was three years [so Pool, Patrick], which he infers from Isaiah xvi. 14. So that the slave, who served six years, did the double service of a mercenary. Le Clerc and Rosenmüller give indeed a more simple one: “eandem operam, tibi navavit per sexennium, quam duo mercenarii navassent; et quod fecit, ad id præstandum duobus mercenariis opus fuisset: ac reverâ durior est conditio servi quam mercenarii, et major ab eo labor exigitur.”

Ver. 22, 23.

Au. Ver.—Roebuck. See notes on xii. 15. *As water.* See notes on xii. 16.

CHAP. XVI. 1.

Au. Ver.—1 Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night.

By night.

Pool.—*Object.* They came out of Egypt by day, and in the morning, as appears from Exod. xii. 22; xiii. 3; Numb. xxxiii. 3. *Ans.* They are said to be brought out by night, because in the night Pharaoh was forced to give them leave to depart, and accordingly they made preparation for their departure, and in the morning they perfected the work.

Ver. 2.

וּבִחַרְתָּ בַּפֶּסַח לַיהוָה אֱלֹהֶיךָ צֹאן
וּבְחַרְתָּ בַּמָּקוֹם אֲשֶׁר יְבָרַךְ יְהוָה לְשִׁכְנוֹ
שָׁמָּה :

καὶ θύσεις τὸ πάσχα κυρίῳ τῷ θεῷ σου πρόβατα καὶ βόας ἐν τῷ τόπῳ ᾧ ἐὰν ἐκλέγῃται κύριος ὁ θεός σου αὐτὸν, ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ.

Au. Ver.—2 Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there.

Of the flock and the herd.

Ged., Booth.—With other offerings of the flock and herd. With *other offerings*. These words, which in my version I have put in italics, are a necessary supplement. Delgado supplies *besides*, which comes to the

same. It is evident that not only the paschal lamb but other paschal offerings are here included. The judicious Saadias has very properly supplied *וּמִזֶּה*, and with it.—*Geddes*.

Pool.—*The passover*, i. e., either, 1. Properly and strictly so called, which was the paschal lamb, and so the *sheep* and *oxen*, which here follow, are mentioned only as additional sacrifices [so Delgado, *Ged.*, Booth.], which were to be offered in the seven days of the paschal solemnity, Numb. xxviii. 18, 19, &c. Or, 2. Largely, to wit, for the *passover-offerings* [so Bochart, Houbigant, Patrick, Rosen.], to wit, which were offered after the lamb in the seven days, and so this very word is used 2 Chron. xxxv. 8, 9. And this signification seems necessary here, partly because it is here said to consist of *the flock and of the herd*, or of *sheep and oxen*, and partly because it follows, ver. 3, *Thou shalt eat no leavened bread with it, seven days shalt thou eat unleavened bread therewith*, i. e., with the passover, which could not be done with the passover strictly so called, which was to be wholly spent in one day. Or, 3. The feast of the passover, and so the place may be rendered, *Thou shalt therefore observe or keep the feast of the passover* (as those same Hebrew words are taken, Numb. ix. 5; Josh. v. 10; 2 Chron. xxxv. 1, 17, 18, 19) *unto the Lord thy God, with sheep and with oxen*, as is prescribed, Numb. xxviii. 18, &c.

Bp. Patrick.—The word *passover* signifies here not only the *lamb* (which was properly called *pesach*, or passover), which was offered the fourteenth day at even, but all the paschal sacrifices which followed after, as appears by the next words [“of the flock, and of the herd”]. Which sacrifices were appointed for all the seven days of unleavened bread (Numb. xviii. 17—19, &c.). See Bochartus in his Hierozoicon, par. i., lib. ii., cap. 50, where he shows at large that the word *passover* is here a general word, comprehending the particulars after-mentioned (p. 565, 566), and thus translates these words (which he justifies by many like instances), “Thou shalt therefore sacrifice the passover unto the Lord thy God,” viz., “of the flock and of the herd.” Which last words are added exegetically, to explain what that *passover* was which they were to offer unto the Lord. Such sacrifices as were offered in the solemn passover of Hezekiah,

2 Chron. xxx. 22, and of Josiah, 2 Chron. xxxv. 7—9, where it is apparent, that the king and the princes gave to the people, and to the priests, oxen as well as sheep, *lepesachim*, for the passover-offerings. And thus it is used in the New Testament, John xviii. 28, where it is said, the Jews would not go into the judgment-hall, lest they should be defiled; “but that they might eat the passover,” i. e., these passover-offerings, which were holy things, of which none might eat in their defilement.

The Lord.

Ged., *Booth*.—Jehovah thy God [Sam., LXX, Syr., Vulg., and two MSS.].

To place his name there. See notes on xii. 6.

Ver. 3.

Au. Ver.—3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

Affliction, &c.

Ged., *Booth*.—affliction; that thou mayest remember the day when thou camest out of the land of Egypt, all the days of thy life, for thou camest out of the land of Egypt in haste.

Ver. 4.

בֶּצֶקֶב

τὰ ἐσπέρας.

Au. Ver.—4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

In the evening.

Ged.—In the evening twilight [Sam., Josh. vi. 4]. See notes on Exod. xii. 6.

Ver. 7.

וּפָנִיתָ בִּפְתָּח וְהִלַּכְתָּ לְאַחֲרָיָהּ

— καὶ ἀποστραφήσῃ τοπρῶι, καὶ ἐλεύσῃ εἰς τοὺς οἴκους σου.

Au. Ver.—7 And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

Pool.—*In the morning*; either, 1. The morning after the seventh day, as appears,

partly by the following verse, which is added to explain and limit this ambiguous word; partly by the express command of God that the people should come to Jerusalem to keep this feast, which by God's appointment lasted for seven days; partly from the examples of the people staying there the whole time of the feast, 2 Chron. xxx. 21; xxxv. 17; and partly from the nature and business of this feast, wherein there being so many extraordinary sacrifices to be offered, and feasts made by the people upon the sacrifices, and two days of solemn assemblies, it is not probable that they would absent themselves from these solemn services, for the performance whereof they came purposely to Jerusalem. Or, 2. The morning after the first day [so Bochart., Bp. Patrick], and so they were permitted to go then, and possibly some that lived near Jerusalem might go and return again to the last day of the solemn assembly. But the former seems more probable. *Thy tents*, i. e., thy dwellings, which he calls *tents*, as respecting their present state, and withal to put them in mind afterwards when they were settled in better habitations, that there was a time when they dwelt in tents.

Bp. Patrick.—It is doubtful whether he permits them to go home the next morning after the even before-mentioned, or the morning after the whole feast of unleavened bread was over. It seems most reasonable to expound it of the former, that if men's occasions called them home, they were not bound to stay any longer at the place where the sanctuary was, but till they had eaten the paschal lamb; after which they might return home if they pleased. So Bochartus, who from hence proves that the most solemn days of the feast of unleavened bread were not observed like a sabbath, because men might travel home upon the first day of unleavened bread, as the whole nation travelled out of Egypt on this day, from Rameses to Succoth: yet pious people, who were able to bear so great a charge, were wont, no doubt, to stay the whole seven days before they returned home; because the first and last days of the feast were great solemnities. So they did in the pass-over of Hezekiah and Josiah, 2 Chron. xxx. 21; xxxv. 17.

Ver. 8.

שָׁשֶׁת יָמִים תֵּאָכֵל מִצֹּאת וּבִכּוֹס

הַשְּׁבִיעִי עֲצֹרָה לִיתְהַנּוּחַ יִלְחָדֶיךָ לַיהוָה
תַּעֲשֶׂה מִלְאָכָה :

ἕξ ἡμέρας φαγῇ ἄζυμα, καὶ τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἐξόδιον ἑορτῇ κυρίῳ τῷ θεῷ σου. οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον, πλὴν ὅσα ποιηθήσεται ψυχῇ.

Au. Ver.—8 Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly [Heb., restraint] to the Lord thy God: thou shalt do no work therein.

Solemn assembly. See notes on Lev. xxxiii. 36.

Thou shalt do no work.

Ged.—Ye shall not do any [Sam., LXX, Syr., and nine MSS.] servile [Sam., and probably LXX] work.

Ver. 11.

Au. Ver.—To place his name there. See notes on xii. 6.

Ver. 12.

Au. Ver.—Egypt.

Ged.—The land of [Sam., LXX, nine Heb. and two Chald. MSS.] Egypt.

Ver. 15.

Au. Ver.—15 Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

Au. Ver.—Therefore.

Ged., Booth.—So that.

Ver. 18.

שָׁשֶׁת יָמִים וְשִׁמְרֵי תִּהְיוּ לָךְ בְּכָל־
שְׁעֵיךָ וְגו'

κριτὰς καὶ γραμματοεπισαγωγεῖς ποιήσεις σεαυτῷ ἐν ταῖς πόλεσί σου, κ.τ.λ.

Au. Ver.—18 Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee throughout thy tribes: and they shall judge the people with just judgement.

Bp. Patrick.—Judges and officers shalt thou make thee.] To see that these and all other laws were duly observed. Moses de Cotzi, upon these words, makes this difference between *schofetim* and *schoterim*: that the former (viz., judges) were the senators in the several courts, who decided causes; and the other (*officers*) were no more than ministers attending the court, to

keep the people in order, with a staff and a whip, and to execute the decrees and orders of the judges; whom they appointed not only in the court, but in the streets, looking after weights and measures in the market, and correcting offenders. Maimonides also makes them the same with our *apparitors*, or those who, in the Roman law, are called *officiales*, as Constantine L'Empereur observes, p. 362, upon Cornelius Bertram (who mistook them for a sort of judges), and in the digests *executores*: and in the New Testament *πράκτορας*, "*exactors*," Luke xii. 58. Josephus makes them to have been *public criers*; and so we find them employed, xx. 8; Josh. i. 11. But then some of them, at least, seem to have been an honourable sort, like our *heralds* (Josh. xxiii. 2), and all of them were men of authority, though but young men (as Maimonides describes them), who had not attained the years and knowledge of the doctors of the law, and therefore unfit to be judges. But the Jews place them next under their wise men, or doctors, and above their scribes and clerks, as Mr. Thorndike observes, in his Review of the Rites of the Church, p. 94. But that they were certainly only *under officers*, and not *judges*, there is another argument; which is, that Solomon upon this account commends the ants, that they carefully do their business, though they have no *schoter* set over them (Prov. vi. 7), on *ραβδοῦχος*, or *ἐργοδιώκτης*, to force or affright them into it.

In all thy gates.] That is, in every city, as Mr. Selden observes out of the Jewish writers, lib. vii. De Jure Nat. et Gent., cap. 5, sect. 1, where he shows they interpret it, "in all the cities of Israel, both within the land and without, where Israel had any jurisdiction."

Rosen.—*שופטים*, *Judices* dirimebant causas; *scribis* vero (*שופרים* Ex. v. 6) commissa erat cura tabularum genealogicarum. *Judices* et *scribæ* postea sumebantur ex Levitis, quod hi nullis aliis negotiis distracti, legibus omne studium impendere potuerunt. Cf. 1 Chr. xxiii. 4; xxvi. 29—32; 2 Chr. xix. 8—11; xxxiv. 13.

Ver. 21.

Au. Ver.—21 Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee.

A grove. See notes on Exod. xxxiv. 13. *Rosen.*—*לֹא תִטָּע לְךָ אֵילָן מִיָּדְךָ*, *Ne plantes, erigas statuum idoli, omne lignum*, i. e., lignum, appositio, quam Grammatici vocant, qua materia ex qua quid factum, indicatur, 1 Reg. vii. 42; cf. Gesenii *Lehrgeb.*, p. 667. *De אֵילָן, statua idoli, præsertim Astartes*, vid. Jes. xvii. 8.

CHAP. XVII. 3.

Au. Ver.—Which I have not commanded. *Ged., Booth.*—Which I have forbidden.

Rosen.—*וְאֵת לֹא־צִוִּיתִי*, *Quæ non præcepi*, immo diserte vetui, *μείωσις*, ut Jer. vii. 31.

Ver. 4.

וְהִזְכַּרְתָּ לְךָ וְלִבְנֵיךָ וְלִבְנֵי־בְנֵיךָ
וְהִזְכַּרְתָּ לְךָ וְלִבְנֵיךָ וְלִבְנֵי־בְנֵיךָ
הַתּוֹעֵבָה הַזֹּאת בְּיִשְׂרָאֵל :

kai anaggelē soi kai êkzēthēs sφόδρα, kai idou álēthōs gēgonē to rēma, gegēnetai to bdelugma touto en 'Israhēl.

Au. Ver.—4 And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, *it be true*, and the thing certain, *that* such abomination is wrought in Israel.

Ged., Booth.—4 And it be told thee, then thou shalt hearken, and inquire diligently, &c.

Behold.

Rosen., Booth.—If. *וְהִנֵּה*, *si*, ut Jer. xxv. 20.—*Rosen.*

Ver. 9.

וּבָאתָ אֶל־הַכֹּהֲנִים הַלְוִיִּם וְאָל־
הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם וְהִשְׁתַּחֲוִּיתָ
וְהִנִּידוּ לְךָ אֶת דְּבַר הַחֲשׁוֹפֹט :

kai eleúseth prós tous ieréis tous Levítas kai prós ton kritēn ds an gēnētai en taís hēmerais êkeínais, kai êkzēthēsantes anaggelousi soi tēn κρίσιν.

Au. Ver.—9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment.

And (thou shalt) enquire; and they shall shew thee, &c.

Ged., Booth.—And they shall enquire [Sam., LXX], and shew thee, &c.

Ver. 10.

Au. Ver.—The Lord.

Ged.—The Lord your God [Sam., LXX].

Ver. 14.

Au. Ver.—14 When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me;

15 Thou shalt in any wise set *him* king over thee, whom the Lord thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

Rosen.—14, 15, Legem, quæ sequitur, de electione regis, non a Mose datam videri, sed a sacerdotibus, legum ac traditionum Mosaicarum statoribus, post Salomonis ætatem additam, persuasum sibi habet Car. Dav. Ilgen. in Commentat. de Notione tituli Filii Dei, Jenæ, 1795 (repetita in den Memorabilien ab H. E. G. Paulo edit., p. vii.). Argumenta sententiæ suis ipsius verbis subiungam: "Primum lex de electione regis repugnat formæ constitutionis Mosaicæ, qua Jova rex erat colendus; nec, ut videtur, unquam in mentem Mosi venerat, aut regem eligere, aut de electione ejus quidquam præcipere. Deinde, si Moses jam præscripsisset modum eligendi, et, quod inde sequeretur, tacite regis electionem comprobasset; non appareret, cur Samuel, quum populus eum rogaret, ut sibi regem præfigeret, tam graviter has preces ferret. Quomodo dicere vir sanctissimus potuisset, populum Deum suum, Jovam rejicere, si Moses in omnem eventum non modo probasset talem reipublicæ mutationem, sed etiam modum mutandi præscripsisset? Denique, si ante Salomonem lex nota fuisset, sive a Mose lata, sive a Sacerdotum aliquo codici addita, non video, quomodo Salomoni concessum esse potuisset, contra legem Jovæ, equorum tantam multitudinem alere, et mulieres principes habere septingentas et trecentas pellices (1 Reg. x. 28, et xi. 5). Ex his causis sequi arbitror, hanc legem post Salomonem, ubi sacerdotum ordo animadverterat, quæ regis esset potestas, et quæ libido, ad eam coercendam esse insertam." Ilgenio adstipulatus est De Wette (Diss. in Deut., p. 15). Digna tamen sunt, quæ in legem hanc regiam monuit Herbst in *Observatt. de Penat. quatuor libror. posterior. auctore et editore*, p. 20 sq. "Ex formula," inquit, "cum ingressus fueris — dabit tibi, — habitaveris, illis legibus communi, quæ res Hebræorum post occupatam Palæstinam re-

spiciunt, patet, legem hanc datam esse, cum adhuc dum in castris detineretur legislator. Ex verbis autem: *si dixeris* (cogitaveris), *constituam super me regem, sicut habent omnes per circuitum nationes*, patet, illum qui hanc dedit legem, rem supposuisse, *quam numquam fieri exoptabat*, et ut cum Clerico loquar, præmonuisse, quid fieri oporteret, si id contingeret, quod, *ne contingeret*, metuebat. Non comprobatur a legislatore regia potestas, sed cavetur, ne id, quod prohiberi non amplius poterat, damno esset. Quem autem magis hæc lex salubriter præmonens decuit, quam Mosen, qui in omnibus, quæ præceperat, clarissima summæ mentis suæ providæ edidit specimina? qui ipse in aula regia in virum adultum noverat despotismum, et quæ in res subditorum inde redundare solent mala. Moses, qui gentis suæ mentem mobilem, et indomitum sane pruritus, exterarum gentium mores consuetudinesque æmulandi noverat, suspicari et prævidere poterat, Israelitas rege invisibili, per sacerdotes tantum et Levitas adeundo, non contentos, sed regem petituros fore, quem oculis suis cernere, quem precibus suis adire, quem exercitibus præficere, quem regio splendore induere possent. Sane, qui minus providens est animus, hæc prævidere potuit. Jam quum hanc rem prohibere non posset, concessit eam, legislatoris prudentis instar, qui cum legem quandam non observatum iri, scit, satius ducit, eam tollere, quam ceterarum auctoritatem infringere, certisque eam coercuit limitibus, ne, si contigerit, exitio foret genti Hebræicæ. Samuel ergo precibus Hebræorum regem petentium non ideo restitit, quod hæc lex non nota, vel theocratia Mosaicæ contraria erat potestas regia, sed quia sciebat, Mosen tantummodo concessisse, ut majora inhibeantur mala. Tandem precibus annuit, quod lege jam Moses abusum præcidisset." 15 *אֱלֹהִים יִבְרָךְ אֶת הָאִשָּׁרִי*, *Quem eliget Deus*, h. e., approbabit per prophetam, vel per sortem, quod utrumque factum est in Saulis electione, 1 Sam. ix. 15, 16; x. 1, 20.

Ver. 16.

רָחֵם לֹא-יִבְרָכֶה לְךָ סוֹסִים וְלֹא-יִשָּׂא
אֶת-הָעֵם מִצְרַיִם לְמַעַן הַרְבֹּת כּוֹס
נִיחָה אֲפָר לָךְ לֹא תִסְפֹּן לְשׂוֹב
בְּיָדָהּ תִּהְיֶה צִוִּי :

διότι οὐ πλεθυνεῖ ἐαυτῷ ἵππον, οὐδὲ γὰρ

ἀποστρέψῃ τὸν λαὸν εἰς Αἴγυπτον, ὅπως μὴ πληθύνῃ αὐτῷ ἵππων. ὁ δὲ κύριος εἶπεν, οὐ προσθήσεσθε ἀποστρέψαι τῇ ὁδῷ ταύτῃ ἔτι.

Au. Ver.—16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way.

Ged., Booth.—16 But he shall not multiply horses to himself, lest he cause the people to return to Egypt, for the sake of multiplying horses: for Jehovah hath said to you, Ye shall return no more that way.

Rosen.—*ἔτι*, *Tantummodo* rex aliquando eligendus non multiplicabit, multos alat sibi equos, *οὐ*—*μή*, *neque reducat populum in Ægyptum ad multiplicandum sibi equos*. Nam ex Ægypto solebant eo tempore equi educi, ut Salomonis exemplum mandato huic contrarium probat, 1 Reg. x. 28, 29. Itaque timendum erat, ne rex, equis comparandis plus nimio addictus, populum in Ægyptum reduceret, “ut ibi haberet e servis suis et populo suo, qui, ut emtionis præessent, habitarent in urbibus equestribus,” ut dicit R. Moses Nachmanis fil. ad h. l. Quin et alii potuissent, hoc exemplo provocati, redire in Ægyptum, et in Ægyptios mores relabi.

Ver. 18.

וְהָיָה כִשְׁבֹתוֹ עַל כִּסֵּא מַמְלַכְתּוֹ וְכָתַב לּוֹ אֶת־מִשְׁפָּטֵה הַתּוֹרָה הַזֹּאת עַל־סֵפֶר מַלְפָּנֵי הַכֹּהֲנִים הַלְוִיִּם :

καὶ ὅταν καθίσῃ ἐπὶ τῆς ἀρχῆς αὐτοῦ, καὶ γράψῃ αὐτῷ τὸ δευτερονόμιον τοῦτο εἰς βιβλίον παρὰ τῶν ἱερέων τῶν Λευιτῶν.

Au. Ver.—18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites.

And it shall be when he sitteth, &c.

Bp. Horsley.—Rather thus, “And it shall be, that so soon as he is seated upon the throne of his kingdom (i. e., upon his first accession), then he shall write him a copy of this law, according to the book which is in the custody of the priests the Levites.”

CHAP. XVIII. 1.

אֲשֶׁי יְהוָה וְנִחְלָהוּ וְיִאָּכְלוּ —

—καρπώματα κυρίου ὁ κληρος αὐτῶν, φάγονται αὐτά.

Au. Ver.—1 The priests the Levites, and

all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the Lord made by fire, and his inheritance.

And his inheritance. So the Heb.

Ged., Booth.—Which are his inheritance.

Ver. 3.

וְהָיָה יְהוָה מִשְׁפָּט הַתְּהֵלִים מֵאֵת הָעָם מֵאֵת זִכְחֵי הַזֶּבֶחַ אֶם־שׁוֹר אֶם־כֶּשֶׂה וְנָתַן לַכֹּהֵן הַזֶּלֶעַ וְתִלְחִיָּים וְהִמָּקָה :

καὶ αὕτη ἡ κρίσις τῶν ἱερέων τὰ παρὰ τοῦ λαοῦ παρὰ τῶν θυόντων τὰ θύματα, ἢν τε μόσχον, ἢν τε πρόβατον. καὶ δώσεις τὸν βραχίονα τῷ ἱερεὶ καὶ τὰ σιαγόνα καὶ τὸ ἔνυστρον.

Au. Ver.—3 And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

Pool.—A sacrifice, to wit, a sacrifice of thanksgiving, or a peace-offering, as appears from Lev. vii. 31, 33, which is oftentimes called simply a sacrifice, as Exod. xviii. 12; Lev. xvii. 5, 8; Numb. xv. 3; Deut. xii. 27. *The shoulder, and the two cheeks, and the maw.* *Quest.* How doth this agree with other texts, in which the shoulder and the breast, and those parts only, are the priest's due, not the cheeks and maw? *Ans.* 1. Who shall tie God's hands? what if he now makes an addition, and enlargeth the priest's commons? Nothing more usual than for one scripture to supply what is lacking in another, and for a latter law of God to add to a former. 2. The breast may be here omitted, because it is comprehended under the shoulder, to which it is commonly joined, and with which it was waved before the Lord. 3. The Hebrew word here rendered maw or stomach [so Lee, Gesen., Rosen.], which was reckoned among dainties by the ancients, is not to my remembrance used elsewhere, and therefore it may have another signification, and some render it the breast, others take it for the uppermost part of the stomach, which lies under the breast.

Ged.—Delgado observes, “that Scripture explains in one place what is omitted in another: so that the two cheeks and the maw, mentioned here, may be added in Lev. vii. 31, and the breast mentioned there

may be understood here." But this is surely an odd manner of *adding* and *understanding*. I rather think that this is a distinct precept.

Rosen.—*קֶרֶן*, *Ventriculum*. Quum autem animalia ruminantia quadruplicem habeant ventriculum, sive quatuor meatus, per quos alimenta transeunt, antequam ad intestina perveniant; dubium est, utrum hæc lex omnes hos ventriculos sacerdoti vindicet nec ne. Equidem cum Clerico intelligere mallet infimam ventriculi partem, quippe pinguissimam, quæ a Latinis vocatur *omasum*, a Græcis *ἐνυστρον*, s. *ἡνυστρον*, qua ipsa voce LXX h. l. usi sunt. Confirmatur hæc interpretatio Josephi et Philonis auctoritate. Ille enim *Ant.* iv. 4, hæc habet: *Ἴι vero, qui domi mactant, convivii privati causa, non religionis, debent adferre ad sacerdotes omasum, pectus et dextrum armum mactati pecudis.* Philo autem *de præmiis sacerdotum*, t. ii., p. 235, edit. Mangey.: *Ex iis, quæ extra altare, convivii causa, tria jubentur dari sacerdoti, armus, maxilla et quod vocatur omasum.*

Ver. 5.

כִּי בֹן בְּחַר יְהוָה אֶלְהֵי מִכָּל־
שְׁבָטֵיךָ לְעֹמֵד לְשֵׁרֶת בְּשֵׁם יְהוָה הוּא
וּבְנֵי פְלִיחִימִים :

ὅτι αὐτὸν ἐξελέξατο κύριος ἐκ πασῶν τῶν φυλῶν σου, παρεστάναι ἔναντι κυρίου τοῦ θεοῦ λειτουργεῖν καὶ εὐλογεῖν ἐπὶ τῷ ὀνόματι αὐτοῦ, αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἐν τοῖς υἱοῖς Ἰσραὴλ.

Au. Ver.—5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

Ged.—5 For the LORD your God, hath chosen him and his sons after him, to wait before the LORD, your God [Sam., LXX], to minister to him [Sam., *לְשֵׁרֶת*], and to bless in his name [Sam., LXX].

Booth.—5 For Jehovah hath chosen him out of all thy tribes, to stand before Jehovah thy God; to minister and bless in his name [Sam., LXX], him and his sons for ever.

Ver. 8.

חֶלֶק יַחְלֹק יִאֱכֹל לְבָד מִמֶּכְרֵי עַל־
הָאֲבֹת :

μερίδα μεμερισμένην φάγεται, πλὴν τῆς πρᾶσεως τῆς κατὰ πατρίαν.

Au. Ver.—8 They shall have like portions to eat, beside that which cometh of the sale

of his patrimony [Heb., his sales by the fathers].

Bp. Horsley.—"Beside that which cometh of the sale of his patrimony." Unintelligible. The English must be wrong. For what patrimony could a Levite have?

Pool.—*Like portions*, to wit, with their brethren who were in actual ministration; as they share with them in the work, so shall they also in the encouragements. *Beside that which cometh of the sale of his patrimony*; though he have an estate whereby he may subsist raised by the sale of his house in his city, and his cattle, and other moveables, yet you shall not upon this ground either deny or diminish their part of your maintenance. The reason of this law was, partly because he that waited on the altar ought to live by the altar; and partly because it was fit he should keep his money, wherewith he might redeem what he sold, if afterwards he saw occasion for it. Heb., *besides his sales by the fathers*, i. e., of that which came to him by his fathers, or, according to his fathers, or, his father's house; and these words may be joined, not with the word immediately foregoing, but with the former part of the verse, the next word coming in by a kind of parenthesis, in this manner and order, *Besides that which cometh by the sale of their goods, they shall have like portions to eat* to what their brethren have, each of them eating according to his father's house, i. e., a Gershonite shall eat with his brethren the Gershonites who are then ministering, and a Merarite with the Merarites, &c., and so there shall be no disturbance nor change in the appointed courses by their accession to the number.

Bp. Patrick.—8 *They shall have like portions to eat.* This shows that he is speaking of the priests; for the Levites did not eat of the holy things offered at the altar: and the meaning is, that the rest of the priests who waited there, should allow him the same portion which they themselves had in the sacrifices.

Beside that which cometh of the sale of his patrimony. Which was to remain proper to himself, and not be divided with other priests at Jerusalem (suppose) where he ministered. The Hebrew words are something obscure, being "besides his sales by, or unto, the fathers," that is, such possessions as their fathers purchased, and left to

them: for though the priests had no share in the land of Canaan given them at the division of it, yet they might purchase houses, and goods, and cattle; and sometimes they purchased fields, as we read Abiathar had fields of his own at Anathoth, 1 Kings ii. 26, and the prophet Jeremiah, who was a priest also, purchased a field of his uncle's son, in his own town, Jer. xxxii. 7, 8, &c.

But the Jews make a quite different construction of these three verses, which they understand in this manner, that if any Levite (i. e., priest, for they only ministered before God) came up out of the city where he commonly resided, out of pure devotion to attend at the three solemn feasts, which were held at the place where the sanctuary was (where they were bound to wait only when their course came, but at these feasts might all come and minister in the sanctuary), his brethren, whose week it was then to attend, should both admit him to minister before God with them, and also give him an equal portion with themselves in the extraordinary sacrifices which were then offered at those festivals, except only those which were peculiarly assigned to them whose week of waiting at the altar it then was; who, by the ordinance of God, delivered to Moses and Aaron (who, they suppose, are here called *the fathers*), were to have the right shoulder of the peace-offerings. See Lev. vii. 33, where it is said, "He among the sons of Aaron that offereth the peace-offerings and the fat, shall have the right shoulder for his part;" in which none other was to participate. But why this should be called *the sales*, I do not understand, unless we interpret it as Forsterus doth, *venditiones*, i. e., res venditas à patribus, "things sold by the fathers," that is, appropriated by them (to the particular priest that offered the sacrifice), as things sold are to those that buy them.

Ged.—8 "Portion for portion he [Sam., LXX, Vulg.] shall eat *with them*; beside what cometh from the sale of his patrimony." *Beside what cometh, &c.* His having a patrimony of his own shall not prevent his receiving an equal share in the sacrifice. Some Rabbins, however, after Onkelos, understand it in a different manner; and render, *He shall have an equal portion with the other priests, exclusive of what may fall to him every Sabbath, as the fathers have ordained.*

Rosen.—8 חֶלֶק חֶלֶק אֵלֶיךָ, *Portionem sicut portionem*, sc. ceterorum comedent, i. e., æqualiter de portionibus comedent. Hieronymus: *partem ciborum eandem accipiet quam et ceteri*. Saadias: *et dividant inter se portiones æquales*. Idem videntur LXX voluisse, qui μερίδα μεμερισμένην φύεται reddiderunt. לֵבִי כֹהֵן אֲבִיהוּא, *præter venditiones suas super patres*, sive *per patres*. In quibus interpretandis et vett. et recentt. dissentiunt. LXX, πλὴν τῆς πρᾶσεως τῆς κατὰ τὴν πατριάν, *præter venditionem quæ est secundum familiam*. Quod est obscurum. Hieronymus: *excepto eo quod in urbe sua ex paterna ei successione debetur*. Per כֹּהֵן, *venditiones intellexit possessiones venales, quæ parentum fuerunt, ob idque et ab iis vendi poterant*. Etsi enim fundos ad agriculturam, vineas, oliveta Levitæ non possiderent, habebant tamen urbes suas, in quibus domus possidere poterant, greges et armenta aliaque mobilia, itemque juxta urbem agros compascuos ad jumentorum pabula; quæ omnia successione ad posteros transibant. Hinc Abiathar Pontifex 1 Reg. ii. 26 agrum habuit proprium in urbe sacerdotali Anathoth, et in eadem urbe Jeremias itidem sacerdos patrueis sui agrum emit, Jer. xxxii. 7 sqq. Videtur Hieronymus illam suam interpretationem a magistro suo Hebræo accepisse. Nam et R. Bechai, qui sub finem Seculi 13, Commentarium in Pentat., scripsit, sensum hujus vs. ait esse hunc: quidquid sacerdotibus datum fuerit, dividunt inter se æqualibus portionibus, seu pelles victimarum sint, seu carnes, seu hirci piaculares, aut alia dona quævis, excepto tamen eo, quod quis pro vendita avitæ hæreditatis domo acceperit, secundum illam, quæ Lev. xxxv. 33, exstat, legem. Sane hic videtur esse simplicissimus sensus, quem et Fagius expressit his verbis: "Hoc dicit, omnes Levitas, qui Hierosolymam veniant, et ibi ministrent Domino, ex æquo participare posse omnibus portionibus, quæ ex oblationibus illis obveniebant; non autem teneri, ut alius cum alio dividat, et partiat ea bona, quæ a majoribus suis tanquam propria habebat."

Ver. 10, 11, 12.

10 לֹא יִמְצָא בָּךְ מַעֲבִיר בְּכוֹרֹתָיו
בְּאֵשׁ הָאֵם הַסֵּמִים מַעֲוֹנוֹ וּמִבְּחֹשׁ
וּמִבְּחֹשׁ: 11 וְהָבֵר חֶבֶר וְשֹׁאֵל אוֹב

וַיִּדְעֵנִי יְהוָה אֱלֹהֵי הַמִּיתִים : 12 קִי
הוֹצֵבֶת יְהוָה פֶּלֶאֶשׁ אֱלֹהֵהּ וְנֹ

10 οὐχ εὐρεθήσεται ἐν σοὶ περικαθαίρων
τὸν υἱὸν αὐτοῦ καὶ τὴν θυγατέρα αὐτοῦ ἐν πυρὶ,
μαντευόμενος μαντείαν, κληδονιζόμενος, καὶ
οἰωνιζόμενος, φαρμακὸς 11 ἐπαίδων ἐπαισι-
δὴν, ἐγγαστρίμυθος, καὶ τερατοσκόπος, ἐπε-
ρωτῶν τοὺς νεκρούς. 12 ἔστι γὰρ βδέλυγμα
κυρίῳ τῷ θεῷ σου πᾶς ποιεῖν ταῦτα, κ.τ.λ.

Au. Ver.—10 There shall not be found
among you *any one* that maketh his son or
his daughter to pass through the fire, or
that useth divination, or an observer of
times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with
familiar spirits, or a wizard, or a necro-
mancer.

12 For all that do these things *are* an
abomination unto the LORD: and because
of these abominations the LORD thy God
doth drive them out from before thee.

10 *Pass through the fire.* See notes on
Lev. xviii. 21.

That useth divination.

Bp. Patrick.—*Or that useth divination.*
Of which there were many sorts; and one
was, by raking into the bowels of their
sacrifices, particularly of human sacrifices;
by the observation of which they pretended
to foretell things, as many authors testify.
Yea, they offered little children on purpose,
that thereby they might make their auguries,
as the same Geusius hath observed in that
book (cap. 21). Unto which, perhaps, there
is a peculiar respect in this place; for I find
most of the things here mentioned, joined
in other places with "making their children
pass through the fire," particularly 2 Kings
xxi. 6; 2 Chron. xxxiii. 6. And the
prophet Ezekiel seems to intimate, that
hereby they divined, when he charges the
Israelites with this crime, xx. 26, 31. For
he adds, "Shall I be inquired of by you, O
house of Israel," who have inquired, that is,
by making your children pass through the
fire?

But it must be confessed, that the Hebrew
words kosem kosemim (which we translate
"useth divination"), are by many thought
to have a peculiar respect unto such as used
to divine by casting or drawing of lots. And
the word, as our learned Dr. Castell observes,
is so used in the Arabian language for "dis-
tribution of lots." Which sort of divination
was much in use among the Greeks and

Romans; and had been so, it is very likely,
in more ancient times among the eastern
nations: for nothing is more known than the
Sortes Prænestinæ and Pativinæ among the
Romans; and the Dodonææ, and Dindy-
menæ and many others, among the Greeks,
particularly that at Bura in Achaia, where
there was a cave in which was the image of
Hercules; before which they, who resorted
thither to inquire directions in any case, or
the success of any affair, used to fall down,
and say their prayers, and after that to
throw four dice upon the table, and by the
letters or marks upon which they fell, the
divination was made; as Pausanias describes
it in his Achaica. In other places they
used them in a different manner, and the
ancient Arabians divined by arrows, as our
famous Dr. Pocock has shown in his notes
upon Gregor. Abulfaragus's book, concerning
the Original and Manners of the Arabians,
p. 327, 328, &c., where he describes the
manner of it, and shows that it was per-
formed before some idol, and therefore was
strictly forbidden, by Mahomet in his Al-
coran, as a diabolical invention. In which
he seems to have imitated Moses, who may
be thought here to forbid such kind of divi-
nation; which was in use among the eastern
people in the days of the prophet Ezekiel,
xxi. 21, where we find the same word *kosem*,
which that learned author thinks is illus-
trated by that Arabian custom.

Rosen.—מְסִיחִים, *Divinans divinationes.*
Certum aliquod divinandi genus indicari
videtur, sed quodnam? dissentiunt inter-
pretes. Michaëlis intelligit eum, *qui ex*
animalium exiis omnia captat, haruspicem.
Sed is dicitur מְסִיחִים, vid. e. c. Ez. xxi. 26.
Dathius vertit, *qui sortilegia exercet.* Sed
R. Bechai id divinatorum genus ait signi-
ficari, qui prehensio manibus baculo con-
jectant, agendumne sit aliquid, nec ne? Id
divinationis genus nomine Græco vocatur
βελομαγρία (divinatio ex telis) s. *ῥαβδομαγρία*
(divinatio ex virgis), ejusque mentio fit
Ez. xxi. 26, ubi vid. not. Illud ipsum
autem sortilegium apud Arabes quoque
usitatum fuisse docet Pocockius in *Specim.*
Histor. Arab., p. 316 et 328, edit. sec. Ut,
cum aliquid obeundum sit magni momenti,
tres sagittas includant vasculo, quarum uni
inscriptum *jussit me Dominus*, alteri *pro-*
hibuit me Dominus, tertia nulla nota fuerit
insignita. Extrahentibus sagittas si occur-
reret quæ juberet, rem aggressos supersti-

tiosos; si qui quæ vetaret, quievisse; si ἀργάμματος, repetisse, donec prodiret quæ vel interdiceret, vel præciperet. Hujus sortilegii vestigium deprehendimus in ipsa radice סִדְרָה, quæ Arab. in conj. 10, notat: voluit, ut partitio fieret, suamque petiit portionem sagittarum jactu, quo uti Arabes solebant, ut Golius addit in *Lex. Arab.*, p. 1905.

An observer of times, or an enchanter. See notes on Lev. xix. 26.

A witch. See notes on *sorcerers*, Exod. vii. 11.

Ged., Booth.—A sorcerer.

A charmer.

Bp. Patrick.—There are various conjectures about the meaning of the Hebrew words *chober chaber*; which importing something of *society* or *conjunction*, some translate *fortune-teller*, who by the conjunction of the planets pretends to predict future things; others, one that hath society with evil spirits, which is mentioned afterward in another word. Job Ludolphus seems to me to have given the plainest account of the words, which he translates congregans congregationem, "gathering together a company." For it was an ancient way of enchantment, to bring various kinds of beasts into one place, which the rabbins distinguish into the "great congregation," and the "little congregation:" the great was, when they assembled together a great company of the larger sort of beasts; and the less, when they gathered together as great a company of the smaller, such as serpents, scorpions, and the like: but we cannot be certain of this; though Telezium tells us, it is in use at this day in the eastern countries. For so he describes the election of the king of Gingir, that he stood compassed about with lions, tigers, leopards, and dragons, which, by magical arts, were gathered together as his guard and courtiers (see Ludolphi Comment. in Hist. Ethiop., cap. 16, n. 116).

But the common interpretation which the Jews give of *chober chaber* is, that he is one who uses strange words, which have no signification; but he pretends are powerful to charm a serpent (for instance) that it shall not sting, or to preserve from any other harm. So Maimonides, in Avqda Zara, cap. 11. And to this sort of superstition the world was so addicted, that this precept of Moses could not bring the Jews quite off from it; but, when they threw

away other charms, they used the words of Scripture instead of them, pretending, for instance, to cure wounds by reading that verse in the law, Exod. xv. 26, "I will put none of these diseases upon thee," &c. So we find they themselves acknowledge in Sanhedrin, cap. ii., sect. 1. And Maimonides saith, in the forenamed treatise, this is forbidden by Moses in this place, as much as any other kind of charm; "for the words of the law are turned hereby to another use than God intended in them; which was not for healing the body, but curing the soul."

Gesen.—קָרַן, pr. *ligavit, colligavit* (vic. קָרַן, No. 1.), v. Pi. Inde 1) *conjunct.* 2) *Vinxit, fascinavit*, de arte quadam magica, quæ nodis magicis ligandis exercetur, Gr. *καταδέω, καταδέσμος*, cf. Germ. *bannen* = *binden*, et alia ligandi vcc., quæ ad incantationem referuntur, ut Æth. አወረ : Deut. xviii. 11; Ps. lviii. 6 (de incantatione serpentum).

Rosen.—חֹבֵר חֵבֵר, *Incantator*, quem ita dictum Hebræi putant, quod carminibus *consociaret* seu *congregaret serpentes*, quia חֵבֵר significat quoque *sociare*, quasi ejusmodi incantatores artem calluissent cogendorum in unum locum serpentum. Sic etiam Dathius: *serpentum conjurator*. Melius procul dubio confertur Arab. كَوَّر, *scivit*, et كَوَّر, *sciens, peritus*, ut sit idem re et significatione, quod كَوَّر, quod est a كَوَّر, *scivit*. Nempe incantatores, harioli, quive alios superstitiosis artibus ludunt, plus aliis scire putantur, inde plerisque in linguis *sapientes* audiunt. Cf. ad Ps. liv. 6.

A consuler with familiar spirits, or a wizard. See notes on Lev. xx. 6.

Rosen.—חֹבֵר חֵבֵר, *Consulens pythones et fatidicos*.

12 *Unto the Lord.*

Ged.—Unto the LORD your God [Sam., LXX, Syr., both Arabs., Targ., ten Heb., five Chald. MSS.].

Ver. 13.

תָּמִים תְּהִיָּה עִם יְהוָה אֱלֹהֶיךָ :
ח' רבוי

τέλειος ἔσθι ἐναντίον κυρίου τοῦ θεοῦ σου.

Au. Ver.—13 Thou shalt be perfect [or, upright, or, sincere] with the LORD thy God.

Thou shalt be perfect with.

Ged.—Ye shall be entirely with.

Bp. Patrick, Rosen.—To be "perfect with

the Lord;" is to have nothing to do with any other God, nor with the rites and ceremonies that were used in their worship: and therefore the LXX translate this word sometimes by ἀπλόω (Job. xxii. 3), as well as by τελειώω; for then they were *perfect* with God, when they kept his worship simple and pure, without the mixture of any foreign religion; which the whole context shows to be the sense, both in the words foregoing and following.—*Bp. Patrick.*

Ver. 14.

Au. Ver.—Observers of times, and diviners.
See notes on xviii. 10.

Ver. 15.

קָבַיִם מִקִּרְבְּךָ מֵאַחֶיךָ כְּבָנֵי יְהוּדָה
יִהְיֶה מִלִּי כְּמִי וְכִי יִשְׁמָעֵל:

προφήτην ἐκ τῶν ἀδελφῶν σου, ὡς ἐμέ,
ἀναστήσει σοι κύριος ὁ θεός σου. αὐτοῦ
ἀκούεσθε.

Au. Ver.—15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

Raise up unto thee a Prophet.

Bp. Patrick.—The Jews commonly take these words to be a promise of a constant succession of prophets [so Rosen., Geddes], that should be among them, to preserve them from going to such diviners as were famous among their heathen neighbours; and thus many Christian interpreters make out the connexion of these words with the foregoing. But though this may be allowed to be intimated, and this promise be acknowledged to be partly verified in those prophets which God raised up, from age to age, after Moses, for further knowledge of his will (as the promise of a Saviour was in part verified in those judges and kings by whom God delivered his people from their enemies), yet it is very evident that he speaks of a single prophet, more eminent than all the rest; and that these words, in their most literal sense, cannot belong to any other person but the Messiah. So that albeit the continuance of prophets among this people, was a means to prevent all occasions of consulting sorcerers or witches; yet the chief ground upon which Moses dissuades them from such practices, according to the literal connexion of these words with the foregoing, "the Lord thy God hath not suffered thee to do so," i.e., to

hearken unto observers of times and diviners, was, the consideration of their late mighty deliverance by Moses; the excellency of their present law, which God had given them for their direction; and their expectation of a greater Lawgiver in future times, when the first covenant should wax old, and prophecy itself for a long time fail, as it did before the coming of this great prophet, the Lord Christ. To this purpose Dr. Jackson, in his third book upon the Creed, ch. 21, parag. 19.

Like unto me.] This shows he speaks of a single prophet, and not of a constant succession of prophets, there being none of them like to Moses, whom God himself distinguished from them all (Numb. xii. 6—8). And accordingly that Divine writer, who added those verses which are at the end of this book (concerning the death of Moses), testifies that there never rose in Israel a prophet like to Moses (see Deut. xxxiv. 10). It is commonly thought to be done by Ezra, who hath effectually confuted all the conceits of R. Bechai, Aben Ezra, Abarbinel, and other Jewish doctors, who take either Joshua or Jeremiah to have been this prophet. If Joshua, as some fancy, added these words, then he excluded himself from being the person; nor did Joshua act as a prophet, but as a judge or governor: and Jeremiah is acknowledged by Abarbinel himself to be inferior to Isaiah; for though in his preface to his commentary upon Jeremiah, he mentions fourteen things wherein he was like unto Moses, and saith he prophesied just forty years, as Moses did; yet, in his commentary upon the lesser prophets, he prefers Isaiah before them all, and censures the rudeness of Jeremiah's language, in many things preferring Ezekiel to him. So little do these doctors agree in their interpretation of this prophecy, which can belong to none of their prophets which succeeded Moses (who were all much inferior to him), until *He* came, who perfectly resembled him, but was much superior to him (see ver. 18). And thus the ancient Jews understood this prophecy; for though Maimonides only saith, the Messiah should be endued with wisdom greater than Solomon's, and should equal their master Moses, yet those before him proceeded a great deal further. This being a common saying among them, which Abarbinel himself remembers, in his commentary upon the small

propheta, "He shall be exalted above Abraham, lifted up above Moses, and higher than the angels of the ministry." Nor is the cabalistical observation mentioned in Baal-Hatturim to be quite neglected; which is, that this verse begins and ends with the letter *nun*, which is the numeral letter for *fifty*, importing, that to the prophet here promised should be opened the fifty gates of knowledge, forty-nine of which only were opened to Moses. And that this verse also consists of ten words, to signify that they were to obey this prophet no less than the ten commandments; which observation, it must be confessed, is weakly grounded, but contains a most illustrious truth, and shows that they believed Moses here speaks of the Messiah.

Rosen.—15 נָבִיא מִכְּרֵיךָ וְנָבִיא מִכְּרֵיךָ, *Prophetam mei instar e medio tui ex fratribus tuis excitabit tibi Jova Deus tuus; huic auscultate.* Hoc dicit: si quid populus Hebræus, aut etiam privati adgredi cupiant, ne eant ad vicinarum gentium hariosos, ut eventum prius cognoscant; nam habebunt vates mei similes divinitus adflatos, quos consulant. Huc redit tota orationis series, remque non male expressit Jonathan: *Quoniam populi isti, quos possessuri estis, præstigiis et divinationibus auscultant; vos autem similes eis non eritis, sed sacerdotes interrogabunt per Urim et Thummim et prophetam rectum dabit vobis Jova Deus vester.* Sub נָבִיא igitur non est intelligendus unus aliquis propheta, ut Josue, uti Hebræorum plures, aut Messias, uti fere superioris ætatis Christiani interpretes voluerunt (coll. Act. iii. 22; vii. 37; Joa. vi. 14), sed prophetæ in genere omnes indicantur, quos Deus sequentibus temporibus, voluntatis suæ interpretes in terra Israelitarum sit constituturus. Est igitur in Hebræo singularis positus pro plurali, cujusmodi enallages exempla obvia sunt; aut נָבִיא collective est sumendum. Hoc enim manifeste postulat nexus orationis. Monuerat ante Moses Israelitas, ut caverent, ne hariosos adirent, alia enim ratione Deum illis res occultas esse patefacturum. Quæ hæc alia ratio futura sit, mox vs. 15—18 explicatur. Si enim ipsam Dei vocem non amplius audituri essent, per ejusmodi internuntios, qualis ipse Moses hucusque fuerit, Deum in posterum cum illis esse collocuturum, iisque per omnia tempora Prophetas excitaturum. Qui hanc pericopam de Messia agere statuunt præcipue urgent vocem נָבִיא,

mei similem, simulque provocant ad Deut. xxxiv. 10; coll. Num. xii. 6, 7, ubi Prophetam Mosi similem exitisse negatur. Hinc sub נָבִיא neminem alium posse intelligi quam Christum. Sed ad istam voculam illustrandam non omnia, quæ in Mose reperiuntur, arcessi debent, nec comparatio ad omnia ejus officia omnesque virtutes extendenda, sed restringenda omnino ad præcedens נָבִיא. *Prophetam*, inquit *Moses*, *mihi similem*, cui scilicet Deus eadem ratione ut mihi voluntatem suam patefaciat, quique eam ad vos referat, ut ego retuli, talem, inquam, prophetam, semper per futura tempora vobis excitabit Deus. Orationis seriei istam de Messia interpretationem prorsus repugnare, primo intuitu quisque intelligit. Quomodo enim hæc cohærent: nolite hariosos adire—nam Deus vobis prophetam Messiam excitabit?

Ver. 19.

Au. Ver.—19 And it shall come to pass, that whosoever will not hearken unto my words which he will speak in my name, I will require it of him.

My words.

Bp. Horsley.—His [Sam., LXX, Vulg.] words.

CHAP. XIX. 3—6.

Au. Ver.—3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past [Heb., from yesterday, the third day];

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head [Heb., iron] slippeth from the helve [Heb., wood], and lighteth [Heb., findeth] upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long and slay him [Heb., smite him in life]; whereas he was not worthy of death, inasmuch as he hated him not in time past [Heb., from yesterday, the third day].

Bp. Patrick.—It is evident that verse 6 is

to be connected with verse the third (the next two, ver. 4, 5, coming in as a parenthesis, to show who should be preserved in these cities, and who not), being a reason why the cities of refuge should be placed at an equal distance in the several parts of the country, that the journey might not be too long to any of them, but a man might soon flee thither, before the avenger of blood could lay hold of him.

Ver. 8.

Au. Ver.—8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land, which he promised to give unto thy fathers.

Ged., Booth.—8 And when Jehovah thy God hath enlarged thy boundaries, &c.

Ver. 14.

Au. Ver.—14 Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

They of old time.

Booth.—Thy fathers.

Rosen.—מִן הַבְּרִית הַזֶּה, *Quem terminum posuerunt priores, majores.* LXX, οἱ πατέρες σου.

Ver. 16.

כִּי־יִקְרֹא אֶת־הָאִשׁוּם בְּאִשׁ לְעִקּוֹתָיו
: כִּדָּה

ἐὰν δὲ καταστή ἄδικος κατὰ ἀνθρώπων, καταλέγων αὐτοῦ ἀσέβειαν.

Au. Ver.—16 If a false witness rise up against any man to testify against him *that which is wrong* [or, falling away].

To testify against him that which is wrong.

Ged.—Accusing him of some trespass.

Booth.—To testify against him some wrong.

Pool, Patrick.—16 A single witness, though he speak truth, is not to be accepted for the condemnation of another man; but if he be convicted of false witness, this is sufficient for his own condemnation.

Prof. Lee.—פָּדָה, f. r. סָר. *Turning aside* (a) from God, *rebellion*, Deut. xiii. 6; Is. i. 5; xiv. 6, &c. (b) From the truth, *falsehood*, Deut. xix. 16.

Rosen.—Si surgat testis violentiæ, s. injuriæ in virum, si quis testimonium falsum in alium perhibuerit, quo innocens damnetur. Cf. xxiii. 1. כִּדָּה בִּי לְעִקּוֹתָיו, *Ad respondendum*

in eum recessionem, sc. a lege, si criminis aliquem postularit.

Ver. 18.

Au. Ver.—18 And the judges shall make diligent inquisition: and, behold, *if the witness be a false witness, and hath testified falsely against his brother.*

Hath testified.

Rosen.—וְעָנָה, *Respondit*, interrogatus judicibus.

CHAP. XX. 1.

Au. Ver.—1 When thou goest out to battle against thine enemies, and seest horses and chariots, *and a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt.*

And a people.

The word *and* which our translators have placed in Italics, is found in Sam., LXX, Vulg., and Arab.

Ver. 3.

Au. Ver.—Ye approach.

Ged., Booth.—Ye are approaching.

Ver. 4.

Au. Ver.—4 For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.

To save you.

Ged., Booth.—And [Sam., LXX, Syr., Arab.] to save you.

Rosen.—וְיָצִיץ מִלְּפָנֶיךָ, *Victoriam vobis daturus.* וְעָנָה coll. Arab. וְעָנָה proprie significat *amplius fuit*, angustiae et rebus arctis oppositum. Hinc וְיָצִיץ erit *opem tulit*, quasi dicas, *dilatavit, ex angustia eduxit*, et, ubi de bello sermo, *victoriam dedit*.

Ver. 6.

וְיָקִיץ אִישׁ אֶת־אֵשׁוֹ וְיָשָׁב בְּבֵיתוֹ
וְיָקִיץ רֵעֵהוּ

καὶ τίς ὁ ἄνθρωπος ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ οὐκ εὐφράνηται ἐξ αὐτοῦ, κ.τ.λ.

Au. Ver.—6 And what man *is he* that hath planted a vineyard, and hath not yet eaten of it [Heb., made it common]? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

Eaten of it.

Rosen.—Et nondum profanaverit eum, i.e., fructus ejus in suum usum anno quinto nondum colligere cœperit. Ita enim וְיָשָׁב, quod alias est *profanare*, hoc loco, ut xxviii. 30,

et Jer. xxxi. 5, est vertendum; oppositum ei quod fructus vineæ aut oliveti recens plantati primis quatuor annis tanquam sacri habebantur. Tribus enim primis annis eos non decerpere licebat, et quarto anno epulis sacrificialibus ad locum sacrum illi consumi debebant, quinto igitur demum anno ad usus *profanos*, i. e., communes, vulgares, adhiberi poterant. Cf. Lev. xix. 23. Promovebat autem simul hæc lex cum reliquis legibus annexis agriculturam et matrimonia. Cf. Mich. J. M., p. iii., § 177.

Ver. 8.

— וְלֹא יִפְסֹחַ אֶת־לֵבָב אֶחָיו בְּלִבָּקוֹ :

— ἵνα μὴ δειλιάσῃ τὴν καρδίαν τοῦ ἀδελφοῦ αὐτοῦ, ὥσπερ ἡ αὐτοῦ.

Au. Ver.—8 And the officers shall speak further unto the people, and they shall say, What man *is there that is* fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint [Heb., melt] as well as his heart.

Lest his brethren's heart faint as well as his heart. So Rosenmüller and most commentators.

Bp. Horsley.—Read, with Samaritan, LXX, and Vulgate, יִפְסֹחַ; “lest he make his brethren's heart to faint like his own heart.”

Rosen.—*Ne liquescat cor fratrum ejus*, h. e., ne aliorum quoque animos timidos efficiat suo exemplo. פִּסָּח is Niphal verbi פָּסַח, cf. i. 28; Jos. ii. 11. פָּחַ hic nominativo præfigitur, ut Num. xxvi. 55, cf. ad Ex. x. 8.

Ver. 9.

וְהָיָה בְּכָל־הָעָמָרִים לְדִבְרֵי אֵל-

הָעָם וּפְקִדְוֵי עָמְרֵי צְבָאוֹת בְּרָאשׁ הָעָם :

καὶ ἔσται ὅταν παύσωνται οἱ γραμματεῖς λαλοῦντες πρὸς τὸν λαόν, καὶ καταστήσουσιν ἄρχοντας τῆς στρατίας προηγουμένους τοῦ λαοῦ.

Au. Ver.—9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead [Heb., to be in the head of the people] the people.

They shall make captains of the armies. So Houbigant, Rosenmüller.

Ged., Booth.—Captains shall be appointed.

Pool.—Or rather, as the Hebrew hath it, *they shall set or place the captains of the armies in the head or front of the people* under their charge, that they may conduct and manage them, and by their example

encourage their soldiers. But it is not likely they had their captains to make or choose when they were just going to battle.

Bp. Horsley.—9 Very strange! that they should have to appoint the leaders at the very eve of the battle, and that these inferior officers (סָדֵס) should have the appointment of the highest. The Vulgate gives a very different and consistent sense, which cannot, however, be brought out of the Hebrew text as it now stands. “Cumque siluerint duces exercitus et finem loquendi fecerint, unus quique suos ad bellandum cuneos præparabit.” I guess this translator's reading was thus, וְאֵחָד מֵהַדָּסִים יַעֲרֹךְ מִלְחָמָה. “Then let the leaders of the armies marshal the people by their companies.” —“per cohortes instruant,” or perhaps “manipulatum instruant.”

Bp. Patrick.—9 This shows that what I noted, ver. 5, is true; that the foregoing proclamation was made before they marched forth to the war: for how should they march till there were captains chosen, to lead the several *armies* (as those companies into which they were divided, are called), which was not done till he had spoken all the forenamed things. And if we translate the words as they may be out of the Hebrew [*they shall place or set captains of the hosts in the head, or the front, of the people*], still it must be supposed, that this was done before they stirred a foot; for no order could be observed without leaders.

Ver. 15.

15 οὕτω ποιήσεις πάσας τὰς πόλεις τὰς μακρὰν οὐσας σου σφόδρα, οὐχὶ ἐκ τῶν πύλεων τῶν ἐθνῶν τούτων, 16 ὡς κύριος ὁ θεός σου δίδωσί σοι κληρονομεῖν τὴν γῆν αὐτῶν, οὐ ζωγήσετε πᾶν ἐμπνέον.

Au. Ver.—15 Thus shalt thou do unto all the cities *which are* very far off from thee, which are not of the cities of these nations.

Of these nations.

Ged., Booth.—“—of these nations whose land Jehovah thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth.” Although the addition in this verse, “whose land,” &c., be only in Sept. and Vulg., I have no doubt of its having originally stood in the text. The comma has been dropt out in transcribing, from its contiguity to the repetition in the beginning of the next verse. The same has happened to the copies of Sept., with re-

spect to the repetition; which is wanting in the Vatican, and some other MSS., as the preceding comma is wanting in Ald. Comp. and Alex.—*Ged.*

Ver. 17.

Au. Ver.—17 But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee.

Kennicott follows the Sam. and LXX, which supply, *and the Gergashites*.

Bp. Patrick.—In chapter vii. 1, he mentions seven nations, though here are only six, the Gergashites being omitted. The reason of which Maimonides (in Hilcoth Melachim) thinks to be, that they upon the first summons of Joshua fled the country into Africa; and therefore are not named in Josh. ix. 1, 2, among those that “gathered themselves together to fight against Israel.” But I take the true reason of this to be, that the Gergashites were a people mixed among the rest, and did not live in a separate part of the country by themselves: but that they opposed Joshua, as well as others, and were delivered into his hand, appears from Josh. xxiv. 11.

Ver. 19, 20.

19 כִּי־תִצְוֶה אֶל־עַמְּךָ לְהִלָּחֵם לְתַפְסָּהּ לֹא־תִשְׁחִית
אֶת־עֵצֶיהָ לְנֹדֶם עָלֶיךָ בְּרִצּוֹן עַי מִכַּנְפֵּי
תַּאֲכָל וְאָתוֹ לֹא תִכְרֹת כִּי הָעֵדֶם
עַץ הָעִזָּה לְבָא מִכֶּנֶּה בְּמִצְוֹר:
כֹּה עַץ אֲשֶׁר־יִטֹּעַ כִּי לֹא־עַץ מֵאֲדָל
הוּא אָתוֹ תִשְׁחִית וְכָרְתָּ וּבְנִיתָ מִצְוֹר
עַל־הָעֵרֶךְ אֲשֶׁר־הוּא עֲשֵׂה עֲמָךְ מְלָחְמָה
עַד דְּרָתָהּ:

19 εὖν δὲ περικαθίστης περὶ πόλιν μίαν ἡμέρας πλείους ἐκπολεμήσας αὐτὴν εἰς κατάληψιν αὐτῆς, οὐκ ἐξολοθρεύσεις τὰ δένδρα αὐτῆς, ἐπιβαλεῖν ἐπ' αὐτὰ σίδηρον, ἀλλ' ἢ ἀπ' αὐτοῦ φαγῇ, αὐτὸ δὲ οὐκ ἐκκόψεις. μὴ ἀνθρώπος τὸ ξύλον τὸ ἐν τῷ ἀγρῷ εἰσελθεῖν ἀπὸ προσώπου σου εἰς τὸν χάρακα; 20 ἀλλὰ ξύλον δ' ἐπίστασαι ὅτι οὐ καρπόβροτόν ἐστι, τοῦτο ὀλοθρεύσεις καὶ ἐκκόψεις καὶ οἰκοδομήσεις χαράκωσιν ἐπὶ τὴν πόλιν, ἥτις ποιεῖ πρὸς σὲ τὸν πόλεμον, ἕως ἂν παραδοθῇ.

Au. Ver.—19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees

thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field *is* man's life) [or, for, O man, the tree of the field *is* to be employed in the siege] to employ *them* [Heb., to go from before thee] in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued [Heb., it come down].

Thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege. So equivalently Frommann, Dathe, Rosenmüller, Ged., Booth. “Thou shalt not cut them down to employ them in the siege; for the fruit-trees of the field *were designed for the food of man.*”—*Geddes.*

Dathe.—Eas ne succidite, ut illis ad obidionem utamini: hominum enim usui a Deo destinatæ sunt.

Noldius.—Them ye shall not cut down. But man's [i. e., every man's] are the trees of the field; which may therefore be employed by you in the siege.

Bp. Horsley.—“For why? Is the tree of the field a man, that it go from thee into the besieged town?” or, “into the ramparts?” See LXX, and Vulgate.

Pool.—*The trees thereof*, to wit, the fruit trees, as appears from the following words; which is to be understood of a general destruction of them, not of the cutting down of some few of them, as the convenience of the siege might require. *Man's life*, i. e., the sustenance or support of his life, as *life* is taken Deut. xxiv. 6. But this place may be otherwise translated, as it is in the margin of our English Bibles: *For, O man*, (the Hebrew letter *he* being here the note of a vocative case, as it is Psal. ix. 7,) *the tree (or trees, the singular number for the plural, as is common) of the field is (or ought, as the Hebrew lamed is used Esth. ix. 1; Psal. lxii. 10) to be employed in the siege; or, as it is in the Hebrew, to go before thy face*, i. e., to make fences for thy security, *in the siege.* *The trees of the field*: I here understand not its general signification, of all trees, including fruit-bearing trees, as that phrase is commonly used, but in its more special and distinct signification, for unfruitful trees, as it is taken Isa. lv. 12; or such as grow only in open fields,

such as are elsewhere called *the trees of the wood*, 1 Chron. xvi. 33; Isa. vii. 2, or *the trees of the forest*, Cant. ii. 3; Isa. x. 19, which are opposed to the trees of the gardens, Gen. iii. 2, 8; Eccl. ii. 5; Ezek. xxxi. 9; as the *flower of the field*, Psal. ciii. 15; Isa. xl. 6, and *the lilies of the field*, Matt. vi. 28, are opposed to those that grow in gardens, and are preserved and cultivated by the gardener's art and care. And so it is a very proper argument to dissuade from the destroying of fruit trees, because the wild and unfruitful trees were sufficient for the use of the siege. And this sense fitly agrees with the following words, where the concession or grant, which here is delivered in more ambiguous terms, of *the tree of the field*, is repeated and explained concerning *the trees which thou knowest that they be not trees for meat*.

Bp. Patrick.—*For the tree of the field is man's life.*] The word *life* is not in the Hebrew text; but we add it to make out the sense. In which we follow many good authors among the Jews, particularly Aben Ezra, who observes many such elliptical, i. e., concise forms of speech in Scripture. As in 1 Sam. xvi. 20, where an "ass of bread" is an ass loaded with bread. So here the tree is a man, i. e., the life or support of man. Just as (xxiv. 6) it is said, a man should not take the upper or nether millstone to pledge, *ki nephesh hu*, "because it is his life," i. e., that whereby he gets his livelihood. But there are a great many who translate the words by way of interrogation (and the Hebrew will bear it), and, joining them with those that follow, make this the sense, "Is the tree of the field a man, that it should come against thee in the siege?" So the Vulgar, the Greek, and the Arabic translation, and the Chaldee paraphrast, and Josephus, as Mr. Selden observes (lib. vi. De Jure Nat. et Gent., cap. 12), as much as to say, They need not fear any danger from the trees, as if they were soldiers that could fight against them. And if this sense do not seem dilute (as some have censured it), there is no need of rendering the words by way of interrogation, but only of repeating the word *not* out of the foregoing words, in this manner, "Thou shalt not cut them down, for the tree of the field is not a man," &c. Of this there are many examples, as Glassius and our Gataker have shown. And thus R. Bechai

among the Jews expounds these words; and the famous Abarbinel, who thus glosses upon them: "It is not decent to make war against trees, who have no hands to fight with thee, but against men only." And this sense Grotius follows, lib. iii. De Jure Belli et Pacis, cap. 12, sect. 2, where he produces Philo for this opinion, and Josephus, who says, "If trees could speak, they would cry out that it was unjust, that they who were no cause of the war should suffer the mischiefs of it." And thus Onkelos translates these words, and those that follow, "For the tree of the field is not as a man, that it should come against thee in the siege;" that is, they had no cause to fear trees, and therefore should not hurt them. But this is a reason against cutting down any trees whatsoever; whereas Moses speaks only of fruit-trees. From whence Grotius thinks that saying of the Pythagoreans took its original, *ἡμερον φυτον και εγκαρπον*, &c., "trees that do not grow wild, and bear fruit, ought not to be hurt, much less cut down." And yet it seems to be more agreeable to the Hebrew words, than our marginal translation, which makes this sense, "That there are trees of the field sufficient to employ in the siege;" so that they need not cut down fruit-trees to carry it on.

Rosen.—19 *Cum oppidum multis diebus obsidebis, ut id oppugnes et capias, non corrumpes agri ejus arbores, immissa in eas securi*; arbores intelligendæ sunt frugiferae, additur enim *אילנות ופרותיהם*, *nam ex iis vesceris*, i. e., earum fructibus. Hæc ratio est, ob quam arboribus frugiferis parcendum fuit; quod, nimirum, plus sibi obsidentes nocuissent Israelitæ, quam obsessis hostibus, dum se fructibus arborum privarent. Solebant vero interdum arbores frugiferae etiam ab obsessoribus succidi, ut machinæ muris admoveri possint. *אילנות לא יפוצצו ופרותיהם יאכלו*. In his verbis explicandis et vet. et recent. haud parum laborarunt. Plures ante *אילנות* subaudiunt interrogationem, ut hoc modo interpretanda sint verba: *num enim homo est arbor agri, ut veniat a conspectu tuo in obsidione?* quasi Moses dicere voluerit, arbores non esse homines, neque militum vim habere, ut intra urbem se recipientes pugnare contra Israelitas valerent, nec adeo esse, quod in eas, tanquam in hostes, irruant, eosque succidendo disperdere conentur. In hunc sensum LXX, *μη ανθρωπος το ξύλον το εν τῷ ἀγρῷ, εισελθείν*

Gesen., Rosen., Ged., Booth.—To an everflowing torrent, which cannot be ploughed nor sown.

נחל איתן. The Vulg. renders, *vallem asperam atque sazosam*. I have no doubt of *נחל איתן* being here *a brook that never dries, torrens perennis*, and consequently cannot be laboured. See the Arab. *نهر*, and its derivatives: or Michaëlis's Suppl. ad Lex. Heb.—*Ged.*

Prof. Lee.—*נחל איתן*, an irresistible stream or torrent, not perpetual, for these were occasionally dried up, Deut. xxi. 4; Ps. lxxiv. 15; Amos v. 24.

Gesen.—*נחל איתן* et *נחל* (pro *נחל* cum Aleph prosthetic, a rad. *נחל* perennis fuit) Adj. 1) *perennis*, maxime de aqua. *נחל איתן*, rivus perennis, perpetuo fluens. Deut. xxi. 4; Am. v. 24, et omisso *נחל* 1 Reg. viii. 2: *נחל איתן*, *mensis rivozum perennium* (alibi *Tisri*), qui anni Hebræi septimus est, a novilunio Octobris usque ad novilunium Novembris.

Bp. Patrick.—[Unto a rough valley.] The Hebrew word *nachal* signifies both a valley and a torrent. The LXX, Josephus, and the Vulgar, understand it as we do; and the following words favour this interpretation. But the Talmudists, and the rabbins who generally follow them, take it to signify a torrent, which is the sense of Maimonides himself; and the next word, *ethan* (which we translate rough), they interpret a rapid torrent. Chaskuni thinks there is some reason for this in the sixth verse, where they are required to "wash their hands over the heifer" in the water that is of the brook. I see nothing to hinder the putting both senses together, torrents being wont to run down violently from the mountains, through the valleys which lie beneath them, which is the cause that the same word signifies both.

Which is neither eared.] Or rather, ploughed.

Nor sown.] Being a stony, craggy ground, representing the horridness of the murder, and the cruelty and hardness of the man's heart who committed it. They that follow the other interpretation of *nachal*, understood the foregoing words, *asher lo jeabed bo*, which we translate "neither eared," as if they signified the torrent did not serve to water the neighbouring ground: and these words to be meant of the soil which lay next to the torrent, in which nothing was

sown. And, besides this variety, there are those who take *ethan* not to signify either that which is hard or rapid, but the most fertile ground: so R. Bechai, and lately R. Jac. Abendana, in his marginal notes upon Michlal Jophi, where he gives this reason for it; that the inhabitants of each city might be the more careful to prevent such murders, being in danger otherwise to lose the best ground belonging to their inheritance. For the land where the body was found (if we may believe the Mischna) was never to be sown any more (see Sota, cap. 9, sect. 5).

Rosen.—Vocibus *נחל איתן* indicatur rivus seu torrens perennis, per totum annum fluens (collato Arab. *نهر*, perpetuus fuit, perennis fuit et indesinens aqua, et *נחל*, perenniter fluens rivus), oppositus illis, qui per æstatem, maxime vero post eam, Octobri mensæ deficiunt. *נחל איתן* *נחל איתן*, Qui nec colitur nec seritur, qui numquam ita exsiccat, ut aliquo anni tempore coli possit. Impurum sanguinem hostiæ pro cæde ignoti oblatæ asportare debebat rivus, ne quidquam ejus in terra hæreret aut frugibus, quos ea effert. *נחל איתן* *נחל איתן*, Decollabunt ibi vitulam in torrente, ministerio, ut videtur, sacerdotum, qui aderant; erat enim hæc vitula instar victimæ piacularis. Ceterum cf. Mich. J. M., p. vi., § 278.

Ver. 5.

Au. Ver.—5 And the priests the sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and by their word [Heb., mouth] shall every controversy and every stroke be tried.

Pool.—Every controversy: not absolutely all manner of controversies that could possibly arise, but every such controversy as might arise about the matter here spoken of; nothing being more usual than to understand universal expressions in a limited sense; and indeed this is limited and explained by the following words, *and every stroke*, the particle *and* being put expositively, of which instances have been formerly given, i.e., every controversy which shall arise about any stroke, whether such a mortal stroke as is here spoken of, a murder, which may well be called a stroke, as to smite is oft used for to kill, as Gen. iv. 15; Lev. xxiv. 17, &c., or any other stroke or wound given by one man to another.

Ver. 6.

Au. Ver.—*Valley.* See notes on ver. 4.

Ver. 8.

Au. Ver.—8 Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto [Heb., in the midst] thy people of Israel's charge. And the blood shall be forgiven them.

And the blood shall be forgiven them. So Pool, Patrick, Rosenmüller, and most commentators.

Ged.—But of that blood let them be acquitted.

Bp. Patrick.—*The blood shall be forgiven them.* These are not the words of the priests, saith the Mischna, but the Holy Ghost pronounces, that when they observed these rites, the guilt should be removed from them; which, in some sort, would have lain upon them, if they had taken no notice of a murder committed so near to their city, nor made inquisition after it, and expressed their abhorrence of it.

Ver. 12.

וְהָבִיאתָ אֶל-בֵּיתְךָ בִּתְּךָ וְגִלְחָהּ אֶת-רֹאשָׁהּ וְצִפְּרֶיהָ :

καὶ εἰσάξεις αὐτὴν ἔνδον εἰς τὴν οἰκίαν σου, καὶ ξυρήσεις τὴν κεφαλὴν αὐτῆς, καὶ περιονυχίεις αὐτήν.

Au. Ver.—12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare [or, suffer to grow] [Heb., make, or, dress] her nails.

Pare her nails. So LXX, Vulg., Syr., Targ., R. Eliezer, Ged.

Onk., both Arabs, Pers., Dathe, Rosen., Bp. Patrick.—Suffer her nails to grow.

Pool.—*Pare her nails.* Either, 1. To take off his affections from her by rendering her uncomely and deformed; but then the last words must not be rendered shall *pare her nails*, but shall *nourish* them, or *suffer them to grow*, as the Chaldee, Arabic, and divers of the learned Jews and other interpreters render it. Or, 2. To express her sorrow for the loss of her father and mother, as it follows, ver. 13, it being the ancient custom of mourners in most nations to shave themselves, and in some to pare their nails, in others to suffer them to grow. Or rather, 3. In token of her renouncing her heathenish idolatry and superstition, and of her becoming a new woman, and embracing the true

religion; which her captive condition and subjection to his will would make her inclinable to do in profession.

Harmer.—Our translators appear to have been extremely uncertain about the sense of this passage, translating the clause “and pare her nails” in the text; and in the margin giving the clause a quite *opposite* sense, “suffer to grow.” So that, according to them, the words signify, that the captived woman should be obliged, in the case referred to by Moses, to *pare* her nails, or to *suffer them to grow*, but they could not tell which of these two contradictory things the Jewish legislator required; and it should seem the Jewish doctors are, in like manner, divided in their opinion on this subject. To me it seems very plain, that it was not a management of affliction and mourning that was enjoined: such an interpretation agrees not with the putting off the raiment of her captivity; but then I very much question, whether the paring her nails takes in the whole of the intention of Moses. The precept of the law was, that she should *make her nails*: so the Hebrew words literally signify. *Making her nails* signifies, making her nails neat, beautifying them, making them agreeable to the sight, or something of that sort; dressing them is the word our translators have chosen, according to the margin. The 2 Sam. xix. 24, which the critics have cited on this occasion, plainly proves this: “Mephibosheth, the son of Saul, came down to meet the king, and had neither *made* his feet, nor *made* his beard, nor washed his clothes, from the day the king departed, until the day he came again in peace.” It is the same word with that in the text, and our translators have rendered it in one clause *dressed*, as in the margin of Deut. xxi., “dressed his feet;” and in the other *trimmed*, “nor trimmed his beard.” *Making the feet* seems here to mean *washing the feet*, *paring their nails*, perhaps *anointing* or otherwise *perfuming* them, as he was a prince, see Luke vii. 46. As making his beard may mean *combing*, *curling*, *perfuming* it; everything, in a word, that those that were people of distinction, and in a state of joy were wont to do. *Making her nails*, undoubtedly means paring them; but it must mean too everything else relating to them, that was wont to be done for the beautifying them, or rendering them beautiful. We have scarcely any notion of any-

thing else but paring them; but the modern Eastern women have—they stain them with the leaves of an odoriferous plant, which they call Al-henna, of a red, or as others express it, a tawny saffron colour. The leaves are pulverized, and made into a paste with water: they bind this paste on the nails of their hands and feet, and keep it on all night. This gives them a deep yellow, which is greatly admired by the Eastern nations. The colour lasts for three or four weeks, before there is occasion to renew it. “The custom is *so ancient* in Ægypt, that I have seen the *nails of mummies* dyed in this manner.” It appears by this to be a very ancient practice, and since mummies were before the time of Moses this custom of dying the nails might be as ancient too; though we do not suppose the mummies Hasselquist saw, *with their nails thus coloured*, were so old as his time. If it was practised in Egypt before the law was given, we may believe the Israelites adopted it, since it appears to be a most *universal* custom now in the Eastern countries: Dr. Shaw observing that *all the African ladies* that can purchase it, make use of it, reckoning it a great beauty; as we learn from Rauwolff it appears also to the *Asiatic females*. I cannot but think it most probable then, that making the nails signifies *tinging* as well as *paring* them. *Paring alone*, one would imagine, too trifling a circumstance to be intended here. No commentator, however, that I know of, has taken any notice of ornamenting the nails by *colouring* them. As for *shaving the head*, which is joined with *making the nails*, it was a rite of cleansing, as appears from Lev. xiv. 8, 9, and Numb. vi. 9; and used by those who, after having been in an afflicted and squalid state, appeared before persons to whom they desired to render themselves acceptable, and who were also wont to change their raiment on the same occasion, see Gen. xli. 14.—*Harmer's Observations*, vol. ii., p. 361.

Dr. A. Clarke.—*Pare her nails.*] Heb., “she shall make her nails.” Now whether this signifies *paring* or letting them *grow*, is greatly doubted among learned men. Possibly it means neither, but *colouring* the nails, staining them red with the *hennah*, which is much practised in India to the present day, and which was undoubtedly practised among the ancient Egyptians, as

is evident from the nails of mummies which are found thus stained.

Rosen.—12 *Radet* (mulier) *caput suum*, *cæsariem*, quod luctus indicium, Lev. xxi. 5. *Et faciet unguis suos*, quam phrasin interpretum antiquiorum alii de unguibus nutriendis, alii de illis resecandis intellexere. Onkelos et Saadias priori modo, LXX, Vulgatus et Syrus posteriori. Prior tamen illa interpretatio videtur præferenda, quoniam mulier signa luctus edere debebat.

Ver. 14.

— לֹא־תִתְּעֶמְרָהּ בָּהּ תַּחַת אֶשֶׁר צִבִּיתָהּ :

— οὐκ ἀθετήσεις αὐτήν, διότι ἐταπείνωσας αὐτήν.

Au. Ver.—14 And it shall be, if thou have not delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

Thou shalt not make merchandise of her.

Rosen., Gesen., Ged., Booth.—Thou shalt not make a slave of her.

Bp. Horsley.—Thou shalt not play the tyrant over her.

Prof. Lee.—Hithp. הִתְעַמְרָהּ. Sam. עֲמַר, *subjecit.* Arab. غَمَر , *arctius colligavit;*

eminuerunt homines; mersit. Treat as a slave, tyrannize over, Deut. xxi. 14; xxiv. 7.

LXX, ἀθετήσεις. Syr. ܠܐ ܬܥܡܪܗܐ , *make merchandise.* Al. non occ.

Rosen.—*Non habeas eam mancipii loco.* Significatio verbi עֲמַר, quod præter hunc locum semel tantum, xxiv. 7, occurrit, repetenda est ex Chald. et Arab. dialecto, ubi denotat *servire*.

Ver. 15, 16, 17.

Au. Ver.—15 If a man have two wives, one beloved, and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the firstborn son be her's that was hated.

Bp. Patrick.—*Hated.*] That is, less loved; as the word *hated* sometimes signifies, Gen. xxix. 31; Matt. vi. 24.

Ver. 17.

Au. Ver.—*The beginning of his strength.* See notes on Gen. xlix. 3.

Ver. 20.

וְאָמְרָה אֶל־זִקְנֵי צִירֵי בְנֵי זֶה סִרְרָה
וּבְמִלָּה אִיכָנֶה שָׁמַע בְּהִלָּנִי זֶה לֵךְ וְכָמָּה :

καὶ ἐροῦσι τοῖς ἀνδράσι τῆς πόλεως αὐτῶν, ὁ υἱὸς ἡμῶν οὗτος ἀπειθεὶ καὶ ἐρεθίζει, οὐχ ὑπακούει τῆς φωνῆς ἡμῶν, συμβολοκοπῶν οἰνοφλυγεί.

Au. Ver.—20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; *he is a glutton, and a drunkard.*

A glutton.

Prof. Lec.—חָל, in Kal non occ. Part.

חָל. Syr. ^{لُحْم}, *luxurians, obscænus.*

Arab. ^{زَلَّ}, *peccavit.* Cogn. ^{ذَلِيلٌ}, *abjectus.* Acting basely, with profligacy, obscenity. Synon. סִרְרָה, Deut. xxi. 20; with ^{כָּמָה}, Prov. xxiii. 21; opp. ^{רָפָה}, Jer. xv. 19; Prov. xxiii. 20. ^{חָל}, *debased, of fleshly gratifications, obscenities.* Comp. Ezek. xvi. 26; xxiii. 20; Prov. xxviii. 7; Lam. i. 11.

Gesen.—חָל resp. nostris *schütteln, schütteln, schütten* (vic. חָל et quæ ibi contulimus) 1) *concussit, quassavit*, v. Niph. — 2) *effudit, profudit saccum quasi excutiendo (ausschütten, ausschütten).* Part. חָל, *prodigus*, Prov. xxiii. 21; xxviii. 7; Deut. xxi. 20; Prov. xxiii. 20.

Rosen.—חָל est homo *facinorosus, vitiis deditus*. ^{כָּמָה}, *Ebriosus.* Saadias: *prodigus in illicitis.*

Ver. 23.

לֹא־תֵלֵין בְּגִלְחֹו עַל־הָעֵץ קִירְבֹּר
תִּקְבְּלֶנּוּ בַּיּוֹם תְּחִוָּה קִירְלֵלֶת אֶל־הַיָּם
תִּלְגִּי וְלֹא תִשְׁמָח אֶת־אֲדַמְתָּךְ אֲשֶׁר
יִהְיֶה אֶל־יָדֶיךָ לְהָ נִחָלָה :

οὐ κοιμηθήσεται τὸ σῶμα αὐτοῦ ἐπὶ τοῦ ξύλου, ἀλλὰ ταφῇ θάψετε αὐτὸ ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅτι κεκατηραμένος ὑπὸ θεοῦ πᾶς κρεμᾶμενος ἐπὶ ξύλου. καὶ οὐ μὴ μιανέιτε τὴν γῆν, ἣν κύριος ὁ θεός σου δίδωσι σοι ἐν κλήρῳ.

Au. Ver.—23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged [Gal. iii. 13] is accursed of God [Heb., the curse of God]); that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.

Pool.—*Is accursed of God*, i. e., he is in a

singular manner cursed and punished by God's appointment with a most shameful kind of punishment, as this was held among the Jews and all nations; and therefore this punishment may suffice for him, and there shall not be added to it that of lying unburied, which was another great calamity, Jer. xvi. 4. And this curse is here appropriated to those that are hanged, partly because this punishment was inflicted only upon the most notorious and public offenders, and such as brought the curse of God upon the community, as Numb. xxv. 4; 2 Sam. xxi. 6; and principally to foreshadow that Christ should undergo this execrable punishment, and be made a curse for us, Gal. iii. 13, which, though it was yet to come in respect to men, yet was present unto God, and in his eye at this time. And so this is delivered with respect unto Christ, as many other passages of Scripture manifestly are. *Be not defiled*, to wit, morally; either by inhumanity towards the dead; or rather by suffering the monument or memorial of the man's great wickedness, and of God's curse, to remain public and visible a longer time than God would have it, whereas it should be put out of sight, and buried in oblivion.

Bp. Patrick.—*For he that is hanged is accursed of God.*] The Jews interpret this clause, as if the meaning were, he was hanged "because he blasphemed God." So Onkelos himself, and the Samaritan versions, with those of the Spanish and Mauritanian Jews, as Selden observes, lib. ii. De Synedr., cap. 13, n. 4, and Hottinger in his *Smegma Orientale*, p. 96, 97. But though this be a common opinion among the Hebrew doctors, yet the LXX have taken the sense right, "Ὅτι κεκατηραμένος ὑπὸ Θεοῦ πᾶς κρεμᾶμενος ἐπὶ ξύλου." "Cursed of God is every one that is hanged on a tree." And so St. Paul, Gal. iii., with very little difference. For they observed what those doctors did not, that Moses doth not here give a reason why the man was hanged up, but why he was to be taken down from the gallows. Now what consequence is there in this, "Let him be taken down and buried, because he cursed God?" Every one sees that (though the word *cursed* should be taken in an active sense) this is not a right interpretation of these words: for though it had been good sense to have said, Let him be hanged, because he cursed God, yet not let

him be taken down for that reason. Now such persons are here said to be accursed of God, not because they were hanged up, but because of their sin, which deserved they should be thus exposed. So St. Jerome upon Gal. iii. *Non ideo maledictus quia pendet, sed ideo pendet quia maledictus*: "he was not accursed because he was hanged, but he was therefore hanged because he was accursed:" hanging up being a token that the man had committed a horrid crime, whereby he had incurred the high displeasure of Almighty God. So that every one who saw him hang on that fashion was to think with himself, This man was under the curse of God, because of his sin; and unless he had undergone this curse, he could not have been buried, and put into the condition of other men. But when he had undergone it for his sin, then it had been sin in the people not to have taken him down, or prolonged his suspension longer than God imposed this curse upon him. And the land had been defiled, if, after this suffering which God had appointed, they had not buried him. To this purpose Abarbinel, who refutes several other accounts of this matter, particularly that of Sol. Jarchi, who thinks he was not to hang longer than till the evening, because it would have been a dishonour to the Sovereign of the world, after whose image man was made. This is followed by many, and even by Grotius himself, who gives no other reason of it, in his book *De Jure Belli et Pacis*, lib. ii., cap. 19, sect. 4. But this is a reason, as Abarbinel notes, why he should not have been hanged up at all. It may be also usefully noted further, that they say in the tract called Sanhedrin, that not only the malefactor, but all the instruments of punishment were to be buried at the going down of the sun. Even the tree itself, upon which he was hanged was to be buried, "that no memory of so foul a thing might be left in the world; nor any might say, Behold, this was the tree upon which such a one was hanged."

That thy land be not defiled.] By the stench of the body, after it putrified, as the same Abarbinel expounds it, who observes, that the dead body of no creature corrupts and stinks sooner than that of a man, which is exceeding offensive to the living. For which cause, saith he, the book Siphri determines, not only that all malefactors

should be buried as soon as the law here orders (that they might not imitate the manners of the Egyptians and Philistines, and such like people, who let bodies rot in the air after they were hanged up), but that every man should bury his dead the same day they died, or be deemed to have transgressed a negative precept; which may pass for a very good natural reason of it: but there is something more in it, respecting a legal pollution, under which their whole country lay, as long as an accursed thing hung openly among them; just as all that entered into the tent where a dead body lay, and all that was in it, were made unclean by it (*Numb. xix. 14, 15*). Upon which score St. Paul might well apply this passage to Christ crucified for us, not only because he bare our sins, and was put to death, and exposed to such shame as these sinners were, who were accursed of God; but was also taken down in the evening, in token now the guilt was removed; as the curse upon the man that was hanged ended at the going down of the sun: and as the land of Israel was pure and clean, after the dead body was taken down and buried, with the tree upon which it was hanged. Joh. Coch hath well explained this, in his notes upon the Sanhedrin, cap. 6, sect. 5, whose sense in short is this: "As our blessed Saviour, while he hung upon the cross, was made a curse, and an execration; so, when, according to the law, he was taken down and buried, both he ceased to be a curse, and all they that are his."

Ken.—S. Paulus (*Galat. iii. 13*) Mosen citat; dicens, scriptum esse (*Deut. xxi. 23*) *ἐπικαταρατος πας ὁ κρεμαμένος ἐπὶ ξύλου*, nullâ factâ mentione vocis *θεός* (*θεος*) nunc, et Hieronymi ætate, Hebraico textui insertæ. In hanc diversitatem Hieronymus ita animadvertit. "Famosissima quæstio est; et nobis solet a Judæis pro infamia objici, quod Salvator noster sub Dei fuerit maledicto. Scire non possum, quare Apostolus vel subtraxerit aliquid, vel addiderit. Si semel auctoritatem LXX interpretum sequebatur; debuit, sicut ab illis editum est, et Dei nomen adungere; sin vero, ut Hebræus ex Hebræis, id quod in sua lingua putabat esse verissimum; nec *omnis* nec *in ligno* quæ in Hebræo non habentur, (debuit) assumere. Ex quo mihi videtur, aut veteres Hebræorum libros aliter habuisse, quam nunc habent: aut Apostolum sensum scripturarum

posuisse, non verba: aut, quod magis est æstimandum, post passionem Christi, et in Hebræis et in nostris codicibus, ab aliquo Dei nomen appositum; ut infamiam nobis inureret, qui in Christum maledictum a Deo credimus. Audaci itaque pede in hoc procedo certamen, ut ad libros provocem—nullo loco scriptum, a Deo quemquam esse maledictum; et ubicunque maledictio ponitur, nunquam Dei nomen adjunctum." Ex hac prolixâ memorabilique notâ, quæ manifestam Hieronymi opinionem continet, de animo quo antiqui Rabbinii affecti fuerint, tres deducam propositiones. 1. Si verbum pro *Deus*, quod Apostolus omittit, tunc in Hebraico non adfuit; postea insertum fuit tum textui Hebraico tum versioni Græcæ: simili modo, quo *negatio* perit in utroque, ad Mic. v. 1; item Heb. et Gr. corrupti sunt in Paal. lxviii. 19. 2. Si verbum commentitium est in Hebraico; necessario inductum est vertente seculo primo, priusquam *Syriaca* facta est versio; nisi malis, Syrum hoc loco mendosum *assimilatione* redditum esse: quod etiam aliis factum est locis. 3. Si textus *Heb.* hanc admisit insertionem, admisit etiam textus *Samaritanus*: neque hic utriusque Pentateuchi in vitii consensus aliis destituit exemplis; imprimis, contractione Chronologiæ Antediluvianæ; quæ si facta est a Symmacho in codicibus Hebraicis, ab eodem fortasse (quippe Samaritano) facta fuit in Samaritanis.

Bp. Horsley.—Jerome thinks the text has been tampered with by the Jews; but his reasons for that suspicion seem insufficient.

CHAP. XXII. 1.

לֹא־תִרְאֶה אֶת־שׁוֹר אֶחָיו וְאֶת־צֹאֲנוֹ
בְּדַחֲיוֹ וְהִתְעַלְלָתָּ מִמֶּנּוּ וְנָס

μη ἰδὼν τὸν μόσχον τοῦ ἀδελφοῦ σου ἢ τὸ πρόβατον αὐτοῦ πλανώμενα ἐν τῇ ὁδῷ ὑπεριδῆς αὐτά, κ.τ.λ.

Au. Ver.—1 Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

Or his sheep.

Houb., Booth.—Or his sheep or any other of his cattle [Sam.]. *ו.* "Lege *ו*, *ovem ejus*, quam formam retinet Sam. Codices. Nam *ו* esse contra normam docent hod. ipsi Codices et in circulo supremo, et in nota l ad marginem posita, ut significant id non

alibi reperiri. Est verborum pati mutationem talem, non item nominum. Soli Samaritani addunt דחיו ונא, et *omne jumentum ejus*, tam quia sic legunt, quam quia talis est legis indoles. Nominatur versu 3 *bos et asinus*; ut non necesse esset hæc addere hoc versu 1 Samaritanos, nisi quia hæc legerent."—*Houbigant.*

1, 3, 4, *Hide thyself from them.*

Booth.—Neglect them. Heb., hide thyself from or overlook them.

Gesen.—על *Hithp. se abscondit.* Iob. vi. 16 de fluviis: עָלָם יְהִי־סֶלֶסֶל, in quos sese abscondit nix s. aqua nivalis verno tempore (על h. l. accedendi potestatem habet, v. no. 1, b, a). Sq. נס, *avertit se* ab aliqua re, ei se subtrahit. Deut. xxii. 1, 3, 4; Ps. lv. 2: אֲנִי־אֶפְתָּחֶנּוּ מִפִּי, noli te avertere a fletu meo. Jes. lviii. 7.

Ver. 2.

Au. Ver.—Until thy brother shall seek it.

Ged.—Shall inquire after it of you [Sam.].

Ver. 4.

Au. Ver.—Ox.

Booth.—Ox or any other of his cattle [Sam.]. See notes on verse 1.

Ver. 9.

לֹא־תִזְרַע בְּרִמְחָה בְּלֵאִים פְּרִיתָהֶן
הַמְלֵאָה הַזֶּה אֲשֶׁר תִּזְרַע וּתְבוֹאָתָהּ
הַפְּרִים :

καὶ ὅτι

οὐ κατασπερείς τὸν ἀμπελῶνά σου διάφορον, ἵνα μὴ ἀγασθῇ τὸ γέννημα καὶ τὸ σπέρμα δ' εἰς ἀνσπείρης μετὰ τοῦ γεννήματος τοῦ ἀμπελῶνός σου.

Au. Ver.—9 Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed [Heb., fulness of thy seed] which thou hast sown, and the fruit of thy vineyard, be defiled.

Thy vineyard.

Ged., Booth.—סמך. All the versions read as the text, except Syr. which has *רִמְחָה*, *thy tilled field*. Did the translator read here, as in Lev. xix. 19, *וְשָׂךְ* or gave he to *ר* a different meaning? One is apt to think that *ר* and not *ס*, was in both places the original reading: for we *sow* a field, but *plant* a vineyard. Nor is the verb *ר*, *to sow*, anywhere else, I think, applied to a vineyard; but always the verb *נמס*, *to plant*. The best mode of reconciling all is to say, either that *ר* is here, as well as in

some other places, to be taken in a general meaning, and denotes any *fertile tilled field*; and is equivalent to שדה (see Rem. on Lev. ii. 14); or that the precept goes to forbid the sowing of seeds of any kind in a vineyard, amongst the vines; and this, indeed, seems inferable from what follows: "lest ye profane the whole crop."

Rosen.—רוץ hic est ager cultus. Locus parall. Lev. xix. 19 habet רוץ, vertit ita quoque Syrus. Vocem רוץ hanc significationem hic habere, apparet etiam ex eo, quod vinea, uti vulgo רוץ solent vertere, Hebræis non *seri* (רוץ quod h. l. legitur), sed *plantari* (נָסַר, cf. Gen. ix. 20) dicitur.

With divers seeds, &c.

Pool.—*With divers seeds*; either, 1. With divers kinds of seed mixed and sowed together between the rows of vines in thy vineyard; which was forbidden to be done in the field, Lev. xix. 19, and here in the vineyard. Or, 2. With any kind of seed differing from that of the vine, which would produce either herbs, or corn, or fruit-bearing trees, whose fruit might be mingled with the fruit of the vines. Now this and the two following precepts, though in themselves small and trivial, are given according to that time and state of the church, for documents or instructions in greater matters, and particularly to commend to them simplicity and sincerity in all their carriages towards God and men, and to forbid all mixture of their inventions with God's institutions, in doctrine or worship. *The fruit of thy seed*, Heb., *the fulness of thy seed*, i. e., that seed when it is ripe and full. See Exod. xxii. 29; Numb. xviii. 27. *Defiled*; either, 1. Naturally corrupted or marred, whilst one seed draws away the fat and nourishment of the earth from the other, and so both are starved and spoiled. Or rather, 2. Legally and morally, as being prohibited by God's law, and thereby made unclean; as, on the contrary, things are *sanctified* by God's word allowing and approving them, 1 Tim. iv. 5. Heb., *be sanctified*, or, *be as a sanctified thing*, by an ellipsis of the particle *as*, i. e., unlawful for the owner's use, as things sanctified were. Or, *sanctifying* is put for *polluting*, by a figure called *euphemismus*, which is frequent in Scripture, as when *blessing* is put for *cursing*, as Job ii. 9, and in other authors, as when they use *sacred* for execrable.

Booth.—Lest the crop of thy seed which

thou hast sown, and the increase of thy vineyards, become sacred.

Rosen.—*Ne devota sit plenitudo sementis*, i. e., quidquid in agro aut vinea creverit; ne talis mixtura fructuum sancta fiat, i. e., *ne sacro fisco addicatur proventus talis agri aut vineæ.*

Ver. 11.

לֹא תִלְבַּשׁ שְׁעִטָּנוֹ צִמְרֵי וְהִשָּׁתִּים יַחְדָּו :

οὐκ ἐνδύσῃ κίβδηλον, ἔρια καὶ λίνον ἐν τῷ αὐτῷ.

Au. Ver.—11 Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

See notes on Lev. xix. 19.

Ver. 12.

בְּנָפְתִי תַעֲשֶׂה לָךְ עַל-אַרְבַּע בְּנָפוֹת : כְּרִיתָהּ אֶשֶׁר תִּכְסֶּהָ :

στρεπτὰ ποιήσεις σεαυτῷ ἐπὶ τῶν τεσσάρων κρασπέδων τῶν περιβολαίων σου, ἃ ἐὰν περιβάλῃ ἐν αὐτοῖς.

Au. Ver.—12 Thou shalt make thee fringes [Numbers xv. 38] upon the four quarters [Heb., wings] of thy vesture, wherewith thou coverest thyself.

Thou shalt make thee fringes, &c. So Pool, Patrick, Rosen., Gesen.

Bp. Horsley.—Rather, "Thou shalt make thee tassels, upon the four corners of thy covering, wherewith thou coverest thyself." Covering, i. e., the blanket or coverlid of the bed. So Houbigant understands this text. It is quite different from the precept about fringes on the garments, Numb. xv. 38.

Houb.—*Lemniscos facies tibi ad quatuor oras tegminis tui.* Hæc aliis verbis interpretamur, quam iis, quibus utebamur ad Num. xv. 38, quia Hebraica verba alia et alia utrobique leguntur, ut facile credas, aliam nunc rem imperari; et postquam vetitum fuit, allegorico sermone, ne viri ac mulieres contra naturæ usum commisceantur, nunc legem concludi præcepto eo, ut quisque ad quatuor oras stragulæ, quâ lectulus tegitur, addat lemniscos, quibus admoneatur de castitate nocte servandâ, quia flagitia mox velita noctis sunt et tenebrarum.

Ged., Booth.—12 Thou shalt make strings for [Geddes, affix tie-strings to] the four corners of thy bed-covering, with which thou coverest thyself.

Tie-strings.—גזלים, or rather גזלים, as it is in fifteen MSS., by LXX very properly rendered στρεπτα, and by Vulg., *funiculos*. These strings or ribbons were, I conceive, to tie the coverlet to the bed-posts: which might be deemed the more necessary, as a whole family often slept in one chamber, on different beds, and these only covered with a single rug. See Harmer's Observations.—*Geddes*.

Gesen.—גזלים tantummodo in plur. גזלים, m. *fila intorta, opus tortile*, v. rad., No. I. (Chald. גזלים, *filum funis*, Syr. ܡܕܝܢܐ cinnini plexi, Arab. جَبِلٌ, *habena e loris plexa*). Usurpatur 1) de peniculamentis (רפף) ex lege in oris vestium faciendis, Deut. xxii. 12. 2) de *corollis pensilibus* (Festons) in capitulis columnarum, 1 Reg. vii. 17.

Prof. Lee.—גזלים, m. pl. sing. non occ. Syr. ܡܕܝܢܐ *flexuosus*. Arab. جَدُول, *contorsio*. *Plattings* not unlike chain-work. So 1 Kings vii. 17, גזלים ספספה שפופה, in con. with פפפה. Comp. Deut. xxii. 12. Iterum non occ. Gesenius makes it equivalent to the French *Feston*: for which I can discover no good grounds.

Rosen.—גזלים, *funiculi*, i. e., *fimbria funiculis* (*Franzen*) constans, 1 Reg. vii. 17; Num. xv. 38. פקדתיך, *Facere tibi licet*. גזלים, *In quatuor alis, sive extremitatibus vestimenti tui*. Conf. Jes. xi. 12. *Tunica Hebræorum videtur fuisse fissa a fronte et a tergo, unde nata quatuor extrema sive quatuor alæ.*

Ver. 17.

וְהָגַדְתָּהּ אֵת עֲלֵילָת הַבָּרִים לְאִמּוֹ
לֹא־מִצְטָחֶיהָ לְבִתָּהּ בְּתוּלִים וְאֵלֶּה
בְּתוּלֵי בָתֵּי וּפְרָשׁוֹ הַשְׂמָלָה לִפְנֵי זִקְנֵי
הָעִיר :

ὃν οὗτος ἐπιτίθεισιν αὐτῇ προφασιστικούς λόγους, λέγων. οὐχ εὗρηκα τῇ θυγατρὶ σου παρθένην. καὶ ταῦτα τὰ παρθένην τῆς θυγατρὸς μου. καὶ ἀναπτύξουσιν τὸ ἱμάτιον ἐναντίον τῆς γερουσίας τῆς πόλεως.

Au. Ver.—17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.

He hath given occasions of speech.

Prof. Lee.—עֲלֵילָה, (a) *Action*. (b) *An action*: either, [1] *A noble action*, or [2] *A wicked action*. [2] Ezek. xx. 43; xxiv. 14; Zeph. iii. 11, &c. עֲלֵילָהּ אֵת הַבָּרִים, *ascribed actions to her* which have no existence except in his words, Deut. xxii. 14, 17.

Shall spread the cloth before the elders of the city.

Bp. Patrick.—Though such tokens of virginity, as are commonly understood by these words, might always be found in those countries (being very consonant to the opinion of the chiefest Arabian physicians, as Mr. Selden observes out of Avicenna, and of the Africans and other people at this day, as many authors testify, see Joh. Geusius De Victimis Humanis, par. i., cap. 9, and par. ii., cap. 2, and Wierus L. Medicarum Observationum, sect. De Hymene), especially in such virgins as the Jews say were here meant, who were under thirteen years of age; and though all that some physicians and lawyers in these parts of the world have said to the contrary is of no consideration: yet there are weighty reasons to incline us to think, that no man of common sense would bring such an action against his wife, wherein he was sure to be cast, whether his cause was right or wrong, if these were the evidences whereby it was to be tried. For if he accused her falsely, he knew her friends were able to produce the sheet wherein they lay when they were married, with such tokens upon it as would disprove him, and render him guilty of defamation. And if he had a just ground to accuse her, because he knew they could produce no such tokens; yet this was no proof she had been vitiated since she was espoused to him; for she might have been corrupted before; and then he could not attain his end, which was to be rid of her, not by way of divorce (for then he must have given her a dowry, which he was desirous to save), but by having her put to death as an adulteress, which ver. 21 shows to be the present case. Such evident reasons as these have constrained the Jews to understand these words, not according to the very letter of them, but figuratively, of such witnesses produced by her parents, as convinced the other of falsity so evidently, that they made it appear as plainly as a piece of cloth that is unfolded, and laid before men's eyes to view it. And they think the Hebrew word *simlah*, which we

translate *the cloth*, favours this exposition; for it never signifies a *sheet*, or linen cloth (which is wont to be called *sadin*, Judges xiv. 12; Prov. xxxi. 24), but such cloth as men's garments are made of, which commonly is woollen, not linen. And so it is used in this book, Deut. x. 18, and in this very chapter, ver. 5. So that the sense is, "They shall produce evident proofs, and lay them before the court, like a piece of cloth, which is spread for all that please to look upon it." Whether this be the truth or not, I will not dispute, but refer the reader to Mr. Selden, lib. iii. Uxor. Hebr., cap. 1, 2.

Dr. A. Clarke.—*They shall spread the cloth, &c.* A usage of this kind argues a roughness of manners which would ill comport with the refinement of European ideas on so delicate a subject. Attempts have been made to show that the law here is to be understood metaphorically; but they so perfectly fail to establish anything like probability, that it would be wasting my own and my reader's time to detail them. A custom similar to that above is observed among the Mohammedans to the present day.

CHAP. XXIII. Au. Ver. 1; Heb. 2.

לֹא־יָבֹא פְצוּעֵ־דָבָר וְכָרֶחַת שִׁפְכָּה
בְּקִהְלֵי יְהוָה :

οὐκ εἰσελεύσεται θλαδίας, οὐδὲ ἀποκεκομμένος εἰς ἐκκλησίαν κυρίου.

Au. Ver.—1 He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

Wounded, &c.

Pool.—Heb., *wounded by compression*, or *attrition*, or *contusion*, to wit, of the stones, which was the course the Gentiles took with infants to make them eunuchs.

Rosen.—פְּצוּעֵ דָבָר וְכָרֶחַת שִׁפְכָּה, *Mutilus contritione aut abscissione testiculi*. Videtur duplex fuisse ratio reddendi hominem generationi ineptum, vel testiculorum contritione, vel eorum exsectione. Saltem hoc fiebat vervecibus, vid. Lev. xxii. 24.

Shall not enter into the congregation of the Lord.

Pool.—This phrase cannot be understood so that they might not come into the church, or holy assemblies, to worship God, to pray, or hear, &c., because proselytes of any nation, being admitted to common church privileges, no less than the Jews (as is evi-

dent from Exod. xii. 48; Lev. xxii. 18; Numb. ix. 14; xv. 15), it were absurd to think that any of the Israelites, for such a natural or involuntary defect, should be shut out from all God's ordinances; nor so that they were to be put out of the muster-roll of God's people, or to lose the privileges common to all Israelites, to wit, the benefit of the year of release or jubilee, which it is not probable the Israelites were to forfeit merely for this unculpable imperfection; but either, 1. That they should not be incorporated into the body of Israel by marriage [so Bishop Patrick]; for so this phrase may seem to have been understood by the whole congregation of Israel, Neh. xiii. 1—3, 23—25; although at that time the government was in part in the hands of such persons as are here mentioned, ver. 3, or of their children, seeing it is apparent from Ezra x. that many priests and Levites and other officers and rulers of Israel were married to strange women, whose issue are by this law excluded from all share in the government, and for that, among other reasons, Nehemiah separated them from Israel by virtue of the law here following. Or, 2. That they should not be admitted to honours and offices either in the church or commonwealth of Israel; and so the *congregation of the Lord* doth not here signify, as commonly it doth, the body of the people, but the society of the elders or rulers of the people, who, as they represent the whole congregation, and act in their name, and for their service and good, so they are sometimes called by the name of *the congregation*, as Numb. xxxv. 12, 24, 25; Josh. xx. 6, 9; 1 Kings viii. 5, compared with ver. 1—3; and 1 Chron. xiii. 1, 2, 4; xxix. 1, 10, 20, compared with 1 Chron. xxviii. 1; xxix. 6; and of *the congregation of God*, as it is in the Hebrew of Psal. lxxxii. 1. Howsoever, seeing they are oft called the *congregation*, they may very well be called in a special manner *the congregation of the Lord*, because they were appointed by God, and act in his name and stead, and for his work and service, and did also oft assemble near the tabernacle, where God was eminently present. Add to this, that the Hebrew word *kahal* generally signifies a *congregation* or *company of men met together*; and therefore this cannot so conveniently be meant of all the body of the people, which could never meet in one

place, but of the chief rulers, which frequently did so. Nor is it strange that eunuchs are excluded from government, partly because such persons are commonly observed to want that courage which is necessary for a governor, Exod. xviii. 21; and partly because as such persons ordinarily were despicable, so the office and authority in their hands was likely to be exposed to the same contempt.

Bp. Patrick.—*Shall not enter into the congregation.*] The meaning of this law is, either to forbid the Israelites to marry with such persons, or not to admit them to bear any office in the Jewish commonwealth. The Hebrew doctors generally take it in the first sense; see Selden, *De Jure Nat. et Gent.*, lib. v., cap. 16, and so do a great many among Christian writers. And there is an eminent example of the use of this phrase in this sense, Neh. xiii. 1—3. But some think it was superfluous to forbid this, because none would marry with such persons as were incapable to perform the marriage duty; and therefore they follow the second sense, it being certain that the Hebrew word *kahal*, *congregation*, signifies, in many places, not the whole body of the people of Israel, but the great assembly of elders, into which no such person was to be admitted; because they were unfit for government, eunuchs being observed generally to want courage. Thus Simeon De Muis, and others, who seem to have great reason on their side. Yet it is so plain that “the congregation of the Lord,” in the following part of this chapter, signifies the people of Israel, who might not marry with the persons mentioned, ver. 2, 3, 8, that I cannot but think it ought to be so interpreted here. For though such marriages were useless and unprofitable, as Maimonides speaks, yet they made a distinction between those who were made eunuchs by God (that is, born so) and those made by men: and this law, they say, is not to be understood of the former, but only of the latter. Some of which, it is certain, were left in such a condition, that they were desirous of marriage, as appears by the constitution of the Emperor Leo, who did not think it superfluous to forbid marriage with them. For it appears by it, that some women choose such husbands. See also Ecclus. xxx. 20, but especially the book ascribed to St. Basil, *De Vera Virginitate*, tom. i., p. 719, &c. And

on the other side, though they were unfit for marriage, yet it appears by many instances in history, that they were not unfit for government, nor wanted courage for the greatest undertakings. I need only refer the reader for this to Xenophon's *Cyropædia*, lib. vii.

They that follow allegorical senses free themselves from all these difficulties (see Filesacus, lib. i. *Selectorum*, pp. 169, 185). But one cannot think that Moses intended any of those things; though such pious use may be made of his words.

Bp. Horsley.—1 *Shall not enter into the congregation of the Lord.* He could not be permitted to partake of the passover, or to make any offering, or enjoy any of the privileges civil or religious of a native Jew. This is certainly the true force of not being permitted to enter into the congregation of Jehovah here and in the two following verses, notwithstanding that the Jewish lawyers expounded the expression in a more confined sense. But such a person, I suppose, was admitted as a proselyte of the gate to pray in the outer court.

Rosen.—*Non ingreditur in coetum Jovæ*, i. e., non habebitur Israelita, nec nomen ejus in censualibus libris scribetur. Ejusmodi homini non licebat ducere Israëlitem. “Tum demum peregrinus habebatur civis Hebræus, ut more Romano loquamur, cum Israëlitem duxerat, aut ei ducere licebat, non prius. Quare et Jonathan vertit: *Non est idoneus, qui est castratus, et cui abscissus est nervus, ad ducendam uxorem ex coetu Jovæ.*”—*Cleric.*

Heb., Ver. 3; Au. Ver. 2.

גֵּר לֹא יִשְׁתָּחֵב לַיהוָה
דֹּר עֲשָׂרִי לֹא יִשְׁתָּחֵב לַיהוָה :

2 οὐκ εἰσελεύσεται ἐκ πόρνης εἰς ἐκκλησίαν κυρίου.

Au. Ver.—2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

A bastard.

Prof. Lee.—כִּזְיָו, masc.—plur. non occ. Probably compd. of זָרָא + כִּזְיָו, כִּזְיָו, contr. כִּזְיָו. *Of a foreign people:* or, if the vowels of the last member are to be attended to, כִּזְיָו, of a bordering, neighbouring, people: hence, not of true Hebrew descent: (a) *A foreigner*, or (b) *Bastard*. (a) Zech.

ix. 6 : (b) Deut. xxiii. 3. See LXX, al. non occ. No satisfactory etymology can be extracted from the sister dialects.

Bp. Patrick.—*A bastard.*] The Hebrews do not understand by the word *mamzer*, one that was begotten in simple fornication, out of the state of marriage, but one that was begotten of such persons as the law forbade them to marry, or lie withal, under pain of being *cut off*; viz., those mentioned in the eighteenth of Leviticus [so Bp. Horsley]. They only except this single case, if a man lay with a menstruous woman, and begat a child of her at that time, it was not a *mamzer*. See Seld., lib. De Succession. in Bona Defunct., cap. 3, and lib. v. De Jure Nat. et Gent., cap. 16, and Wagenseil lately, in his very learned annotation upon Mischna Sotæ, cap. 4, sect. 1, where he observes, out of a MS. which he calls very precious (Etz-Hachajim in Hilcoth Nidda), that *mamzer*, whether male or female, was excluded from the congregation of the Lord. And they were *mamzers* who were born of any woman whom the law prohibited them to have knowledge of; whether it was by violence or by consent, by error or advisedly, it made no difference.

Even to his tenth generation shall he not enter into the congregation. That is, *never*, as the Hebrew doctors expound it.

Rosen.—3 פקדו vulgo interpretantur *spurius*, ex scorto publico seu prostibulo natum, vel intelligitur, uti vult Clericus, natus ex illegitima uxore, qualis erat perigrina mulier, quam Hebræus forte compressisset, nec tamen duxisset. Ex C. B. Michaëlis sententia, relata ex ejus Annotatis MSS. a filio in *Jure Mos.*, p. ii., p. 435 not., voce פקדו, h. l. generatim designatur ἀλλογενής, ut Zach. ix. 6, adeo ut Ammonitæ et Moabitæ vs. 4, species vel insignior sint τοῦ פקדו, vel plane τοῖς פקדו contra distinguantur, utpote cognati Israelitis, posteris Abrahami, cujus nepotem ex fratre, Lotum, conditorem gentis habuerant. Sic igitur פקדו idem foret qui נקדו. *Ne decima quidem* ab eo ætas, i. e., numquam, vs. 4, 7; Neh. xiii. 1.

Heb., Ver. 4; Au. Ver. 3.

וְלֹא יָבֹא עִמּוֹנִי וּמֹזֵלִי בְּקִהְלֵי יְהוָה
בְּמִדְבַּר עֲשִׂינִי לֹא יָבֹא לָהֶם בְּקִהְלֵי
יְהוָה עַד-עוֹלָם :

3 οὐκ εἰσέλυσεται Ἀμμωνίτης καὶ Μωαβίτης
εἰς ἐκκλησίαν κυρίου, καὶ ἕως δεκάτης γενεάς

οὐκ εἰσέλυσεται εἰς ἐκκλησίαν κυρίου καὶ ἕως
εἰς τὸν αἰῶνα.

Au. Ver.—3 An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever.

Enter into the congregation of the Lord. See notes on verse 1.

For ever.

Pool.—*For ever*; so it seems to note the immutability and perpetuity of this law, that it should be inviolably observed in all succeeding ages, and not dispensed with for any merit in the persons, or any pretence whatsoever. But why then should this clause be added only here, seeing the foregoing laws are as inviolable as this? It seems therefore to extend the duration of this exclusion of them from the congregation of the Lord beyond what was said at first, and to be added by way of aggravation, *even to their tenth generation shall they not enter*—never enter, yea, *even for ever*, i. e., they shall as it is expressed, without any mention of the tenth generation, Neh. xiii. 1, *that they shall not come into the congregation of God for ever.*

Kennicott.—If an Ammonite or Moabite were not to enter into the congregation of the Lord, *till* the tenth generation; then they were to enter *after* the tenth generation: and if so, then they were not excluded *for ever*—as the text here now affirms. On the contrary, if they were not to enter for ever, the clause concerning the tenth generation cannot here be genuine. The solution seems to be this—that the seven words, expressing the tenth generation, are here taken in and improperly repeated from the verse preceding. And what is thus probable from the context, is made certain from a MS. of undoubted authority, which was in use about 2,200 years ago. For Nehemiah says (xiii. 1): “On that day they read in the book of Moses; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever.”—For the preceding remarks on this verse, which are curious and decisive, the reader is indebted to a very learned and very worthy prelate, my friend, Bishop Barrington.

Heb., Ver. 12; Au. Ver. 11.

וְהָיָה לַפְּנוֹתֶיךָ יִרְחָץ בַּמָּיִם
וְקָבַל הַשֶּׁמֶשׁ יָבֹא אֶל-תְּהוֹךְ הַמַּחֲנֶה :

11 καὶ ἔσται τὸ πρὸς ἐσπέραν λούσεται τὸ σῶμα αὐτοῦ ὕδατι, καὶ δευκότος ἡλίου εἰσελεύσεται εἰς τὴν παρεμβολήν.

Au. Ver.—11 But it shall be, when evening cometh on [Heb., turneth toward], he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

Ged., Booth—11 "Until he have washed his body in water, and until the sun be set; afterward he shall come into the camp," following the Sam. which reads:—

כי אם רחץ במים ובא
השמש ואחרי כן יבוא אל הוד
המחנה

Heb., Ver. 14; LXX, *Au. Ver.* 13.

יִתֵּד הַתֵּיבָה לְךָ עַל-אַחַד וְגו' 14

13 καὶ πάσσαλος ἔσται σοι ἐπὶ τῆς ζώνης σου, κ.τ.λ.

Au. Ver.—13 And thou shalt have a paddle upon thy weapon, &c.

Upon thy weapon.

Bp. Horsley.—Rather, "at thy girdle." LXX, Vulgate.

Ged., Booth.—Among your weapons.

Rosen.—מֵעֵצִיךָ, *Præter arma tua.*

Heb., Ver. 19; LXX, *Au. Ver.* 18.

19 לֹא-תִבִּיא אֶתְנֶן זוֹנָה וּמִקְחֵי פִלָּב
בֵּית יְהוָה אֱלֹהֶיךָ לְכַלְכֵּלָהּ כִּי הוֹעֵבֶת
יִהְיֶה אֱלֹהֶיךָ בְּמִשְׁתַּיָּהֶם :

18 οὐ προσοίσεις μίσθωμα πόρνῃς, οὐδὲ ἀλλαγμὰ κυνὸς εἰς τὸν οἶκον κυρίου τοῦ θεοῦ σου πρὸς πᾶσαν εὐχὴν, ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σου ἐστὶ καὶ ἀμώτερα.

Au. Ver.—18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these *are* abomination unto the Lord thy God.

The price of a dog.

Bp. Patrick.—There was a peculiar reason for this, besides the vileness of the creature (which Maimonides only mentions, More Nevochim, par. iii., cap. 46), which was, as Bochartus and some other great men think, because a dog was highly honoured among the Egyptians, from whom the Israelites were lately come. For the Nile was wont to overflow and enrich their country at the rising of the *dog-star*, and a *dog* was the symbol of one of their principal deities, called Anubis, who was represented with a

head like that of a dog (see Hierozoicon, par. i., lib. ii., cap. 56, p. 690, &c.). If we can think this vile idolatry was so ancient as the days of Moses, which it is certain prevailed afterward, this may pass for a very likely reason why God would not accept so much as the price for which a dog was sold or exchanged; for so the LXX expound it: as, for example, if a man gave a lamb for a fine dog, God would not have that lamb offered at his altar; as Maimonides explains it.

Pool.—*The price of a dog*: either, I. Properly; the dog being a vile and contemptible creature in those eastern parts, 1 Samuel xvii. 43; xxiv. 14; 2 Sam. iii. 8; Eccles. ix. 4, and unclean by God's designation, which yet should have been redeemed by virtue of that law, Numb. xviii. 15, had it not been for this prohibition. And this may be here prohibited, either, 1. That by this one instance, put for all others of the like kind, they might be taught not to offer to God what cost them nothing, or was worth nothing. Or, 2. To bring contempt upon the creature, which divers of the Gentiles offered up to their gods, and the Egyptians worshipped as gods. Or, 3. That by comparing *whores* and *dogs* together, and equalling the prices of them, he might expose whores to the highest disgrace and infamy. Or, II. Metaphorically [so Michaëlis, Hezel, Bp. Horsley, Rosenmüller]; as that word is oft used in Scripture, as 1 Sam. xxiv. 14; Psal. xxii. 16, 20; Isa. lvi. 10, 11; Matt. vii. 6; Phil. iii. 2; and particularly it is used for unclean or filthy persons, 2 Pet. ii. 22; Rev. xxii. 15. And this sense may seem most proper in this place, because it agrees with all the other expressions; and as the *hire of a whore* answers to the *whore*, ver. 17, so the *price of a dog* may seem to answer to the *sodomite*, ver. 17, and so all concern the same thing, whereas *the price of a dog*, properly so called, may seem to be quite incongruous, and foreign to the place. It is true which is objected, that lawgivers use to deliver their laws in proper, and not in metaphorical terms, to prevent mistake and ambiguity; but there seems to be no great danger of mistake here, where the metaphor is so clearly explained and determined by so many words joined with it. *Both these*, i. e., the *whore* and the *dog*, and therefore the price of either of them cannot be acceptable.

And this may seem to favour the latter opinion, that the *dog* is here taken metaphorically rather than properly, because there is no mention in the law (save in this place which is in question) of any abominableness of a dog unto God, more than of an ass, or any other unclean creature; but how abominable *sodomiles* are to God is sufficiently evident from other scriptures, and from undeniable reasons.

Rosen.—*Pretium canis*, i. e., quod datum est scorto masculino, sive puero meritorio pro nefario concubitu. *Canis* autem vocatur talis homo impurus, quod canes impudentia ac libidine æmulantur. Tales et Apoc. xxii. 15 *κύνες* vocantur. Constat autem, Phœnices mercedem usuræ corporis sui Deo vovisse. Alii vocem כָּן propria significatione sumunt, ut sensus sit, *pretium ex vendito cane non inferendum esse in templum Jovæ*. Sed priorem illam interpretationem postulat orationis filum. Nec intelligitur, quomodo cuipiam Hebræorum in mentem venire possit, pretium ex cane vendito templo consecrare, quum canes apud illarum terrarum incolas inter abjectissima animalia habeantur, quæ nemo facile emit.

CHAP. XXIV. 1—4.

וְהָיָה כִּי יִקַּח אִישׁ אִשָּׁה וְבָעֻלָּה וְהָיָה
אִם־לֹא תִמְצָאֶנָּה בְּעֻנְיָו כִּרְמָצָא בָּהּ
עֲרִיבָה דָּבָר וְכָתַב לָהּ סֵפֶר פְּרִיטָה וְנָתַן
בְּיָדָהּ וְשָׁלְחָהּ מִבֵּיתוֹ : 2 וְנִצָּאָה
מִבֵּיתוֹ וְהָלְכָה וְהָיָה לְאִישׁ־אַחֵר :
3 וְשָׁנְאָה הָאִישׁ הָאֲחֵרָו וְכָתַב לָהּ
סֵפֶר פְּרִיטָה וְנָתַן בְּיָדָהּ וְשָׁלְחָהּ
מִבֵּיתוֹ אוֹ כִּי יָמוּת הָאִישׁ הָאֲחֵרָו
אֲשֶׁר־לָקְחָהּ לוֹ לְאִשָּׁה : 4 לְאִי־יִכָּל
בְּעֻלָּה הָרִאשׁוֹן אֲשֶׁר־שָׁלְחָהּ לְשׁוֹב
לְקַחָתָהּ לְהָיֹת לוֹ לְאִשָּׁה אַחֲרֵי אֲשֶׁר
הִטְמִינָהּ כִּי־חֻצָּבָה הָיָה לִפְנֵי יְהוָה
וְלֹא תִחַסֵּי אֶת־הַדָּבָר אֲשֶׁר יָחַז
אֶל־יָדֶיהָ כֹּתוֹן לָהּ בְּחֻלָּה :

1 εὖν δέ τις λάβῃ γυναῖκα, καὶ συνοικήσῃ αὐτῇ, καὶ ἔσται εὖν μὴ εὖρη χάριν ἐναντίον αὐτοῦ, ὅτι εὑρεν ἐν αὐτῇ ἄσχημον πρᾶγμα, καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίου, καὶ δώσει εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξασπαστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ, 2 καὶ ἀπελθοῦσα γένηται ἀνδρὶ ἑτέρῳ, 3 καὶ μισήσῃ αὐτὴν ὁ ἀνὴρ ὁ ἔσχατος, καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίου,

καὶ δώσει εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξασπαστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ καὶ ἀποθάνῃ ὁ ἀνὴρ ὁ ἔσχατος, ὃς ἔλαβεν αὐτὴν ἑαυτῷ γυναῖκα, 4 οὐ δυνήσεται ὁ ἀνὴρ ὁ πρότερος ὁ ἐξασπαστελεῖας αὐτὴν ἐπαναστρέψας λαβεῖν αὐτὴν ἑαυτῷ γυναῖκα, μετὰ τὸ μανθῆναι αὐτὴν, ὅτι βδέλυγμά ἐστιν ἐναντίον κυρίου τοῦ θεοῦ σου, καὶ οὐ μανείτε τὴν γῆν ἣν κύριος ὁ θεός σου δίδωσί σοι ἐν κλήρῳ.

Au. Ver.—1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness [Heb., matter of nakedness] in her: then let him write her a bill of divorcement [Heb., cutting off], and give it in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

1 And married her.

Houb., Ged., Booth.—"And gone in to her [Sam.] as a husband." Quod Sam. Codices addunt אִידָּהּ, et intraverit ad eam, ante וּבָעֻלָּה, et duxerit, scripturam similem exhibet ei, quam vidimus suprâ cap. xxi. 13. Veteres alterutram tantum habuere. "Et Syrus quidem videtur legere, וְנָתַן אִידָּהּ; nam interpretatur, וְנָתַן עִוָּה, et dormierit cum ea. Nimirum sic alibi passim exprimitur hominis cum muliere concubitus. Nec usquam בָּעֻלָּה habet significat *concubitus*, etsi eum verbo בָּעֻלָּה Lexicographi attribunt. Nam id verbum apud sacros scriptores, de conjugibus dictum, notat potestatem in uxorem, jusque congressus, non ipsum congressum; quomodo et verbum Arabicum تَزَوَّجَ, quod Saadias hic usurpat, in quo verbo continentur *matrimonium*, vel *matrimonii contractus*, non ipse concubitus."—*Houb.*

Some uncleanness.

Ged.—Some defect.

Pool.—Uncleanness; Heb., nakedness, or shamefulness, or filthiness of a thing, i. e., some filthy or hateful thing, some loathsome

distemper of body or quality of mind, not observed before marriage; or some light and unchaste carriage, as this or the like phrase commonly signifies, but not amounting to adultery, which was not punished with divorce, but with death.

Rosen.—פָּדוּם מִיָּדָהּ, *Fædum quid.* Moses non definivit, quænam res istæ fædæ aut inhonestæ essent. Videtur autem per פָּדוּם מִיָּדָהּ intelligi quidquid tale est, ut ob id merito displiceat uxor marito, sive sint mali mores, ut pertinacia, inobedientia, dicacitas, furta; sive corporis defectus, qui antea laterent. Christus vero multa secula post maritorum jus in uxorum dimissione restringebat ad *πορεία*, quæ sola legitima divortii causa in posterum esse deberet; Matth. v. 31, 32; xix. 3.

1, &c. *And send her out of his house, &c.*

Pool.—This is not a command to divorce them, as some of the Jews understood it, nor an allowance and approbation, as plainly appears, not only from the New Testament, Matt. v. 31, 32; xix. 8, 9, but also from the Old Testament, Gen. ii. 24; Mal. ii. 16; but merely a permission or toleration of that practice for prevention of greater mischiefs and cruelties of that hard-hearted people towards their wives, and this only for a season, even until *the time of reformation*, as it is called Heb. ix. 10, i. e., till the coming of the Messias, when things were to return to their first institution and purest condition. The husband is not here commanded to put her away, but if he do put her away, he is commanded to *write and give her a bill of divorcement*, before *he send her out of his house*. And though it be true, as our Saviour observes, that Moses did suffer these divorces, to wit, without punishing them, which also is here implied, yet it must be acknowledged, that if we consult the Hebrew words, those three first verses may seem to be only a supposition, and the words rendered, *then let him write her*, in the Hebrew run thus, *and hath written her*, and so it follows, ver. 2, *And she be departed out of his house, and be gone and become another man's wife*; then follows ver. 3, which even according to our translation carries on the supposition, *And if the latter husband hate her, &c.* Then follows the position or prohibition, ver. 4.

Ged., Booth.—Delgado has well remarked, that “the first three verses in this chapter contain a chain of successive events, finishing with the case in ver. 3; and ver. 4

expresses what will be the law in such a case.”

Rosen.—וְהָיָה כִּי יִשְׁאַף אִישׁ אֶת אִשְׁתּוֹ, *Ita ut ei scribat libellum repudii*, γραμματεῖον ἀπολύσεως apud Josephum. Moses igitur divortii jus ex antiquo more apud Orientales populos ante ejus tempora receptum non tam sancit, quam potius justis limitibus circumscribit. Divortium vero intelligitur non publica magistratum, sed privata mariti auctoritate factum. — 4. Si hæc omnia ita sunt; *non potest, etc.* וְהָיָה כִּי יִשְׁאַף אִישׁ אֶת אִשְׁתּוֹ, *Siquidem polluta est.* וְהָיָה כִּי יִשְׁאַף אִישׁ אֶת אִשְׁתּוֹ compositum videtur ex Hiphil et Hithpaël; cf. Gesenii *Lehrgeb.*, p. 249.

Ver. 5.

Au. Ver.—5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business [Heb., not any thing shall pass upon him]: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

Bp. Patrick.—*Neither be charged with any business.* No public employment was to be put upon him, which might occasion his absence from his wife; not so much as watching, or such-like. In the margin these words are translated, *nor any thing pass upon him*, that is, he shall not pay tribute.

Ver. 6.

לֹא-יִתְּחַל לְרַחֵם וְהָיָה כִּי יִשְׁאַף אִישׁ אֶת אִשְׁתּוֹ
חֶבֶל :

οὐκ ἐνεχυράσεις μύλον, οὐδὲ ἐπιμύλιον, ὅτι ψυχὴν οὗτος ἐνεχυράζει.

Au. Ver.—6 No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

The nether or the upper millstone.

Rosen.—6 מִלֵּה, *molam*, sc. manuariam. Numerus dualis ponitur, quia *mola* ex duobus lapidibus constabat. מִלֵּה, Imo *ne metam quidem* (ut Jud. ix. 53), quia neuter lapis sine altero ad moliendum sufficit. Sensus est: neque integram *molam*, neque dimidiam ejus partem, sine qua altera inutilis est, pignoris loco esse accipiendam.

Prof. Lee.—מִלֵּה, dual, m. *A pair of millstones; a mill*, Exod. xi. 5; Numb. xi. 8; Deut. xxiv. 6; Is. xlvi. 2; Jer. xxv. 10. מִלֵּה, *An upper millstone.*

Life.

Ged., Booth., &c.—The means of life.

Ver. 7.

כִּי־מִצָּא אִישׁ גֵּזֶב נֶפֶשׁ מֵאִחִיו מִבְּנֵי
יִשְׂרָאֵל וְהָרַעְמָרְבוֹ וּמָכְרוֹ וְגו'.

ἐὰν δὲ ἀλφῶ ἄνθρωπος κλέπτων ψυχὴν ἐκ
τῶν ἀδελφῶν αὐτοῦ τῶν υἱῶν Ἰσραὴλ, καὶ
καταδυναστεύσας αὐτὸν ἀποδῶται, κ.τ.λ.

Au. Ver.—7 If a man be found stealing
any of his brethren of the children of
Israel, and maketh merchandise of him, or
sellet him; then that thief shall die; and
thou shalt put evil away from among you.

And maketh merchandise of him, &c. See
notes on xxi. 14.

Bp. Horsley.—Rather, “and overpower-
eth him, and sellet him.”

Ged., Booth.—And hath enslaved him, or
sold him.

Gesen.—מִצָּר *Hithp. pr. dominum se gessit*,
sq. 3 servi s. mancipii loco habuit aliq.
Deut. xxi. 14; xxiv. 7.

Ver. 8.

הַשֹּׁמֵר בְּנִגְעֵי־חֲצִרְעַת לְשֹׁמֵר מֵאִד
וְלִעֲשׂוֹת כָּל־אֲשֶׁר־יֹרֵוּ אִתְּכֶם הַכֹּהֲנִים
הַלְוִיִּם וְגו'.

πρόσεχε σεαυτῷ ἐν τῇ ἀφῇ τῆς λέπρας.
φυλάξῃ σφόδρα ποιεῖν κατὰ πάντα τὸν νόμον
ὃν ἂν ἀναγγεῖλωσιν ὑμῖν οἱ ἱερεῖς οἱ Λευῖται,
κ.τ.λ.

Au. Ver.—8 Take heed in the plague of
leprosy, that thou observe diligently, and do
according to all that the priests the Levites
shall teach you: as I commanded them, so
ye shall observe to do.

Rosen.—8 *Custodi te in plaga lepræ*, rel.
Sensus: in morbo lepræ diligenter obser-
vate omnia, quæ sacerdotes vos docent.
Vel: cave ne tale quid committas, unde
leprâ percutiaris, ut Mirjama (vs. 9); si
vero id tibi acciderit, observa, quæ te do-
cuerint sacerdotes ex præceptis Lev. xxiv.

Ver. 13.

וְלֹא תִפְשׂוּ מִשְׁפַּחַת גֵּר יְתוֹם וְלֹא
תִחַבֵּל בְּגֵר אֶלְמָנָה :

— καὶ ἔσται σοι ἐλεημοσύνη ἐναντίον
κυρίου τοῦ θεοῦ σου.

Au. Ver.—13 In any case thou shalt
deliver him the pledge again when the sun
goeth down, that he may sleep in his own
raiment, and bless thee: and it shall be
righteousness unto thee before the Lord thy
God.

And it shall be righteousness, &c.

Booth.—It shall be accounted unto thee
as an act of kindness.

Pool.—*Righteousness unto thee before the
Lord*, i.e., esteemed and accepted by God
as a work of righteousness, or holiness, or
goodness and mercy, which oft is called
righteousness, as Psal. cxii. 9; Prov. x. 2;
Dan. iv. 27.

Bp. Patrick.—*It shall be righteousness
unto thee.* Procure thee a blessing from
God, who will esteem it an act of great
mercy: which is often called by the name
of *righteousness* in the holy books, Psalm
cxii. 9; Prov. x. 2, &c. Nay, such-like
actions are properly called *tzedekah*, or
righteousness, according to the opinion of
Maimonides, who observes (More Nevo-
chim, par. iii., cap. 53), that this word doth
merely signify giving to every man his own.
“For when a man pays the hiring his
wages, or a debtor pays his creditor, that is
not called *tzedekah*; but what a man doth
out of pure love to virtue and goodness (as
when a man cures a poor wretch of his
wounds), is properly called by that name.
From whence it is said, concerning the
restoring of a poor man's pledge, ‘it shall
be to thee for righteousness.’” That is,
saith Dr. Hammond (in his Practical Cate-
chism), that degree of mercy which the
law required of every Jew, without which
he could not be accounted righteous: but
there was a degree of bounty beyond this,
called *chasidah*, which was an excess of
righteousness or goodness.

Rosen.—LXX reddunt ἐλεημοσύνη.
Id enim significat vox illa apud Arabes,
Chaldæos et Judæos recentiores.

Ver. 17.

לֹא תִפְשׂוּ מִשְׁפַּחַת גֵּר יְתוֹם וְלֹא
תִחַבֵּל בְּגֵר אֶלְמָנָה :

οὐκ ἐκκλινείς κρίσιν προσηλύτου καὶ ὀρφανοῦ καὶ χήρας. οὐκ ἐνεχυράσεις ἱμάτιον χήρας.

Au. Ver.—17 Thou shalt not pervert the
judgement of the stranger, nor of the
fatherless; nor take the widow's raiment to
pledge.

Of the stranger (nor) of the fatherless.

Bp. Horsley.—Of the stranger, the father-
less, nor of the widow [LXX and two MSS.].

Ged.—17 “Ye shall not decline doing
justice to the stranger, and to the orphan,

and to the widow: nor from the last shall ye take her garment, as a pledge." The present Heb. has no copulative before *orphan*, but reads thus: גר ימים, "Thou shalt not decline doing justice to the stranger orphan:" and what is more singular, this is also the reading of Sam. But most of the antient interpreters must have read ימים, and this is still the reading of twelve of Kennicott's MSS. De Rossi found this same reading in seven MSS. of Onkelos, and in the printed edition of Sora, 1490. The other addition in this verse, "and to the widow," I have inserted, in my version, on the authority of Sept. and two Heb. MSS. This was, at first, the reading of one of De Rossi's copies of Onkelos: and by comparing the precept with Exod. xxii. 21; Jer. xxii. 3; and Zach. vii. 10, one must be convinced, I think, that this is no interpolation.

Ver. 18, 22.

Au. Ver.—18 But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

Therefore I command thee.

Bp. Horsley.—Rather, "Therefore I forbid thee."

CHAP. XXV. 1—3.

וּפְרִיָהֶיָה רִיב בֵּין אֲנָשִׁים וּבְנֹשְׁאֵי אֲלֵ-
הַמִּשְׁפָּט וְשִׁפְטָם וְהַצְדִּיקוֹ אֶת-הַצְדִּיקָה
וְהָרָשָׁעוֹ אֶת-הָרָשָׁע: 2 וְהָיָה אִם-כֵּן
הַכּוֹת הָרָשָׁע וְהַפִּילוֹ הַשֹּׁפֵט וְהַקְהוֹ
לְפָנָיו כִּדְרֵי רִשְׁעוֹתָיו בְּמִכְכָּר: 3 אֲרָבָעִים
יָכֶנֶה לֹא יִסִּיף פְּרִיָסֶיהָ לְהַפְתָּהּ עַל-אֶלְהָ
מִכָּה רַבָּה וְנִקְלָה אֲחִידָה לְעִיָּה:

1 εἰν δὲ γίνεται ἀντιλογία ἀναμέσον ἀνθρώπων, καὶ προσέλθωσιν εἰς κρίσιν, καὶ κρίνωσι, καὶ δικαίωσιν τὸ δίκαιον, καὶ καταγνώσιν τοῦ ἀσεβοῦς, 2 καὶ ἔσται ἐν ἄξις ἡ πληγὼν ὁ ἀσεβῶν, καθιεύς αὐτὸν ἔναντι τῶν κριτῶν, καὶ μαστιγώσουσιν αὐτὸν ἑναντίον αὐτῶν κατὰ τὴν ἀσείθειαν αὐτοῦ, 3 καὶ ἀριθμῶ τεσσαράκοντα μαστιγώσουσιν αὐτὸν. οὐ προσθήσουσιν. ἐὰν δὲ προσθῇς μαστιγώσαι ὑπὲρ ταύτας τὰς πληγὰς πλείους, ἀσχημονήσει ὁ ἀδελφός σου ἑναντίον σου.

Au. Ver.—1 If there be a controversy between men, and they come unto judge-

ment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

That the judges may judge them; then they shall justify, &c.

Booth.—Then shall the judges judge them; and shall justify, &c.

Bp. Horsley.—1, &c. Better rendered in Queen Elizabeth's Bible, "When there shall be strife between men, and they shall come into judgment, and sentence shall be given upon them, and the righteous shall be justified and the wicked condemned; Then, if so be, the wicked"—

Ged.—1, 2, When two men, at variance, have appealed to the judges, and these have acquitted the innocent, and condemned the guilty; if the criminal be deemed worthy of flagellation, the judge shall cause him to be laid down, &c.

2, 3, *According to his fault, by a certain number. Forty stripes he may give him, and not exceed.*

Bp. Horsley.—Rather, "according to his fault. To the number of forty stripes he may give him, [but] not exceed." See LXX.

3 *Lest, &c., thy brother seem vile unto thee.* Equivalently Pool, Patrick, Rosen., Gesen., Lee. *Ne vilis fiat frater tuus coram oculis tuis*, i. e., ne minor illius cura et ratio habeatur, quam ut humanitas postulat, nec ut animal vile tractetur. Niphal verbi נִפְלָה omnibus, quibus occurrit, locis, *vilescendi* notionem obtinet.—*Rosen.*

Ged., Booth.—"Lest thy brother should faint before thine eyes." Vulg. paraphrases the whole comma thus: *ne fœde laceratus ante oculos tuos abeat frater tuus*. Onk. and Syr. retain the Hebrew word; Tharg., יָרַב, be contemptible; and so equivalently both Arabs, Pers., and Gr. Ven., which last has ἀτιμασθη. Michaëlis rejects all these interpretations, and takes נִפְלָה in its common signification of *urere*, corresponding with the Latin metaphor, *urere loris*; and Dathe thinks this a very ingenious and probable explanation. Ingenious it certainly

is: but I cannot think it so probable. I see no reason to depart from the common derivation, although I think that the antients have much mistaken the meaning of נקל. It can hardly mean here, to be dishonoured, or made contemptible: for, as Michaëlis most justly observes, how could more than forty lashes make a criminal more contemptible than forty? The end of the precept is evidently to prevent an excessive punishment, which might prove fatal to the life of the person. Without having recourse, then, to Michaëlis's metaphor, I find in קל the true meaning of נקל, which is here not to be vilified, or seem vile; but to be faint, languid, exhausted. Compare the Chaldee קלל, and the Syr. and Arab. قل, and you will have little doubt, I think, that this is the true meaning of נקל in this passage.—*Geddes*.

Ver. 5.

פִּי־יִשְׁבֹּנוּ אֲחֵים יָחִידוּ וְיָת אֶחָד מֵהֶם
יָבִן אֶיךָ לֹא־תִהְיֶה אִשְׁת־הַמָּת
הַחַיָּצָה לְאִישׁ זָר יִבְמָהּ וְיָבֵא עָלֶיהָ
וְלָקָחָהּ לוֹ לְאִשָּׁה וְיִבְמָהּ :

ἐὰν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτὸ, καὶ ἀποθάνῃ εἰς ἐξ αὐτῶν, σπέρμα δὲ μὴ ἦ αὐτῷ, οὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος ἕξω ἀνδρὶ μὴ ἐγγίῃ, ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτῆς εἰσελεύσεται πρὸς αὐτήν, καὶ λήψεται αὐτὴν ἑαυτῷ γυναῖκα, καὶ συνοικήσει αὐτῇ.

Au. Ver.—5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother [or, next kinsman, Gen. xxxviii. 8; Ruth i. 12, 13, and iii. 9] shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

Pool.—*Dwell together*; either, 1. Strictly, in the same house or family; which is not probable. Or, 2. More largely, in the same town or city, or, at least, country [so Houbigant, Patrick, Rosenmüller]. This is added for a relief of their consciences, that if the next brother had removed his habitation into remote parts, or were carried thither into captivity, which God foresaw would be their case, then the wife of the dead had her liberty to marry to the next kinsman that lived in the same place with her. *One of them*; either, 1. The first and eldest of them, as it was practised, Gen. xxxviii. 6, &c., and expounded, Matt. xxii. 25; *one*

being put for the *first*, as Gen. i. 5; ii. 11; Hag. i. 1; Mark xvi. 2. And the chief care was about the first-born, who were invested with singular privileges, and were types of Christ. Or, 2. Any of them, for the words are general, and so the practice may seem to have been, Ruth iii.; and the reason of the law may seem to be in a great measure the same, which was to keep up the distinction, as of tribes and families, that so the Messias might be discovered by the family from which he was appointed to proceed, so also of inheritances, which were divided among all the brethren, the first-born having only a double portion. *Have no child*, Heb., *no son*. But *son* is oft put for any *child*, male or female, both in Scripture and other authors; and therefore the Hebrew *no son* is rendered *no child* here, as it is in effect, Matt. xxii. 24; Mark xii. 19; Luke xx. 28. And indeed this caution was not necessary when there was a daughter, whose child might be adopted into the name and family of its grandfather. *Unto a stranger*, i. e., to one of another family, as that word is oft used. *Her husband's brother shall go in unto her*, except he was married himself, as may appear by other scriptures, and by the reason of the thing, and, as some add, from the phrase of *dwelling together*, to wit, in their father's family.

Shall go in unto her.

Houb., Horsley.—Shall go unto her. *Veniet ad eam*, seu illam conveniet, oblato ei matrimonio, non autem *ingredietur ad eam*, quasi matrimonio jam facto; nam legitur *וְיָבֵא עָלֶיהָ* non *וְיָבֵא* et male Sam. Codices א"ה. Nec tangitur usus matrimonii, nisi verbis sequentibus. Erat munus fratris, ut fratris mortui uxorem adiret, eique matrimonium offerret, tum quia sic lex imperabat, tum quia virorum est ambire uxores, non feminarum viros.—*Houbigant*.

Ver. 6.

Au. Ver.—The firstborn [so the Heb.].

Houb., Ged., Booth.—The firstborn son [Sam., Vulg.]. Non legunt הבכור Græci Interpretes tantummodo הבן, *filium*. Sed Sam. Codex utrumque, הבן הבכור, *filius primogenitus*; reliqui veteres tantum הבכור. Spirat Mosis calamum, *filius primogenitus*; neque tamen tanti erat vocabulum הבן, ut id Samaritani adderent, nisi et legerent; et videtur הבן excidisse ob similitudinem litte-

rarum duarum יה, in quibus initium duo
verba יהנ et יהנר.

Ver. 9.

— וְיִרְדָּה בְּפָנָיו וְגו'.

— καὶ ἐμπύσεται κατὰ πρόσωπον αὐτοῦ,
κ.τ.λ.

Au. Ver.—9 Then shall his brother's wife
come unto him in the presence of the elders,
and loose his shoe from off his foot, and
spit in his face, and shall answer and say,
So shall it be done unto that man that will
not build up his brother's house.

In his face.

Ged., Booth.—In his presence.

Rosen.—*Exspuet in facie ejus, coram eo.*
Michaëlis vero verbum בָּנִי vertendum putat
ex significatione Arab. بَنِي, *bilem in ipsum*
et maledicta evomere potest; quod ex mori-
bus Orientalium maximum dedecus fuisset,
coram iudicibus exspuere.

CHAP. XXVI. 2.

וְלִקְחָהּ כְּרֵאשִׁית וּפְלִיפְרֵי הָאֲדָמָה
אֲשֶׁר תִּבְרֵא מֵאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ
נָתַן לָךְ וְשָׂמַתָּ בַּסֵּבִיב וְהִלַּכְתָּ אֵל-
הַמִּקְלוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשִׁבְן
שָׂמוֹ שָׁם :

καὶ λήψῃ ἀπὸ τῆς ἀπαρχῆς τῶν καρπῶν τῆς
γῆς σου, ἥς κύριος ὁ θεός σου δίδωσί σοι, καὶ
ἐμβαλεῖς εἰς κάρταλλον, καὶ πορεύσῃ εἰς τὸν
τόπον ὃν ἀνέκλεῖσται κύριος ὁ θεός σου ἐπι-
αληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ.

Au. Ver.—2 That thou shalt take of the
first of all the fruit of the earth, which thou
shalt bring of thy land that the Lord thy
God giveth thee, and shalt put it in a
basket, and shalt go unto the place which
the Lord thy God shall choose to place his
name there.

Which thou shalt bring of thy land.

Houb.—Quos tu ex agris tuis perceperis.

Booth.—Which thy land produceth.

Ged.—2 Ye shall take some of the first-
fruits of every kind which the earth pro-
duceth, on the land which the Lord, &c.

To place his name there. See notes on
xii. 6.

Ver. 3.

— הִגַּדְתִּי תִּימֹם לַיהוָה אֱלֹהֶיךָ כִּי-

בָּאתִי וְגו'.

— ἀναγγέλλω σήμερον κυρίῳ τῷ θεῷ μου,
ὅτι εἰσελήλυθα, κ.τ.λ.

Au. Ver.—3 And thou shalt go unto the
priest that shall be in those days, and say
unto him, I profess this day unto the Lord
thy God, that I am come unto the country
which the Lord sware unto our fathers for
to give us.

Unto the Lord thy God. So all the ver-
sions except LXX, and most commentators.

Houb., Horsley.—Unto Jehovah my
[LXX] God.

Mendum אֱלֹהֶיךָ non gestabant in suis Codi-
cibus Græci Interpretes utpote qui vertant
τῷ Θεῷ μου, *Deo meo*, legantque אֱלֹהֶיךָ, quod
omnino est legendum. Id mendum vetus
esse liquet ex versionibus Chaldaica et Syri-
aca. Sed ipsa ex vetustate mendi fons
aperitur. Nam, cum olim non essent litteræ
finales, facillimum fuit, ut pro אֱלֹהֶיךָ, quod
scriptum legeretur, iteraretur per impru-
dentiam littera כ hoc modo, אֱלֹהֶיךָ; cum
præsertim his in versibus sæpe recurreret
verbum אֱלֹהֶיךָ, Mose populum alloquente.
Ob eam vero ipsam causam quod Moyses,
ad populum sermonem habens dicat אֱלֹהֶיךָ,
Deus tuus, convenit ut populus dicat אֱלֹהֶיךָ,
Deo meo; minime vero ut idem populus
sacerdoti dicat, *Deo tuo*, eo præsertim loco,
ubi agitur, non sacerdos, sed ipse populus
Deo suo gratias agens ob fruges, eo pro-
vidente, natas et adultas, ex quibus pri-
mitias offerre possit.—*Houbigant.*

Ged.—There are, I doubt not, who will
be of Houbigant's opinion: but his rule of
congruency is a precarious criterion; and as
all the copies of both texts, and all the other
antient versions down to Gr. Ven. inclusively
read אֱלֹהֶיךָ, I have adopted it in my trans-
lation.

Ver. 5.

וְעָלִיתָ וְאָמַרְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ
אֲרָמִי אֲבָד אָבִי וַיְהִי וְגו'.

καὶ ἀποκριθεὶς ἐρεῖ ἔναντι κυρίου τοῦ θεοῦ
σου. Συρίαν ἀπέβαλεν ὁ πατήρ μου, καὶ κατ-
έβη, κ.τ.λ.

Au. Ver.—5 And thou shalt speak and
say before the Lord thy God, A Syrian
ready to perish was my father, and he went
down into Egypt, and sojourned there with
a few, and became there a nation, great,
mighty, and populous.

And shalt say.

Rosen.—וְעָנִיתָ, *Respondabis* prius inter-
roganti sacerdoti.

A Syrian ready to perish.

Rosen., Ged., Booth.—"A wandering

Syrian." *Aramæus errans*, cum gregibus deserta pererrans, Nomas, erat *pater meus* et descendit in *Ægyptum*. Syrus gente, patria extorris, inter Cananitas pascua nullis certis sedibus pererrans. אָרַם non est verendum *perditus*, vel *periturus*; nam Abrahamus, Isaacus, et Jacobus, qui hic sub אָרַם intelliguntur, divites erant ac potentes; sed *errans*, ut Ps. cxix. 176.—*Rosen*.

Dr. A. Clarke.—*A Syrian ready to perish* was my father.] This passage has been variously understood, both by the ancient versions and by modern commentators. The *Vulgate* renders it thus: *Syrus persequabatur patrem meum*, "A Syrian persecuted my father." The *Septuagint* thus: *Συριαν ἀπεβαλεν ὁ πατήρ μου*, "My father abandoned Syria." The *Targum* thus: לָבָן אַרַמְאָה בֵּעָא לֵעֲבָדָא יָאֵבָה *Laban arammaah bea leobada yath abba*, "Laban the Syrian endeavoured to destroy my father." The *Syriac*: "My father was led out of Syria into Egypt." The *Arabic*: "Surely, Laban the Syrian had almost destroyed my father." The *Targum* of *Jonathan ben Uzziel*: "Our father Jacob went at first into Syria of Mesopotamia, and Laban sought to destroy him."

Father *Houbigant* dissents from all, and renders the original thus: *Fames urgebat patrem meum, qui in Ægyptum descendit*, "Famine oppressed my father, who went down into Egypt." This interpretation *Houbigant* gives the text, by taking the אָרַם, *arammi*, which signifies an *Aramite* or Syrian, and joining it to אָרַם, *genubud*, the future for the perfect, which is common enough in Hebrew, and which may signify *constrained*; and seeking for the meaning of אָרַם, *aram*, in the Arabic أَرَام, *arama*, which signifies *famine, dearth*, &c., he thus makes out his version, and this version he defends at large in his notes. It is pretty evident, from the text, that by a Syrian we are to understand Jacob, so called from his long residence in Syria with his father-in-law Laban. And his *being ready to perish* may signify the hard usage and severe labour he had in Laban's service, by which, as his health was much impaired, so his life might have often been in imminent danger.

Ver. 17—19.

וְאֵת־יְהוָה הָאֱמָרָה הַיּוֹם לְהוֹרֹא

לֵךְ לְמַלְאִים וּלְלֶכֶת בְּדִרְכָיו וְלִשְׁמֹר
תְּהוֹ וּמִצְוֹתָיו וּמִשְׁפָּטָיו וּלְשָׁמֵץ בְּהָלֹךְ :
וְהָיָה הָאֱמָרָה הַיּוֹם לְהוֹרֹא לֹךְ
לְעַם סִנְיָה בְּאֶשֶׁר דָּבַר־לָךְ וּלְשְׁמֹר
כָּל־מִצְוֹתָיו : וְלִתְהַלֵּךְ עֲלֵיוֹן עַל
כָּל־הַגּוֹיִם אֲשֶׁר עָשָׂה לְתַהַלֵּךְ וּלְשָׁם
וּלְתַפְאֶרֶת וּלְהוֹרֹא עִם־הַנָּשׁ לְיִהוָה
אֱלֹהֶיךָ בְּאֶשֶׁר דָּבַר :

17 τὸν θεὸν εἶλον σήμερον εἶναι σου θεόν, καὶ πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ, καὶ φυλάσσεσθαι τὰ δικαιώματα καὶ τὰ κρίματα, καὶ ὑπακούειν τῆς φωνῆς αὐτοῦ. 18 καὶ κύριος εἰλάτῃ σε σήμερον γενέσθαι σε αὐτῷ λαὸν περιούσιον, καθάπερ εἶπε φυλάττειν τὰς ἐντολὰς αὐτοῦ, 19 καὶ εἶναι σε ὑπεράνω πάντων τῶν ἐθνῶν, ὡς ἐποίησέ σε ὀνομαστόν καὶ καύχημα καὶ δοξαστὸν, εἶναι σε λαὸν ἁγίον κυρίῳ τῷ θεῷ σου, καθὼς ἐλάλησε.

Au. Ver.—17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice :

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

16—19 Bp. Horsley supposes that the proper place for these verses is between verses 9 and 10 of chap. xxix.

Rosen.—17, 18, In his *vas*. aliquam difficultatem parit verbum אָרַם, quum enim hæc forma (Hiphil) verbi אָרַם hic tantummodo occurrat, de ea vertenda dissentiunt interpretes. Quidam vertunt: Vs. 17 אָרַם, fecisti dicere seu spondere dominum, etc. Vs. 18, Dominus אָרַם, fecit dicere te, effecit, ut promiseris et spoponderis. Alii conferri volunt significationem Æthiopicam verbi אָרַם, scire, nosse, quæ intransitiva conjugatione sit, fecit scire, docuit, professus est. Verbum אָרַם apud Arabes est imperare, præcipere, et in Conj. 4 imperium sive principatum alicui concedere. Hanc notionem Dathius tribuit verbo אָרַם et hinc vertit vs. 17. *Jovæ hodie principatum concessisti, ut sit Deus tuus, ut ex voluntate ejus vilam*

instituas, leges et præcepta ejus serves eique in omnibus morem geras. Vs. 18. *Ideo etiam Jova tibi hunc honorem sive principatum concedit, ut te populum suum esse declarat, quemadmodum tibi promisit, ut ejus præcepta serves* (coll. Deut. iv. 8). Vs. 19. *Ut te omnibus aliis gentibus a se conditis reddat superiorem, ut laude, honore et gloria floreas, ut sacer sis populus Jovæ Dei tui, quemadmodum promisit.* Eundem in modum Saadias hunc locum interpretatus est. Verum opus non videtur, significationem verbi *וְהָיָה* ex alia lingua petere, quum illud commodissime verti possit *asseverare, serio affirmare*; quod in linguis Orientalibus conjugationes derivatæ primitivorum suorum significationes non semper transitivas faciunt, sed nonnumquam eas intendunt.

18, 19, *And that thou shouldest keep, &c. Ged., Booth.*—18 And that if thou wilt keep all his commandments, 19 Then he will place thee above all nations which he hath made, in praise, and in fame, and in honour; and that thou shalt be a holy people to Jehovah thy God, as he hath spoken.

CHAP. XXVII. 2.

וְהָיָה בַּיּוֹם אֲשֶׁר תַּעֲבֹדוּ אֶת־יְהוָה
אֱלֹהֵי־אֲרָץ מִשְׁרֵי־יְהוָה מִלִּפְנֵי לָהָר
וְהִקְמַתָּ לָהֶם אֲבָנִים גְּדֹלוֹת וְשָׂדֶת אֲתָם
בְּצִיָּד :

καὶ ἔσται ἡ ἡμέρα διαβῆτε τὸν Ἰορδάνην εἰς τὴν γῆν ἣν κύριος ὁ θεός σου διδωσί σοι, καὶ στήσεις σεαυτῶ λίθους μεγάλους καὶ κονιάσεις αὐτοὺς κονία.

Au. Ver.—2 And it shall be on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister.

Plaister them with plaister. So Pool, Patrick, Rosen., Gesen., Lee.

Rosen.—Obdudes eos tectorio.

Prof. Lee.—שִׁיד, m. Arab. شيد, *res,*

quæ parieti inducitur, ut lutum, similisve res. Plastering; any kind of plaster; lime, Deut. xxvii. 2, 4; Is. xxxiii. 12; Amos ii. 1.

Bp. Patrick.—*Plaister them with plaister.* That being plain and smooth, they might write what is here commanded upon them, which they could not do while they were rough and uneven.

Bp. Horsley.—Rather, “cement them with mortar.” See Houbigant.

Houb.—Quos cæmento stabilies.

Ken.—This plaister has generally been understood, as meant to be laid over the stones, to give them smooth surfaces; that so the law might be inscribed upon that plaister. But the very next words show, that the words were not to be inscribed upon it, i. e., the plaister; but upon them, i. e., the stones. Besides: if duration was not intended; the original tables were present, and might have been used for a single recital of the commandments on this extraordinary occasion. And if duration was intended; covering the surfaces of the stones with plaister (notwithstanding what has been said of the tenacity of the ancient plaister) seems a method very unlikely to perpetuate the inscription: especially as the words are supposed to be inscribed, as soon as the plaister was laid on. The learned F. Houbigant thinks, that the words do not mean plaister for the surfaces, but cement for the sides of these stones; by which they were to be joined firmly together—cæmentum, quo lapides monumenti, unus ad unum, firme cohærent. But, perhaps, the truth of the case is this. The letters on these stones were not to be sunk or hollowed out, but raised in relievo, and the stone cut from around the letters. The plaister would be then of excellent use to fill up the interstices of the letters: and if the plaister was white between the letters of black marble; the words would appear (according to the command, at ver. 8) very plainly—or, as in Coverdale's version (1535), manifestly and well. This hypothesis, of the letters being raised, may be strengthened by observing, that the Arabic inscriptions (perhaps all that are now extant) are in relievo. The two Arabic marbles, preserved in the University of Oxford, are proofs of this method of engraving; which therefore might obtain formerly amongst the other Oriental nations. Selden, in his account of the Oxford marbles, mentions four, numbered 191, 192, 193, 194; which have on them Hebrew characters, and were anciently parts of some sepulchral monuments of the Jews. But, not knowing where these fragments are, I cannot say whether the letters upon them are in relievo, or the contrary.

Dr. A. Clarke.—Perhaps the original should be translated, *Thou shalt cement them with cement*, because this was intended to be a durable monument. In similar cases it

was customary to set up a single stone, or a heap, rudely put together, where no cement or mortar appears to have been used; and because this was *common*, it was necessary to give particular directions when the usual method was not to be followed. Some suppose that the writing was to be in *relievo*, and that the spaces between the letters were filled up by the mortar or cement. This is quite a possible case, as the eastern inscriptions are frequently done in this way. There is now before me a large slab of basalt, two feet long by sixteen inches wide, on which there is an inscription in Persian, Arabic, and Tamul; in the two former the letters are all raised, the surface of the stone being *dug out*, but the Tamul is indented. A kind of reddish paint had been smeared over the letters to make them more apparent. Two Arabic marbles in the University of Oxford have the inscriptions in *relievo*, like those on the slab of basalt in my possession. In the opinion of some even this case may cast light upon the subject in question.

Ver. 3.

וְכָתַבְתָּ עַל־לִבְיָהוּ אֶת־כָּל־דִּבְרֵי הַתּוֹרָה
הַזֹּאת בְּעֶבְרִית לְמַעַן אֲשֶׁר תִּבְנֶה אֶל־
הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ וְנָתַן לָךְ
וְנָתַן

καὶ γράψεις ἐπὶ τῶν λίθων τούτων πάντας
τοὺς λόγους τοῦ νόμου τούτου, ὡς ἂν διαβῇ
τὸν Ἰορδάνην, ἥνικα ἂν εἰσέλθῃς εἰς τὴν γῆν
ἣν κύριος ὁ θεὸς τῶν πατέρων σου δίδωσί σοι,
κ.τ.λ.

Au. Ver.—3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee.

All the words of this law.

Pool.—Either, 1. All the words of this Book of Deuteronomy [so Geddes]. But that seems too large for this place. Or, 2. The blessings and curses here following [so Josephus, Rosenmüller, Dr. A. Clarke]. But they are mentioned as a different thing. Or, 3. The law properly so called, i.e., the sum and substance of the precepts or laws of Moses, especially such as were moral and general, as may be guessed from the following part of the chapter, where the curses pronounced against all *that confirm not all*

the words of this law to do them are particularly applied unto the transgressors of moral laws only, ver. 15, 16, &c. And especially the decalogue, which oft goes under that name. Compare Josh. viii. 32, &c.

Bp. Patrick.—I suppose he means all the laws contained in this book (not all the exhortations and historical passages), which agrees very well with this injunction, that they should write on the stones "all the words of this law."

Kennicott contends that it was the *Decalogue* that was written on these stones.

This law, when thou art passed over, &c.

Ged., Booth.—This law; for thou art about to [Ged., since ye] pass over, that thou mayest go into the land which Jehovah thy God giveth to thee, &c.

Ver. 4.

וְהָיָה בְּעֶבְרִית אֶת־הַיִּרְדֵּן תִּקְוָם
אֶת־הָאֲבָנִים הָאֵלֶּה אֲשֶׁר אֶנִּי מַצְבֵּה
אִתְּכֶם הַיּוֹם בְּהָר עִיבָל וְשָׂרָת אִתְּכֶם
בְּשָׂרִד :

καὶ ἔσται ὡς ἂν διαβῇ τὸν Ἰορδάνην, στή-
σετε τοὺς λίθους τούτους, οὓς ἐγὼ ἐντέλλομαι
σοι σήμερον ἐν ὄρει Γαιβάλ, καὶ κονιάσεις
αὐτοὺς κονία.

Au. Ver.—4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

In mount Ebal.

Ged., Booth.—"By mount Ebal." I think it plain from the whole context and from Joshua (viii. 33) that both the altar, and the stones on which the Deuteronomy was to be written, were erected not on the mount, but at the foot of it. Whether at the foot of mount *Ebal*, or of mount *Gerrizim*, depends on another question: namely, whether the Jews or Samaritans have here corrupted the text.—*Ged.*

Plaister them with plaister. See notes on verse 2.

Mount Ebal. So the Heb. text which is followed by Verschuur, Seb. Rav., Rosen., Gesen., Bp. Patrick, Rutherford, Parry, and most commentators. See note of Rosenmüller below.

Bp. Patrick.—*Mount Ebal.* Here the Samaritan Pentateuch hath, "in mount *Gerrizim*;" which is a manifest corruption, to

justify their building a temple there, which they pretend God commanded in these words.

Whiston, Kennicott, Semler, Geddes, Boothroyd, and others follow the Sam. Pent., which reads Mount Gerizim.

Kennicott.—Let us now, with all due fairness and candour, consider attentively *that text*, on which the authority of the whole Samaritan Pentateuch is supposed by some greatly to depend. And here, antecedently to the discussion of this point, it has been recommended as necessary to acquaint the reader, how unanimous the learned have been, in considering this as a point of principal importance; and how uniform, in determining here for the Jews and condemning the Samaritans. It would be tedious to particularize the names of all those who have helped to countenance the present opinion; and it would be still more tedious minutely to specify the peremptoriness of their determinations. Bootius and Buxtorf (the younger), Carpzovius, and Leusden, with all their brother advocates for the integrity of the printed Hebrew text, must of course exclaim loudly upon this occasion; but these are of inferior authority. Hottinger and Lightfoot, Patrick and Calmet, Usher and Du-Pin, Prideaux and Walton, Father Simon and Father Houbigant—*these*, when formed into a body for the maintenance of any opinion, scarce leave one the liberty to hazard a bare conjecture, that such men can be all mistaken.

"Mark," says Lightfoot, "the impudence of these Samaritans; see their bold and wicked interpolation, their notorious falsification of the words of Moses!" * "The word Garizim," says F. Simon, "demonstrates the irreligion of the Samaritans." † "Daring substitution," says Usher; "an impious change of the true word Ebal!" ‡ Hottinger affirms that "the Samaritan text cannot be authentic, principally because of this malicious corruption;" and that "the quality of this corruption renders it so glaring—ut pertinacem esse oporteat, qui contrahiscere ausit. Montem Garizim Samaritani בית המקדש (domum sanctuarii) appellant, ex Deut. xxvii. 4; ubi legunt Garizim. En audaciam! pro eo quod contextus sacer, eumque sequentes interpretes

reliqui omnes, habent Ebal, Garizim substituunt cultores superstitiosi—sacrilega hæc omnino, et plane impia Samaritanorum fraus!" * Prideaux observes, "To reconcile the greater veneration to Mount Gerizim, the Samaritans have been guilty of a very great prevarication in corrupting the text, and made a sacrilegious change. All other copies and translations make against them, and prove the corruption to be on the side of the Samaritans. And this voluntary corruption of theirs, to serve an ill cause, gives the less authority to their copy in all other places." † And, lastly, Bp. Walton affirms, "Locum illum (Deut. xxvii. 4) mendosum esse in exemplaribus Samaritanis, *negari non posse*; cum in omnibus codicibus Hebræis, omnibusque versionibus antiquis, legatur Ebal, non Garizim." ‡

But, however desperate the cause of the Samaritans may, in this case, be thought; and is, at present, peremptorily pronounced: it will not, I presume, be unpardonable for me to appear in their defence—an advocate for (what appears to me) much-injured innocence, and zealous for the true honour of the original word of God. Every one should pay a deference to the sentiments of men greatly eminent in literature, and be thankful for the instructions conveyed down in the works of the learned now dead, or communicated by the learned still living: but no incense must be offered up to the authority of men, in things pertaining to God, without previous examination. And, wherever the opinions of the most learned and truth seem to be at variance; a protest, humbly entered by reason and conscience, never can be criminal. Perhaps this may be no unreasonable apology for myself; when I am about to disallow the authorities of the many great names before enumerated; and to differ from most of the learned, upon the following point—the certainty of the Samaritans having corrupted their Pentateuch, on the article of Gerizim and Ebal. The point is sufficiently considerable to demand a fair hearing, and an upright sentence; and such evidences shall be here produced, as will make it at least probable, that the corrupters of holy Scripture, in this instance, were the Jews.

* Vol. ii., pp. 505, 506, 540.

† Disquisit. Criticæ, p. 84.

‡ Epist. ad Cappellum, p. 20.

* De Heptaplis Paris, sect. 13. Exer. Anti-Morin., p. 62.

† Connection, part i., book vi., sect. 3.

‡ Prolegomena, 11, 16.

I enter upon this enquiry with the greater readiness; because it will enable me to confute one chapter, which has not yet been answered, in that famous book, "The Grounds and Reasons of the Christian Religion;" wrote by that great champion of Infidelity, Anthony Collins, Esq. For this author, in that work so remarkably replete with malice against Christianity, has one whole chapter, to prove the Samaritan Pentateuch corrupted, chiefly from the very text now under consideration. And he calls this "a corrupted passage, of great importance; which affects the authority of the Samaritan Pentateuch the more, in that it was a *designed* corruption." And, that this charge against the Samaritan Pentateuch has hitherto been conceded to Mr. Collins, as unanswerable—I presume first, because I find no traces of any reply to that whole chapter; especially, as to the capital corruption there insisted upon: and because, in the subsequent "Defence of the Grounds and Reasons" against the many answers published, the same wilful corruption is again roundly objected (page 76) without the least notice of any reply to the prior mention of it. I shall therefore attempt to perfect the many valuable answers to that dangerous book, by a particular confutation of this one chapter: which confutation will perhaps follow most properly, as a supplement to the other observations proposed upon this subject. And here then, the clearest method may be—first to produce such arguments, as overthrow the certainty of this corruption being made by the Samaritans; and then such, as will induce a probability of its being made by the Jews.

It seems necessary to prefix a state of the dispute, before we proceed to any particular observations. And here we may remark, first; that God, by Moses, commands the Israelites, when they shall have passed over Jordan into the land of Canaan, to put the blessing upon Gerizim, and the curse upon Ebal; two mountains, situated in the centre of the promised land between Dan and Beersheba; two mountains near each other, and having between them (at the foot of Gerizim) a small town anciently called Sichem or Shechem, but afterwards Neapolis, and now Naplose. Besides this command, given in Deut. xi. 29; we read again in ch. xxvii. 12, 13: "these shall stand upon mount Gerizim, to bless the people; and

these upon mount Ebal, to curse." Secondly: it is commanded in verse 4th, &c., that "they should set up great stones, and plaister them with plaister;" on which they were to write the law of God: and that they should also build "an altar unto the Lord." Now the mount, which was to be thus dignified with the *law* and the *altar*, is in the Hebrew text Ebal, and in the Samaritan Gerizim. Thirdly: about one thousand years afterwards, the Samaritans built a temple upon mount Gerizim; which was one of the principal causes of the hatred, so very remarkable, between those two nations. And it is, upon this account, rationally agreed by the learned—that the variation in this text is not the effect of carelessness, but a wilful corruption; and that either the Samaritans have, in their copies, put Gerizim (instead of Ebal) to recommend their temple; or that the Jews have, in their copies, put Ebal (instead of Gerizim) out of opposition to it.

Now that this corruption was made by the Samaritans, Walton (and with him join expressly Hottinger and Prideaux) affirm to be undeniable; and that for the following reasons—"cum in omnibus codicibus Hebræis, omnibusque versionibus antiquis, legatur Ebal, non Garizim." Let us examine these reasons; and probably we shall find them very unsatisfactory. Objection—Ebal is the word in all the Hebrew copies; therefore Ebal is the original word. I answer; this is almost taking the point for granted. The dispute is, whether the present Hebrew or Samaritan copies retain the original word; and the argument infers, that Ebal is the original word, because it is the word in the present Hebrew copies. Should it be urged, that Gerizim is the original word, because it is the word in the present Samaritan copies; would this argument be allowed conclusive? Certainly not; and yet it concludes full as justly as the former: but indeed, neither of these arguments conclude anything at all.

The other objection has a more formidable appearance; and it is this—Ebal is the word in all the ancient versions. Without contradicting this assertion at present; let us examine the weight of it, supposing it had been true. Were the question here concerning a corruption, introduced 600 years after Christ; our ancient versions had then been proper evidences. But as the question is concerning a corruption, introduced about

400 years before Christ; I cannot see how these versions can be of any use; since they are all too late, to be proper evidences. This will, upon reflection, be readily allowed, as to all: excepting the Greek version. For certainly versions, made from the Hebrew text several hundred years after an alteration had been made wilfully either in the Hebrew or Samaritan text, can be of no use (in this instance) in favour of the Hebrew; since they can only be evidence for the state of the Hebrew copies, from which they were translated, and not for copies five, or six, or seven hundred years older. And as to the Greek version of the Pentateuch; that is allowed to have been made about 280 years before Christ. But surely a version, made by Jews, an hundred years after the wilful corruption of this text, can be no proper proof, that this text of the Jews had not been altered by themselves, one hundred years before. There can be no reasonable doubt, but that this corruption was made (either by the Samaritans in favour of their temple, or by the Jews out of opposition to it) soon after that temple was built. And it was built, as Prideaux allows, during the reign of Darius Nothus; about 409 years before Christ. All the ancient versions therefore, which have been made from the Hebrew text, being made after the corruption had been introduced, are too late to be admitted as evidences, that can acquit the Jews, or convict the Samaritans.

But it must not pass unremarked, that it is by no means true that all the ancient versions do read Ebal in the text before us, notwithstanding the round assertions of so many learned men. For, first, there is delivered down to us an ancient version of the Samaritan Pentateuch, expressed in the Samaritan letters, and wrote in the Samaritan dialect, which is a mixture of Chaldee and Hebrew. And there is no man of learning, but will allow that a version from the Samaritan text is as just an authority in favour of the Samaritan text, as a version from the Hebrew text can be in favour of the Hebrew. Now Walton says (Proleg. xi. 20): "Versionem Hebræo-Samaritani textus triplicem quidam statuunt, viz., Samaritanam, Arabicam, et Græcam. De duabus prioribus nullum est dubium, *utramque enim habui*—de tertiâ dubitatur. Prima versio facta est in dialectum Samaritanam, quo tempore cum Judæis in religione con-

venerant Samaritani. Constat valde antiquam esse—non multo post templum Garizitanum extructum—verisimile est, non multo post Esdram et Nehemiam, versionem hanc conflata fuisse."* Here then is one version, and that before allowed to be of equal, nay, superior antiquity, to the version of the LXX; and this very ancient version reads *Gerizim*, in the text in question. As to the second version from the Samaritan Pentateuch, namely, the Arabic, this has never yet been printed. A MS. copy of it, in the Samaritan character, makes a part of that vast treasure of MSS. preserved in the Bodleian Library, and is catalogued No. 3,128. It is, indeed, imperfect; but fortunately contains that part of Deuteronomy, which we are now considering: and the word in this version is also *Gerizim*, גרזים. And let us remark, that Walton, who had this version (*utramque enim habui*, says he), should not thus positively have asserted the consent of *all* the versions, when he had this version, and *this very copy* of it, in his hand. There is also an Arabic version of the Samaritan Pentateuch, in the Arabic character; a complete copy of which, most elegantly transcribed, was bought at Damascus in 1663; and is now deposited in the Bodleian library, catalogued No. 3,133. This version also confirms the word *Gerizim*; reading here *في جبل جريزيم*. And, lastly,

as to a Greek version of the Samaritan Pentateuch, if there ever was one,† *that* (we may fairly suppose) read also *Gerizim*, in this verse, in conformity to the Samaritan copy, from whence it was translated.

We see, then, that as the evidence of one text destroys the evidence of the other; and as there is, in fact, the authority of versions to oppose to the authority of versions; no certain argument, or, rather, no argument at all, can be drawn from hence, to fix the

* "Hodierna Samaritanorum versio perantiqua, ut existimatur."—Montfauc. Prelim. Dissert. to Orig. Hex., p. 19. "Credamus multis de causis certissime, Samaritanam Pentateuchi versionem omnibus (quæ ad nos pervenerunt) versionibus majorem ætatem ferre—Sententiæ Waltoni accedimus, qua traditur, versionem hanc, hæc ita multo post templum auspiciis Saneballetis extructum, fuisse exaratam."—Exercitat. in Samar. Pentat., per Keilholz, Wittenberg., 4to. 1754.

† Hottinger contends, that there was such a Greek version; and that it was made from the Samaritan text, above 2,000 years since.

corruption on either side. And therefore I shall now offer several observations, which, when considered altogether, will (I presume) render it highly probable that this memorable corruption was made by the Jews; and that the word in dispute was originally *Gerizim*, the mount on which God commanded the Israelites to write the law, and erect the altar.

I. The first argument to render it probable that *Gerizim* was the mount on which the altar was to be erected, and burnt-offerings and peace-offerings were to be offered, is—because *Gerizim* is universally allowed (allowed repeatedly in the Hebrew, as well as the Samaritan Pentateuch, and of course allowed by the Jews themselves) to have been the mount of *the blessings*, i. e., the mount, from the top of which (or on the side of which) the several blessings were to be proclaimed. And it seems very improbable, that the sacrificers of peace-offerings (which implied a state of favour with God), should by Divine command sacrifice upon *Ebal*, confessedly the mount of cursings.

II. When the Samaritans determined to erect a temple amongst themselves, after being forbid to join in rebuilding the temple at Jerusalem, no man can doubt, but they would choose some place signally honoured by God or by his prophets; the more effectually to oppose the fame of the Jewish temple, and the more easily to vindicate their separate worship. Now *Gerizim* and *Ebal* were mountains, which had been fixed upon by God himself, who commanded a form of blessings to be pronounced from the former, and of cursings from the latter; and one of them was to be, and was, honoured with the law of God and an altar for Divine worship. Must we not suppose, that this altar continued there for some hundred years, and that the memory and fame of it continued in the country for many hundred years longer? And, as these two mountains were near together, both in the tribe of Ephraim, and both, therefore, in the possession of the Samaritans, so that they might choose which they pleased to erect their temple upon, would they not prefer that mountain, which had been of old, by God's own command, the place of God's worship? *Gerizim* they did, in fact, choose; and there is, therefore, strong probability that *Gerizim* was the mountain of worship formerly; and not *Ebal*, which (we find) they rejected.

III. The different nature of these mountains furnishes another strong argument for the preference in favour of *Gerizim*. For *this* mountain, standing on the south, with its surface declining towards the north, is sheltered from the heat of the sun by its own shade; whereas *Ebal*, looking southward, is more open to the sun falling directly upon it. 'Tis no wonder, therefore, that the former should be clothed with a beautiful verdure, while the surface of the latter is more scorched up and unfruitful. This remarkable distinction is not only boasted of by the Samaritans themselves, but noted also by Maundrell (p. 61) and other travellers, &c.

Reland (in his dissertation concerning *Gerizim*) is of opinion that the very names of *Gerizim* and *Ebal* denote fruitfulness and sterility, adding, "*ipsa utriusque montis facies Benedictionem et Maledictionem, in eo peragendam, luculenter exprimit,*" &c. The celebrated Ludolfus, in his notes on the Samaritan Letters sent him, says (p. 20), "*retulit mihi Jacobus Levi Tomerita, montem Garizim esse fertilissimum, fontibus et scaturiginibus plurimis irriguum; montem Hebal contra plane aridum et sterilem esse.*" After which follows the inference of this great man (whose surprise was probably founded on the common mistake), "*ubi pie mirari licet, cur Deus in isto Maledictionis monte deserto jussit ædificare altare et sacrificare holocausta, ibique epulari et lætari; et non potius in monte Garizim!*"

IV. About 240 years after one of these mountains had been thus consecrated, when Jotham made that beautiful and solemn oration (which begins, "Hearken unto me, ye men of Shechem, that God may hearken unto you:" Jud. ix. 7), he must at that time know which mountain had the law and the altar. One should therefore suppose that, to give the greater weight to his address, he would speak from thence; and 'tis certain that he spoke from *Gerizim*.

This then probably was, of old, the place of religious worship to the inhabitants of Sichem; which town lay coolly situated at the foot of *Gerizim*, on the north side; and was therefore sheltered from the sun by the adjoining (or, according to Josephus,* "the superimpending") mountain. This moun-

* Το ὄρος το Ἰαρίζειν υπερκειται τῆς Σικιμών πόλεως. Lib. v. 7, 2.

tain was certainly the highest of the two; * and Card. Noris (de Epoch. Syro-Maced., pp. 540—543) gives a coin of Caracalla, which expresses the many steps by which it was ascended. The author of the Itinerarium Hierosolymitanum (who wrote about the year 330) calls mount Gerizim Agazaren, which Reland corrects to Argarizin; and properly: especially as the Alexandrian MS. reads Γαζιρειν, in Deut. xi. 29. Of Gerizim then this author says—"Ibi dicunt Samaritani, Abraham sacrificium obtulisse; et ascenduntur ad summum montem gradus numero CCC." Thus also Damascius tells us, in Photius, that "Isidorus came ἀπο τῆς ἐν Παλαιστίνῃ Νεας Πόλεως, πρὸς ὅρει κατωκισμένης τῷ Ἀργαριζῷ"—And he says, that "Abraham was the first of all the ancient Jews, who sacrificed on that mountain."—Noris, pp. 541, 543.

Upon these words we may remark, that the tradition of Abraham's sacrificing there (though some may think it founded only upon that mountain's having really been the place of sacrifice in very ancient days, and that is of consequence to the present argument) seems founded upon truth. We read, in Gen. xii. 6, &c., "And Abram passed through the land unto the place of Sichem, unto the plain of Moreh (שכם עין מורה), and the Lord appeared unto him, and said, Unto thy seed will I give this land. And there builded he an altar—and he removed from thence unto a mountain on the east of Bethel." Probably he removed, for his second station, to the mountain near Bethel, from his first station on mount Gerizim near Sichem; and upon Gerizim, perhaps, he built his first altar, and sacrificed. But, if not upon the mountain; certainly in Sichem, at the very foot of it. And how extremely remarkable is it, that the great father of the Jewish nation, as soon as he was taken into covenant with the true God, and received the promise of the land of Canaan, should offer up his first sacrifice, and be favoured with the glorious appearance of God himself, either upon, or at the foot of, mount Gerizim! For thus Moses (Deut. xi. 30) describes the situation of Gerizim and Ebal (for the Scripture, by way of greater dignity, ever puts Gerizim before Ebal), "Are they not on the other side Jordan—beside

the plains of Moreh" מואל אלני מרה? and in the Samaritan מואל אלן מרה שכם. From which comparison it is clear, that (whatever be the precise meaning of the words אלן or אלני מרה) the same place is meant in both instances.

V. In accusations, where the guilt of the accused is only to be presumed; much will depend always upon character. And in the present case, the Samaritans will be less likely to have wilfully corrupted the law of Moses; if it can be proved, that they had a great veneration for it. When the truly learned Dr. Huntington was in the east, he visited the Samaritans at Sichem; and his letter to Ludolfus acquaints us, that "one of these Samaritans had a MS. copy of the law hung round his neck, affectionately carrying it in his bosom." Sozomen (who flourished about the year 440, and was educated in their neighbourhood) calls the Samaritans τῶν Μωσέως νομοῦ τὰ μάλιστα ζηλωταί: lib. vii., c. 18. Maimonides * says of them; that, after the days of their idolatry mentioned in Scripture, "didicerunt legem, et intellexerunt eam juxta sensum literalem; et præcepta, quæ observabant, observabant accuratissime et omni animi contentione." Vid. not. ad cod. Misn. Beracoth, cap. viii., sec. 8. And on the same treatise (cap. vii., sec. 1), Obadias de Bartenora, another celebrated Jew, as honestly remarks of them—"observabant legem scriptam; et omne præceptum, quod tenuerunt, id longe diligentius observabant quam ipsi Israelitæ." Well therefore might Hottinger say—"Samaritani, ipsorum Judæorum testimonio, sunt legicollæ rigidissimi."—Exer. Anti-Mor., p. 18, 14, 15.

VI. In St. John's Gospel (ch. iv.) is recorded a very remarkable interview between our blessed Saviour and a Samaritan woman, near this very mountain. Does Christ there charge the Samaritans with having arrogated to mount Gerizim honours, which did not belong to it? Does he abuse the inhabitants of Sichem for such a race of wretches, as they have been lately represented? The Samaritan woman, finding Christ to be a prophet, earnestly and immediately proposes the grand subject of dispute—"Our fathers worshipped in this mountain," &c. In answer to which, he does not give the pre-

* Το Γαριζειν ὄρος των κατα την Σαμαρειαν ὁρων εστιν υψηλοτατον. Joseph., lib. xi., 8, 2.

* "Maimonides, qui primum inter Judæos desiit nugari, floruit 1170." Vid. indicem Spenc. leg. Heb.

ference, even to Jerusalem: much less does he say, that Ebal had been the mount really honoured by God; and not Gerizim, as her fathers had falsely pretended.

'Tis farther observable, that this Samaritan woman expressed her expectation of the Messiah—that Christ made a clear declaration to her of his being so—that she believed him to be so—that she went hastily into Sichem, full of the interesting discovery—that, at the importunate request of the inhabitants, Christ continued in the town, at the foot of Gerizim, for two days—and, that many of those Samaritans were such candid judges, so ingenuously disposed to embrace the truth; that they said: "Now we believe—we have heard him ourselves; and we know, that this is indeed *the Christ*, the Saviour of the world." On which words Lightfoot remarks—"Here is a confession of faith higher by some degree than the Jews' common creed concerning the Messias; for they held him only for a Saviour of the Jewish nation: and so we may see, how deeply and cordially these Samaritans had drunk in the water of life, so as to acknowledge Christ in his proper character." The comment of St. Chrysostom on the behaviour of this woman and her friends, in preference to that of the Jews, is worthy our observation. "Οὕτω κατεχεται εκεινη τοις λεγομενοις, ως κα ετερους καλεσαι. Ιουδαιοι δε, ου μονον ουκ εκαλουν, αλλα και τους βουλομενους προσελθειν εκωλουν. Μιμησωμεθα τοιουν την Σαμαρειτιν—Ορας κρισιν αδεκαστον της γυναικος, απο των πραγματων ψηφισομενης και τῷ πατριαρχει και τῷ Χριστῷ. Αλλ' ουκ Ιουδαιοι οὕτως.—Ιδου Σαμαρειται και Γαλιλαιοι πιστευουσιν, εις αισχυνην των Ιουδαιων ευρισκονται δε Γαλιλαιων οι Σαμαρειται βελτιους." *

This head being meant to vindicate, in general, the credit of the ancient Samaritans; I shall add, that as Christ was pleased to manifest great favour to these his ready disciples at Sichem, so he draws an amiable character of the beneficent and

charitable man, in his parable of the good Samaritan. The history is not less pertinent than remarkable; and let us give it a moment's attention, &c.

St. Luke's account is this—"Ten men, that were lepers, lifted up their voices, and said; Jesus, master! have mercy on us. And he said; Go, shew yourselves unto the priests. And as they went, they were cleansed. And one of them, when he saw that he was healed, turned back; and with a loud voice glorified God, and fell down at his * feet, giving him thanks: and *he was a Samaritan*. And Jesus said; Were there not ten cleansed? But, where are the nine? There are not found, that returned to give glory to God; save this stranger!"—Chap. xvii.

If it be said, that this Samaritan and his contemporaries lived long after the time, when this famous text (Deut. xxvii. 4) was corrupted; and therefore (though the disposition of a people is indeed to be collected from the behaviour of individuals, yet) their good character is not conclusive in favour of their ancestors: this is acknowledged readily. And no greater stress is laid upon the particulars of this article, than to establish the general character of the Samaritans; in opposition to those writers, who revile that people, of all ages, as a race of wretches the most profligate and most abandoned.

VII. If then, from this worthy disposition of the Samaritans, and from their profound veneration for the law of Moses, they should be thought less likely to have made the wilful corruption, which is considered in the present chapter; it may be now observed—that, should this wilful corruption be charged upon the Jews, it will not be the first charge against them of this particular nature. St. Jerom, commenting on Gal. iii. 10 ("It is written; Cursed is every one, that continueth not in all things, which are written in the book of the law, to do them") has the following very remarkable words:—

* As the pronoun *αυτον* in this place may not seem properly applicable to *Θεος*, possibly the Syr., Æthiop, and Persic versions have preserved the true reading,—"at the feet of Jesus." And yet, perhaps, the common reading is as easily vindicated as the words, "feed the church of God, which he hath purchased with *his own blood*:" Acts xx. 28. But here our very ancient Bodleian MS. of the Acts, catalogued No. 1,119, reads ΕΚΚΑΗΣΙΑΝ (not ΤΟΥΘΥ, i.e., του Θεου, but) ΤΟΥΚΥ, i.e., του Κυριου.

* To this testimony we may add that of Epiphanius; which is also very favourable to the general character of the Samaritans, especially upon a comparison with that of the Jews:—Ελεγχος της Ιουδαιων σκληροκαρδιας ην Σαμαρειτων ευπειθεια· και το εν εκεινοις απανθρωπον εν τη τούτων ημεροτητι διαφαινεται. Και ορατω παλιν ο φιλομαθης ΤΗΣ ΕΝ ΑΜΦΟΙΝ ΕΞΕΩΣ ΔΙΑΦΟΡΑΝ.

"Hunc morem habeo, ut quotiescunque ab Apostolis de veteri instrumento aliquid sumitur, recurram ad originales libros; et diligenter inspiciam, quomodo in suis locis scripta sint. Inveni itaque in Deuteronomio hoc ipsum apud LXX interpretes ita positum: *maledictus omnis homo, qui non permanserit in omnibus sermonibus legis hujus*. —Ex quo incertum habemus, utrum LXX interpretes addiderint *omnis homo et in omnibus*; an in veteri Hebraico ita fuerit, et postea a JUDÆIS DELETUM SIT. In hanc me autem suspicionem illa res stimulat, quod verbum *omnis* et in *omnibus*, quasi sensui suo necessarium, ad probandum illud, quod *quicunque ex operibus legis sunt, sub maledicto sint*. APOSTOLUS, vir Hebrææ peritiæ, et in lege doctissimus, NUNQUAM PROTULISSET; nisi in Hebræis voluminibus haberetur. Quam ob causam SAMARITANORUM Hebræa volumina relegens, inveni כ (quod interpretatur *omnis* sive *omnibus*) scriptum esse, et cum LXX interpretibus concordare. Frustra igitur ILLUD TULERUNT JUDÆI, ne viderentur esse sub maledicto, si non possent *omnia* * complere quæ scripta sunt: cum ANTIQUIORES alterius quoque gentis literæ id positum fuisse testentur."

'Tis true; it has been frequently asserted (in order to evade the force of this weighty determination) that Jerom could not find the word in any Sam. MS., because he did not know the Sam. letters. And, that he did not know those letters, has been pronounced fully evident, from the very wrong description he has given of the last letter of the alphabet. But surely—to give the direct lie to so venerable an author, at least without very ample proof, can hardly be excused; and yet in this case the charge is as false, as it is rash and unconsidered. For the evidence amounts to nothing more than this—the *modern* Samaritan Thau is not like Jerom's description; and therefore (a strange inference!) the *ancient* Samaritan Thau was not like Jerom's description. The description is this—"antiquis Hebræorum literis, quibus usque hodie utuntur Samaritani, extrema litera Thau Crucis habet similitudinem." Comment on Ezek. ix. 4.

* The English version in this verse of Deuteronomy, as in many other places, allows the corruption of the present Hebrew copies. For, as it inserts other necessary words elsewhere, so here it inserts the word *all*, noting it with a different character, as deficient in the present Hebrew.

Now that ancient letters differed greatly from the modern, as to their shape; no man of learning can possibly be ignorant. And that the Samaritan Thau had formerly the very shape assigned it so expressly by this ancient author, has been proved from the best authorities, by Reland and Ottius, Montfaucon and Chishull; by Bianconi, in his late dissertation "De Antiquis Litteris Hebræorum," 1748; and also by Dr. Bernard, in his Table of Alphabets, called, "Orbis eruditi Literatura, a Characteres Samaritico deducta"—which table being highly curious and valuable in itself, and grown much more so because extremely scarce; the public will be soon obliged with a new edition of it, greatly improved, by the learned Dr. Morton, librarian at the British Museum.*

This vindication of St. Jerom will by no means be thought a digression; as it was necessary to establish the authority of so great a writer whose testimony is so very material, as to the Jews having wilfully corrupted their Pentateuch. I shall just remark, that not only the Samaritan text and version, printed in the French and English Polyglotts, but also all our Samaritan MSS. (which contain this verse) read כ, *omnis*, agreeably to those Samaritan MSS. examined by St. Jerom. And therefore 'tis matter of great surprise, that the learned Cellarius should affirm the direct contrary; at least, as to the printed copies of the Samaritan Pentateuch: for he says—"Neque in Ebræo-Samaritano, neque in versione Samar. hodie כ, *omnis*, apparet."—Horæ Samar., p. 55.

Let us proceed now to another instance of wilful corruption, which seems equally clear and express. The book of Judges acquaints us with the shameful conduct of some in the

* If it should be possible for any one to doubt the authorities of so many learned writers, there are in England several genuine Samaritan coins, on which the כ is uniformly expressed by a cross. One of these, of small brass, in excellent preservation, is (with eight other Samaritan coins) preserved in the valuable and elegant collection of Mr. Duane, at Lincoln's Inn. And on this curious coin the כ, in form of a cross, occurs three times, the inscription being, כהן יהוה שנת ה'תתקכ"א. Another coin, of the same small brass, having on one side the words just specified, and on the other side the same unknown characters as upon the reverse of the preceding coin, has been published by F. Harduin. See his Pliny, Paris, 1723, vol. ii., tab. 7, p. 432.

tribe of Dan; who first stole Micah's idol, and then publicly established idolatry, appointing one Jonathan and his sons as priests. Concerning this Jonathan (who thus impiously presumed to minister in this idolatrous service, and so very soon after the death of Joshua) the present Hebrew text tells us—"he was the son of Gershom, the son of Manasseh:" ch. xviii. 30. But we know, that Gershom was the son of Moses; and there are strong reasons for believing, that the word here was at first מֹשֶׁה, Moses, and not מְנַסֶּה, Manasseh. For first, Jerom has expressed it Moses; and it is, at this day, Moses in the Vulgate. We read in the supplement to Walton's Polyglott, in page the 5th of the various readings collected by Lucas Brugensis, &c., "*Latinis codicibus (qui legunt Moysi) exemplaria quædam Græca suffragantur.*" And farther; that the Greek, as well as the Latin, version, formerly read Moses, we may (as Glassius observes) infer from Theodoret; who flourished (about 423) a few years after Jerom's death. This Greek writer gives the following as the words of the Greek version—"Ἰωναθαν υἱὸς Μανασσῆ υἱοῦ Γηρσαμ, υἱοῦ Μωσῆ· αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἦσαν ἱερεῖς τῇ φυλῇ Δαν, ὥς τῆς μετοικεσίας," &c. 'Tis true; though he has preserved the word Moses, he has also (though out of place) preserved the word Manasseh: and from the existence of both words we may infer, that some copies read the latter word, and some the former; whilst others (that they might certainly have the right word) inserted both. But the true reading may be here easily determined, by the nature of the place, and from the honest confession of the Jews themselves.

For, struck with deep concern for the honour of their lawgiver, and distressed that a grandson of Moses should be the first priest of idolatry; they have ventured (it seems) upon a pious fraud, placing over the word מֹשֶׁה the letter נ which might intimate it to be Manasseh. The fate of this superstitious letter has been very various: sometimes placed over the word; sometimes suspended half way; and sometimes uniformly inserted. The consequence of which has been; that, as it was universally understood that the word was designed (by those who added this letter) to be read Manasseh, Manasseh has now supplanted Moses: and the sacred text stands here wilfully cor-

rupted. We are told indeed, that this relation to Manasseh was not real but figurative; meant of similitude in idolatry, and not of natural consanguinity. But, that any man, who lived 800 years before Manasseh, should be called the descendant of Manasseh, because Manasseh acted like him 800 years afterwards, is absurd beyond expression. Besides: who is it, that is here called the son of Manasseh, because equally idolatrous? Is it the idolatrous priest himself? No; for the word Manasseh follows after Gershom: and so Gershom, though innocent, is now called the son of the idolatrous Manasseh; whilst the wicked priest, Jonathan himself, is only said to be the son of Gershom!

What a fruitful parent of absurdities has this one single letter proved! And yet 'tis a letter, that is part of a word, and is not part of a word: in the greater number of copies, suspended between heaven and earth, as ominous; in other copies, magnified to double the common size, as monstrous: and yet in some copies (written as well as printed) endeavouring to conceal its own criminal intrusion, by shrinking to the common size, and wearing the exact garb of the genuine letters, with which it presumes to associate. And all this; even though some of the honestest Rabbies have assured us that the *nun* had no right to a place in that word; "having been added by their fathers, to take away this great reproach from the name and family of Moses." The following are the words of R. Solomon Jarchi, who lived about 650 years ago—מֹשֶׁה נִכְרַח בְּשֵׁם אֱלֹהֵינוּ וְנִסְתַּבְּרָה תְּלִידָה לְיֹסֵף שְׁלֹמֹה הָיָה כִּי נָקַל לְשֹׁמֵר אֶת הַשֵּׁם וְנִסְתַּבְּרָה תְּלִידָה לְיֹסֵף שְׁלֹמֹה הָיָה: מְנַסֶּה אֵלָּא מֹשֶׁה, "Propter honorem Mosis scripta fuit (litera) Nun, ut nomen mutaretur; et quidem scripta fuit suspensa, ad indicandum, quod non fuerit Menasses, sed Moses." Vid. Talmud., Bava Bathra, fol. 109, b.

Here, then, we have the Jews convicted of wilful corruption, upon the most unexceptionable of all evidences—their own confession. And how any Christian can rationally defend this word, as uncorrupted, I do not see. That Manasseh, in this text, should mean the then future king of Judah, is most absurd to imagine. That it should mean Manasseh the son of Joseph, is impossible; because that Manasseh had no son called Gershom. But that Gershom was the son of Moses, is certain from many texts of Scripture. And lastly; the time of this first

apostasy to idolatry farther confirms the present argument. 'Tis allowed by the learned, that the events, recorded in the five last chapters of Judges, happened soon after the death of Joshua; and (in order of time) are prior to the former chapters, which relate the oppressions and deliverances of the Israelites. And, as this idolatrous establishment in Dan was soon after Joshua's death; that will be perfectly coincident with the life of Jonathan, the son of Gershom, the son of Moses. For Joshua, being in the vigour of life at the death of Moses, must be contemporary with Gershom the son of Moses; and would, at his death, leave Jonathan, the son of Gershom, in the vigour of life; or at least capable, in point of age, of being an idolatrous priest at such a time, as the sacred history here most impartially represents him.

The very learned John David Michaëlis has judiciously given his opinion, against the legitimacy of this word Manasseh. For in the third volume of the Gottingen Commentaries (4to., 1753) this writer has a curious treatise, "De pretiis rerum apud Hebræos ante exilium Babylonicum:" where, upon the words, Jonathan Mosis ex Gershone nepos, he has the following note, p. 180, "In Bibliis Heb. ære typographico descriptis Manassis nepos dicitur: suspensa tamen, ac si suspecta esset, supra reliquas litera Nun; qua una Manassis a Mosis nomine differt. Ex majorum traditione narrat Abendana, Nun illud in honorem Mosis adjectum, ne ejus nepos primus fuisse videretur sacrificulus idoli: Mosis etiam nomen in vulgata Latina legitur. Mihi exploratum videtur, non Manassem intelligendum sed Mosem: qui enim Levita Manassem progenitorem habere potuisset?" But then, as this worthy author allows in this volume, that the word was originally Moses, and that Manasseh is printed falsely in the Hebrew text (it may be added—and falsely expressed also in the Hebrew MSS.), and as he here allows, that the Jews wilfully altered their text, out of regard to the honour of Moses—it is evident, that he has been very lately convinced of the Jews having wilfully corrupted their text, at least in one instance; after having advanced the contrary opinion, in the volume preceding. For there, in a curious treatise "De Siclo ante exilium Babylonicum," at p. 81, his words are—"Nullo certo exemplo probari huc

usque potuit, Judæos vel unicum sui codicis locum consilio corrupisse." This change of sentiment is not mentioned here by way of reflection: but as a certain proof of fairness in so eminent a writer, ingeniously open to conviction. And I remark this the more readily, in hopes of sheltering myself under so considerable an authority; if I should be charged hereafter (as I very justly may) with having altered my opinion also, on this same point, since the publication of my Dissertation on the Hebrew Text. See page 275.

It should not be forgot, that St. Jerom (commenting on the celebrated prophecy in Mic. v. 2) takes notice of the eleven cities, which are mentioned in the version of the LXX, but not in the present Hebrew text, at Josh. xv. 60—"Θεω, και Εφραθα (αυτη εστι Βηθλεεμ) και Φαγωρ, και Λιταιμ, και Κουλον, και Ταταμι, και Σωρης, και Καρεμ, και Γαλλιμ, και Βαιθηρ, και Μανοχω' πολεις ενδεκα, και αι κωμαι αυτων." These cities, he thinks, may have been omitted by the ancient Jews, out of malice to Christianity; because Bethlehem-Ephratah (the place of Christ's nativity) is one of these cities, and is described as in the tribe of Judah. Dr. Wall, in his critical notes, says—"these cities were doubtless in the Hebrew copy of the LXX." And indeed they are of such a nature, that 'tis scarce possible to think them an interpolation. 'Tis true: this critic supposes the omission to have been occasioned by the same word *בית* (and their villages) occurring immediately before and at the end of the words thus omitted: and indeed the same word occurring in different places has been the cause of many and great omissions in the Hebrew MSS. He thinks it the less likely, that the Jews should designedly omit Bethlehem here; because that place is mentioned, as belonging to Judah, in several other parts of Scripture. But then; though Bethlehem is elsewhere mentioned as belonging to Judah, yet (I believe) Bethlehem-Ephratah is nowhere mentioned, in that manner, excepting here and in the prophecy of Micah before referred to. And therefore, though this remarkable omission was probably owing at first to some transcriber's mistake; its not being re-inserted might be owing to the reason specified by St. Jerom.

It may be noted, at the conclusion of this article, that Dean Prideaux also thought it

possible for the Jews to be guilty of (what he calls) a plain corrupting of the text; and he expressly charges them with wilfully corrupting the Greek version of Isa. xix. 18. See his *Connexion*, par. ii., b. iv. And now, from these instances of wilful corruption thus charged upon the Jews, let us return, and proceed in the further consideration of the text principally controverted between them and the Samaritans: taking with us those other arguments which offer, and will prove still more convincing against the former, and in favour of the latter.

VIII. Should the hatred of the Samaritans be here objected, as what might urge them to commit any crime out of opposition to the Jews, certainly the hatred of the Jews is at least equally notorious; and Reland says (*Dissert. ii. 1*), "*Judæis, juratis Samaritanorum hostibus vix fides habenda.*" Agreeable to this is the remark of Vossius, "*Quanto odio Judæi codicem Samaritanum olim persecuti sint, ac etiamnum persequantur, neminem latere potest eorum, qui legunt mendacia et calumnias, quibus Samaritans eorumque scripturam omnibus seculis obruere sint conati.*" De LXX, cap. 29. Scaliger observes, in his famous book, "*De Emend. Temp.*," p. 662, "*Judæi de Samaritis multa impudentissime mentiuntur; ut sciunt, qui Talmud et commentarios Rabbinicos legerunt.*" And we read also in Lightfoot (*vol. i., p. 598*), "*As the Samaritans were bitter to the Jews, so the Jews (to their power) were not behind hand with the Samaritans. For (if we may believe their own authors) Ezra, Zorobabel, and Jeshua, gathered all the congregation into the temple; and they blew the trumpets; and the Levites sung, and cursed the Samaritans by the secret name of God, and by the glorious writing of the tables, and by the curse of the upper and lower house of judgment; that no Israelite eat of any thing that is a Samaritan's; nor that any Samaritan be proselyted to Israel, nor have any part in the resurrection. And they sent this curse to all Israel in Babel, and added thereto curse upon curse; and the king fixed a curse everlasting to them, as it is said, And God destroy all kings and people, that shall put their hands to alter it. Hæc R. Tanchum.*" *

We find, in *Ezra iv. 1*, &c.; that, upon the Jews returning from their captivity, the

Samaritans civilly offered to unite with them, saying, "*Let us build the temple with you, for we seek your God,*" &c.; which kind and religious proposal was roughly rejected. Above 200 years after, we may observe, that the hatred of the Jews continued; for thus writes the author of *Ecclus. (l. 25, 26)*, "*There be two nations, which my heart abhorreth; and the third is no nation: They that sit upon the mountain of Samaria; and they that dwell amongst the Philistines; and that foolish people, that dwell in Sichem,*"—pointing out the very mount of Gerizim. 'Tis farther observable, that the phrase in our Saviour's time was (not, the Samaritans have no dealings with the Jews, but), "*the Jews have no dealings with the Samaritans.*" * And, lastly, what could show greater virulence, than for the Jews, when they saw our Saviour's many mighty and beneficent miracles, and yet charged him with having a devil, spitefully to call him a *Samaritan*, "*Say we not well, that thou art a Samaritan, and hast a devil?*" *John viii. 43*. From all which it is most abundantly manifest, that the Jews cannot be acquitted of the preceding charge, merely for their not hating the Samaritans.

IX. Let us now consider the testimony of Josephus, that eminent historian and Jewish priest, whom Reland calls "*hostem Samaritanorum infensissimum,*" *Dissert. ii. 7*. And I shall only premise that, if the ancient Hebrew MSS. did, in the days of Josephus, truly read *Ebal* in the text of *Deut. xxvii. 4*, we shall doubtless find this author most positive and most express, that the altar was to be, and was, built upon *Ebal*.

Speaking of the command of God, by Moses, upon this head (*lib. iv., cap. 8, sec. 44*), he says, "*Aram extruere jussit, ad solem orientem versam, non procul ab urbe Sicimorum, inter montes duos (μεταξύ δυοῖν ὄρων), Garizæo ad dextram posito, ad lævam autem Gibalo.*" Here then he asserts that the altar, though not to be upon Gerizim, was *not to be upon Ebal*, but between both; and rather nearer to Gerizim, as being not far from Sichem at the foot of Gerizim. But can it possibly be supposed, that this acute and learned advocate for the Jews (after so much sharp contention with the Samaritans) would so expressly have given up the honour

* See also Walton's *Polyglott*, *Prolegom. xi. 4*.

* Οὐ γὰρ εἶπεν, ὅτι Σαμαριταὶ τοῖς Ἰουδαῖοις οὐ συνῆσανται. Chrysostom. in locum.

of Ebal, if he could fairly have supported it? If the old Hebrew MSS. did read Ebal; it can scarce be conceived, that such a writer would not have fixed this altar upon Ebal with the greatest degree of accuracy: unless the reader will please to suppose, that Josephus had just then forgot the controversy. But even this reply is prevented; and 'tis clear, he had it full in view, when he adds but a few lines after—"ubi populo denunciatur, ut holocausta offerat; et post illam diem nunquam aliam victimam ei imponeret; non enim esse licitum:" a prohibition unauthorized by holy Scripture, and therefore manifestly the result of Jewish hatred.

Having taken this view of the command, let us now see how he states the fact; and whether he informs us clearly, that Joshua did build the altar upon Ebal. It seems necessary here to give the words from the Greek text; lib. v., 1, 19. "Και χωρησας εντευθεν επι Σικιμων συν απαντι τῷ λαῷ, βωμον τε ιστησιν οπου προειπε Μωυσης· και νειμας την στρατιαν, επι μεν τῷ Γαριζει ορει την ημισειαν ιστησιν, επι δε τῷ Γιββαλῳ την ημισειαν, εν ᾧ και ο βωμος εστι, και το Λευιτικον και τους Ιερεας." Let us now consider this passage. "Atque inde cum omni populo Sicima profectus, et altare statuit ubi Moyses præceperat." Could this author have avoided mentioning Ebal *here*; if he knew that to have been the place? It will be answered, that Ebal is mentioned afterwards. True; but the mention made of it afterwards is in so odd a manner, and the sentence is so confused by means of the words, *εν ᾧ και ο βωμος εστι* (even though they should be placed in a parenthesis), that it may be submitted to the learned, whether those words are not an interpolation. For, having before told us, that the altar was erected upon its proper spot, at the very place where Moses had commanded; could he thrust in the mention of it again afterwards; and in a part of the sentence, where the insertion is not natural, and perplexes the sense? Had he originally said, that the altar was erected upon Ebal, the words would probably have stood thus—"Βωμον τε ιστησιν επι τῷ Γιββαλῳ ορει, καθως προειπε Μωυσης." But at present, there seems great reason to suspect an interpolation. Let us review the whole sentence. "Atque inde cum omni populo Sicima profectus, et

altare statuit ubi Moyses præceperat; et dein exercitu diviso, in monte quidem Garizi dimidium ejus constituit, in Gibalo verò dimidium (in quo et altare est) et Levitas et Sacerdotes."

The conjecture here offered may be strengthened by observing, that the translators have been much puzzled, and forced to change the position of the words, to improve the sense; placing *dimidium* before *in Gibalo*, instead of *in Gibalo* before *dimidium*. And had the words, objected to, been original; I presume, they would have stood thus—"επι μεν τῷ Γαριζει ορει την ημισειαν ιστησιν, την δε ημισειαν επι τῷ Γιββαλῳ, εν ᾧ και ο βωμος εστι," &c. Epiphanius (says Havercamp) seems to have explained this passage by the former book, or to have read differently; since in his version he renders ο βωμος εστι, as if it were τον βωμον εστη, and also inserts another verb afterwards. He therefore was not satisfied with the above reading: but then his two verbs, in the past tense, do not agree with the verb ιστησιν twice in the present tense, just before. Two Latin MSS. read here agreeably to Epiphanius, but with some variations. One, in the library of Merton College, reads—"in monte Garizim constituit medium et in Bael, in quo et altare ædificavit nec non et levitas sacerdotesque divisit." The other, in Exeter College library, reads—"in monte Garizi constituit medium et in Babel medium, in quo et altare ædificavit nec non et levitas sacerdotesque divisit."

Should it be still insisted, that the words, objected to, have not been thrust in awkwardly by some later Jewish zealot, but must have been the words of Josephus; then I answer, that *he flatly contradicts himself*: which can scarce be supposed of such a writer, upon a point so very interesting and entirely national. For, in the former passage he affirms, that the altar *was not* built upon Ebal, but near Gerizim; and yet (in such a case) he must be allowed to affirm here, that the altar *was* built upon Ebal. And if he be further understood to assert, that the Levites and priests stood upon Ebal; this will be soon confuted. But, to speak the truth; this discerning Jew seems convinced—that the altar was to be, and was, erected on Gerizim; and therefore, though he could not give the honour to Ebal, he would not confirm it to Gerizim: which yet

will be inferred by most of his readers from his saying so cautiously—that Joshua erected it *where* Moses commanded it.

There is another famous passage of Josephus, which has been frequently quoted upon this subject; but it is really surprising, that learned men should so frequently have referred to it, as decisive against the Samaritans. It is the account given (xiii. 3, 4) of the sentence of Ptolemy, in favour of the temple at Jerusalem against the temple on Gerizim. But note here: that, if the preference was ever so justly then given to the former, that preference would by no means recover for Ebal the honour of the altar, which had been long claimed by Gerizim. For the dispute was not then directly concerning these two mountains; the Jews seeming rather to concede the altar to Gerizim, not once denying that; and the dispute only opposing the holiness of Jerusalem to the holiness of Gerizim. But indeed the account of this royal arbitration, as given by Josephus himself (notwithstanding Hottinger calls him “testem πολλων ανταξιον αλλων”) is much more likely to serve, than to prejudice, the cause of the Samaritans: and, to enable the reader to determine the more readily, the following extract is made from that remarkable piece of history:—

“After the building of the Jewish temple in Egypt by Onias, a seditious tumult arose in that country between the Jews and the Samaritans: the former contending, that their temple at Jerusalem was authorized by the laws of Moses; and the same being insisted on, as to their temple, by the latter. Both parties appealed to Ptolemy, requesting a public hearing; and agreeing, that the advocates, defeated, should suffer death. Both parties swore, they would produce their proofs according to the law; and implored Ptolemy's vengeance on that person, who should violate this oath. The Jews (says this their own historian) were in great pain for their advocates (*οι δε Ιουδαιοι σφοδρα ηγωνιωον περι των ανδρων, ος αγανακτειν υπερ του εν Ιερουσαλυμοις Ιερου συνεβαινε*). The Samaritans freely permitting the Jewish cause to be heard first, Andronicus began his proofs from the law and the succession of the high priests; setting forth how each, receiving the honour from his father, presided over the temple; and that all the kings of Asia had honoured the holy place of the Jews with magnificent presents: whereas no

one had respected the temple at Gerizim, any more than if it had never been.* By which, and several other similar proofs, the king was persuaded to decree—That building the temple at Jerusalem was authorized by the law of Moses; and that the Samaritans [who came to plead for their temple] should be put to death.”

But—was there ever a decree more unrighteous, than thus solemnly to sentence men to death, unheard? For it does not appear, that the Samaritan advocates were allowed to plead at all! And, after all, where is the force of the Jewish evidences? Both parties had sworn to confine themselves to the Mosaic law; but the Jews did not: and if they had, Where (in all the Pentateuch) is there the least authority for building a temple at Jerusalem? Certainly, most readers will infer therefore from this story, as told by this ancient Jewish priest, that the Samaritans had a very unfair judge in Ptolemy. And they will infer also (a matter of great consequence to the point here in view) that the Samaritans did not corrupt the text in question; because the Jews did not, at that time, attempt to convict them of it. A proof of this corruption would, at that time, have been fairly decisive. For, as the temple at Gerizim claimed only, in virtue of its former altar; prove that altar to have belonged to Ebal, and Gerizim is at once stripped of its borrowed honours, and the Samaritans of course convicted. And let us by no means forget; how easily such a corruption, if made by the Samaritans, might have been then proved by the Jews.

Suppose it made immediately after the Gerizim temple was built, about 400 years before Christ; and that this contest happened about 150 years before Christ. Certainly the Jews had *then* MSS. more than 250 years old; probably some, wrote hundreds of years before the building that temple, and therefore very long before the

* A testimony very contrary to this, and also from a Jewish historian (though by no means of equal authority), we have from Josephus Ben Gorion, in the following words:—“Multi ex populo nostro (improbi) ad montem Garizim quotannis decimas suas et spontaneas oblationes ac pacificas sua diebus festis detulerunt, relicto sanctuario Domini Dei nostri quod Hierosolymis fuit: templum autem istud evasit *opulentissimum*; ac diu stetit, usque ad regnum Hyrcani, Simeonis filii, Hasmonæi, qui illud tandem destruxit.” Edit. Breithaupt, lib. ii., cap. 8.

supposed corruption. And had only *one* old Hebrew MS. (I say, had only *one*) been produced, fairly reading עֵבֶל (Ebal) in the text in question; the Samaritans had been convicted righteously. But, no such authorities were produced—not one such authority was even pretended—the Jew just mentioned the law, and talked a great deal of (what was nothing to the purpose) the succession of their priests and the glory of their temple—whilst the poor Samaritans were not so much as heard, but cruelly put to death—and *thus* was victory decreed by Ptolemy to the Jews! At least; so says Josephus. But, note here; that, as the Samaritans tell this story, Ptolemy decreed the victory to *them*.^{*} In short: from the whole of the matter, as related by Josephus, thus much is clear; either that the merits of the cause, as founded upon the law of Moses, were not gone into at all; or else, that they turned out so unfavourable to the Jews, that this (their own) historian has thought proper to suppress the particular mention of them: whereas, had they been favourable, they must have furnished him with matter of the greatest triumph.

I shall add but one remark: that as Josephus does not charge (nor mention his brother Jews as charging) the Samaritans with corrupting the text in question; so neither did other ancient Jews. For they record the following very remarkable words of R. Eliezer Ben Jose—"I have said to you, O Samaritans, ye have fulfilled your law: for ye say (Deut. xi. 30) אָלַי מוֹרֵה שִׁכֶּם the plain of Moreh, which is Sichem [they add Sichem of their own accord], we ourselves indeed confess, that the plain of Moreh is Sichem." Lightfoot, who mentions these words (vol. ii. 505) expresses great surprise at this Jew's accusing the Samaritans of so slight a matter; and at his not at all mentioning that far greater subornation, as to mount Gerizim.

X. Let us now, in the last place, carefully consider the testimony of holy Scripture. It has been already observed; that the evidences, arising from the text itself, in Deut. xxvii. 4, are equal: but there is another express text, which must be here considered; as well as some others, which have a near relation to it. If then the original command be, in this case, become

indeterminate; let us see, how the fact itself is related: though from the text of Joshua also, as it now stands, the Samaritans have very little to hope for. The English version informs us, from the present Hebrew text of Josh. viii. 30; that "Joshua built the altar in mount Ebal." But here also we must note, that the Samaritan Chronicon (which begins with the history of Joshua in thirty-nine chapters) affirms, that "Joshua built this altar on mount Gerizim."^{*} Wherefore, as the authorities of these two parties are again contradictory; we must now attend to the circumstances of the sacred history: and these seem to be decisive.

A day of great solemnity is appointed—the twelve tribes are stationed, and every circumstance is performed, agreeably to the Divine commands—six tribes therefore are stationed upon Gerizim, and six upon Ebal; probably the princes (the representatives of each tribe) upon the top, or on the side; and the common people (regulated by their captains and other officers) extended over the plain, from the foot of each mountain: and in the valley, between the two mountains, is the ark of God; attended by a select number of the Levites—the tribes being properly stationed, an altar is built (either on Gerizim or Ebal) and upon this altar are offered burnt-offerings and peace-offerings; the former, to atone for their sins; and the latter, to express their gratitude for their present peace, and their supplication for its continuance—the sacrifices being offered, a copy of the law is engraven upon stones, placed upon one of the two mountains—and the law, thus engraven, being read; blessings are then pronounced from mount Gerizim, and cursings from mount Ebal.

^{*} See Acta Erud., Lips. 1691, p. 167; and also Reland's Dissert. on the Samaritans and their Chronicon; sect. 27, 33. This Chronicon of the Samaritans (in the Samaritan character, but the Arabic language) has not yet been published. It is allowed to be (in comparison of their Pentateuch) a late work, and of little authority: and it is here referred to, because the Samaritans have no other history which mentions this transaction of Joshua. Reland thinks this Chronicon to have been finished in the third century; and says of the copy of it, which was sent to Scaliger by the Samaritans, "Est versio Arabica (post Corani conscriptionem facta) antiqui codicis, qui lingua Hebræa conscriptus erat, at qui nunc periit." Dissert. de Samaritanis, sect. 5, 6.

^{*} See Act. Erudit., Lips. 1691, p. 169.

Now where can we suppose Joshua, the Captain-General, to have been stationed, during this solemn transaction? Shall we suppose him to have stood, on the beautiful mountain of blessings, or upon that of cursings; on the mountain honoured with the altar and the law, or the contrary?—Joshua was of the tribe of Ephraim; Ephraim was the son of Joseph; and the descendants of Joseph were certainly stationed upon Gerizim. 'Tis therefore highly probable; that upon Gerizim, where Joshua was stationed, *there* were in fact the altar and the law. And as Joshua was upon Gerizim; no doubt, he was the person, who read the law, and proclaimed the blessings from Gerizim: whilst some prince, out of the six tribes upon Ebal, might, by Joshua's command, pronounce the cursings from Ebal.

And now, as to the true place of the altar and the law; if we advance one step farther, we shall seem to arrive at demonstration. If the altar was upon Ebal; doubtless the sacrifices were offered upon Ebal: but, who then were the sacrificers? Did Reuben, or Gad, or Asher, did Zebulun, or Dan, or Naphtali, impiously furnish out men for priests, on this very solemn occasion? Most certainly, not. And yet, these were the six tribes expressly stationed upon Ebal. Let us now see, what tribes were expressly stationed upon Gerizim—*Judah*, the tribe of the Messiah; *Levi*, the tribe of the priests, the only men who were to minister before God in sacrifice; *Joseph*, the tribe of their warlike and religious leader Joshua; with Simeon, Issachar, and Benjamin.

And shall we then refuse to allow, that the altar and the law were placed on the mount of blessings—on the same mount with Joshua, the heroic leader of the people—on the same mount with their glory, the tribe of Judah—and on the same mount with the tribe of *Levi*, who were the proper, the divinely-appointed, the only, ministers at that very altar? Will there be the least presumption, in supposing the reader to be now persuaded, that this corruption has been hitherto charged upon the innocent instead of the guilty? Certainly; if there be not here demonstration, there is at least strong probability—that GERIZIM, thus confessed to have been the mount of *blessings* and the station of the tribe of LEVI, was the mount, which was to be, and was, honoured with the altar, and the law. And if the reader be

convinced, that *the Samaritans have not* corrupted their Pentateuch, in this celebrated article; he must be convinced, that *the Jews have* corrupted it: and corrupted, not only this text in their Pentateuch, but also the corresponding text in Joshua.

Rosen.—Pro לָרִי in Codice Samaritano legitur רִי, ut itaque mons ille statuis legis et altari ornandus in Hebraico textu sit *Ebal*, in Samaritano *Garizim*. Jam vero magna oritur quæstio, harum lectionum utra sit genuina. Atque alii quidem, iidemque plerique, *Samaritanos* accusant templi et sacrorum suorum, quæ in monte Garizim fuisse constat, studio textum interpolasse, alii contra *Judæos* ex Samaritanorum odio vocem לָרִי loco רִי collocasse insimulant, inter quos præcipue Beniam. Kennicot est nominandus, qui in *Dissert. II. super ratione textus Hebraici*, cap. i., p. 17—75 vers. lat. Samaritanam lectionem multis argumentis vindicare studuit. Sed illum solide refutarunt Io. Frid. Stiebritz in *Dissert. inscripta: Vindiciæ* רִי לָרִי Deut. xxvii. 4, contra Kennicotum, Hal. 1766, et Io. Henric. Verschuir in *Dissertat. Critica, qua lectio Hebræi Codicis in loco celebri Deut. xxvii. 4 defenditur, et ea Samaritani tanquam spuria rejicitur*, quæ *Dissert. tertia est auctoris Dissertat. Philologico-Exegeticar.*, Leovard. 1773-4. Argumenta potiora, quibus Kennicotus Samaritanam lectionem defendit, subjectis simul, quæ Verschuir singulis opposuit, breviter recensebo. 1) Primo itaque Kennicotus contendit, aram cum lapidibus non in monte *Ebal*, fuisse exstructam, sed in monte *Garizim*, quod ex illo imprecationes debebant pronuntiari, in hoc vero benedictiones, inter quas sacrificia eucharistica a populo cum gaudio essent peracta, quibus sane mons *Ebal*, diris pronuntiandis dicatus, minime aptus fuisset. At enim vero Verschuir hoc ipso argumento contra Kennicotum utitur. Quoniam enim tota hæc cærimonia fiebat in sanctionem fœderis cum Israelitis denuo sub ingressu terræ occupandæ initi; sacrificia, quæ in hoc fœdere, ut in omnibus aliis offerebantur, necessario in eo monte erant mactanda, in quo populus sub dirarum illarum pronuntiatione promisit, velle se fœderis conditiones omnes implere. Hoc autem e consensu utriusque Codicis Hebræi et Samaritani in monte *Ebal* factum est. 2) Secundum Kennicoli pro lectione Samaritana רִי argumentum, huc redit: "Samaritanis templum structuris liberum ac

integrum erat, illud vel in monte *Ebal* vel in *Garizim* ædificare; uterque enim mons in eorum erat ditio, uterque vicinus; jam si in monte *Ebal* altare structum, sacrificia eucharistica oblata, et fœdus solenniter pactum fuisset, procul dubio hunc montem præ *Garizim* ad templum in eo ædificandum elegissent." Ad quæ recte *Verschuir* respondet, quum plura alia cogitari possent, quæ Samaritanos movere potuerint, ut in *Garizim* templum erigerent, videri tamen potissimum boni ominis captandi causa factum esse, quod ex *Ebal* diræ, ex *Garizim* vero benedictiones essent pronuntiatæ. Accedere montis *Garizim* amœnum situm, fertilitatem, atque opportunitatem conditionem. Ipse *Kennicottus* prolatis testimoniis probavit, montem *Garizim*, umbra sua ab æstu solis tectum, amœnissimis pratis abundasse, contra *Ebal* solis æstu adustum ob summam ariditatem perpetua sterilitate laborasse. Tantum vero abest, ut ex eo cum *Kennicotto* concludere liceret altare in monte *Garizim* erectum fuisse, ut potius inde sequatur, esse in monte *Ebal* factum, quia horrida ejus montis facies magis ad hujus fœderis indolem, in execrationibus sitam, accommodata erat. 3) Tertium argumentum desumit *Kennicottus* ex oratione *Iothami* ex monte *Garizim* ad *Sichemitas* habita *Iud. ix.* Nempe *Iothamus*, quum contra *Sichemitarum* scelera ex loco edito urbi vicino declamare vellet, et uterque mons, *Ebal* et *Garizim*, ad hæc opportunus esset, elegisse videtur eum montem, in quo altare, in quo statuæ, quibus leges inscriptæ erant, quo majus pondus suæ admonitioni adderet: jam vero quum montem *Garizim* eligeret, in eo illa omnia extitisse, verisimile est. Sed recte monet *Verschuir*, huic argumento parum ponderis inesse, quum *Iothamus* fuga elapsus, trepidus et anxius primum locum commodum, qui se ei offerret, ascenderet, ex quo tuto *Sichemitas* alloqui, et ab ipsis audiri posset. Præterea parum ei profuisset; ex isto monte concionari, in quo altare et columnæ essent, et si vel maxime inde dictis suis robur addere voluisset, vix neglexisset, *Sichemitas* ea de re expresse admonere. Prætereo cetera argumenta a *Kennicotto* pro lectione *Cod. Samaritani* allata, quoniam leviora sunt.

Ver. 7.

Au. Ver.—Peace offerings. See notes on *Lev. iii. 1.*

Ver. 8.

Au. Ver.—8 And thou shalt write upon

the stones all the words of this law very plainly.

See notes on verse 3.

Ver. 9.

Au. Ver.—9 And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the Lord thy God.

All Israel.

Ged.—All the children of [Syr., and two MSS.] Israel.

The people of the Lord thy God.

Ged., Booth.—A people hallowed to [Sam.] Jehovah thy God.

Ver. 12, 13.

וְאֵלֶּה יַעֲמֹדוּ לְבָרֶךְ אֶת־יְהוָה עַל־
הַר גִּרְזִים בְּעֶבְרֶכֶם אֶת־הַיַּרְדֵּן שְׁמֹעוֹן
לְנִי וְיַחֲזִיחַ וְיִשָּׁשָׁר וְיִשְׁקָף וּבְנִימִן:
וְאֵלֶּה יַעֲמֹדוּ עַל־הַקֶּלָּה בְּהַר עִיבָל רְאוּבֵן וְגו'

12 οὗτοι στήσονται εὐλογεῖν τὸν λαὸν ἐν ὄρει Γαριζὶν διαβάντες τὸν Ἰορδάνην, Συμεὼν, Λεὺι, Ἰούδας, Ἰσάαχαρ, Ἰωσήφ, καὶ Βενιαμὴν. 13 καὶ οὗτοι στήσονται ἐπὶ τῆς κατὰρας ἐν ὄρει Γαιβὰλ, Ῥουβὴν, κ.τ.λ.

Au. Ver.—12 These shall stand upon mount *Gerizim* to bless the people, when ye are come over *Jordan*; *Simeon*, and *Levi*, and *Judah*, and *Issachar*, and *Joseph*, and *Benjamin* :

13 And these shall stand upon mount *Ebal* to curse [Heb., for a cursing]; *Reuben*, *Gad*, and *Asher*, and *Zebulun*, *Dan*, and *Naphtali*.

Bp. Horsley.—Rather, "When ye have passed over the *Jordan*, these shall stand by Mount *Gerizim*, at the blessing of the people;—And these shall stand by Mount *Ebal* at the cursing." It appears from the relation of the execution of this command (*Joshua viii. 30—35*), that the people were not stationed upon these hills, but upon the plain below, half of the whole congregation opposite to the one hill, and half to the other. The curses were pronounced by the Levites only, all the people confirming each malediction with their amen; and this was all the share that any of the tribes, except that of *Levi*, had in denouncing either the blessing or the curse. By whom were the benedictions pronounced? Not by the Le-

vites; verses 12, 14. Probably by Joshua. See Josh. viii. 34.

—“upon mount Ebal.” For *על הר עיבל*, three MSS. of De Rossi's have *על הר עיבל*.

Dr. A. Clarke.—*Upon Mount Gerizim.*] Instead of *upon Mount*, &c., we may translate *by*, as the particle *על*, *al*, is sometimes used.

Ver. 26.

*אָרֶר אֶשָּׂר לְאִיִּקִּים אֶחָד־בְּכָרִי
הַתּוֹרָה־הַזֹּאת לְעִשּׂוֹת אוֹתָם וְנוֹ*

ἐπικατάρατος πᾶς ἄνθρωπος ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς λόγοις τοῦ νόμου τούτου ποιῆσαι αὐτούς, κ.τ.λ.

Au. Ver.—26 Cursed be he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

Ken.—The word *all*, which our translators have inserted as wanting before the words of *this law*, was thought by Jerom absolutely necessary to justify St. Paul's quotation, in Gal. iii. 10. See Gen. Diss., p. 38 [p. 731 of this vol.]. And it is very remarkable, that this important word is now found here, not only in the Sam. text and its version, but also in four Heb. MSS. The Latin version of the Chald. paraphrase has *omnibus* here, in Walton's Polyglott; though the word is not in the adjoining column of the Ch. paraphrase. And though it is not in the Syr., Arab., or Vulg. versions, as there printed; I have no doubt, but it may be found in some *very ancient* MSS. of these versions. It has been found in six Chaldee MSS.

CHAP. XXVIII. 5.

בָּרַךְ מְנַאֲתָהּ וּמִשְׁאֲרֶיהָ :

εὐλογημένοι αἱ ἀποθήκαι σου, καὶ τὰ ἐγκαταλείμματα σου.

Au. Ver.—5 Blessed shall be thy basket and thy store [*or*, dough, *or*, kneading-trough].

Thy basket. So Gesen., Lee, and most commentators.

Bp. Patrick.—*Thy basket.*] The Jerusalem Targum refers to the basket wherein they carried up their first-fruits (xxvi. 2). But the Vulgar Latin translates it *thy barns*: and so do the LXX *αποθήκαι σου*, the place where they laid up their corn and other fruits of the earth. Which God promises both to fill, and to preserve from the fire, or thieves, or other disasters.

Thy store.

Rosen., Ged., Booth., Gesen., Lee.—Thy kneading-trough. See notes on Exod. xii. 34.

Bp. Patrick.—*Thy store.*] The LXX and the Vulgar translate it, “all that was remaining;” of which they had not present use, but kept till they had occasion for it. So it is a promise that they should never want; but still have something lying by them in store (as we translate it) above what they needed.

Dr. A. Clarke.—*סֶסֶם*, kneading-trough, or remainder; all that is laid up for *future use*, as well as what is prepared for *present consumption*. Some think that by *basket* all their property *abroad* may be meant, and by *store* all that they have at *home*, i. e., all that is in the *fields*, and all that is in the *houses*. The following note of Mr. Harmer is important.

Harmer.—“Commentators seem to be at a great loss how to explain the *basket* and the *store* mentioned Deut. xxviii. 5, 17. Why Moses, who in the other verses mentions things in general, should in this case be so minute as to mention baskets, seems strange; and they that interpret either the first or the second of these words of the repositories of their corn, &c., forget that their barns or storehouses are spoken of presently after this in ver. 8. Might I be permitted to give my opinion here, I should say that the *basket*, *סֶסֶם*, in this place means their travelling baskets, and the other word *סֶסֶם* (their store), signifies their leathern bags, in both which they were wont to carry things in travelling. The first of these words occurs nowhere else in the Scriptures, but in the account that is given us of the conveyance in which they were to carry their first-fruits to Jerusalem; the other nowhere but in the description of the hurrying journey of Israel out of Egypt, where it means the utensil in which they then carried their dough, which I have shown elsewhere in these papers means a piece of leather drawn together by rings, and forming a kind of bag. Agreeably to this, Hasselquist informs us that the eastern people use baskets in travelling; for, speaking of that species of the palm-tree which produces dates, and its great usefulness to the people of those countries, he tells us that of the leaves of this tree they make baskets, or rather a kind of short bags, which are used in Turkey on journeys and in their houses; pages 261, 262. Hampers and panniers are

English terms denoting travelling baskets, as *tene* seems to be a Hebrew word of the same general import, though their forms might very much differ, as it is certain that of the travelling baskets mentioned by Haselquist now docs.

"In like manner as they now carry meal, figs, and raisins, in a goat's skin in Barbary for a viaticum, they might do the same anciently, and consequently might carry merchandise after the same manner, particularly their honey, oil, and balm, mentioned Ezek. xvii. 17. They were the proper vessels for such things. So Sir J. Chardin, who was so long in the East, and observed their customs with so much care, supposed, in a manuscript note on Gen. xliii. 11, that the balm and the honey sent by Jacob into Egypt for a present were carried in a goat or kid's skin, in which all sorts of things, both dry and liquid, are wont to be carried in the East.

"Understood after this manner, the passage promises Israel success in their commerce, as the next verse (the 6th) promises them personal safety in their going out and in their return. In this view the passage appears with due distinctness, and a noble extent."—Observations, vol. i., p. 418, note.

Ver. 10.

Au. Ver.—10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

That thou art called.

Pool.—i.e., That you are in deed and truth his people and children: see Deut. xiv. 1; xxvi. 18. For to be called oftentimes signifies to be, as Isa. xlvii. 1, 5; lvi. 13; Matt. v. 9, 19; xxi. 13.

Ver. 15.

וְהָיָה אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה
אֱלֹהֶיךָ לְשַׁמֵּר לַעֲשׂוֹת אֶת־כָּל־מִצְוֹתָיו
וְהִקְלִיבוּ
וְהָיָה אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה
אֱלֹהֶיךָ לְשַׁמֵּר לַעֲשׂוֹת אֶת־כָּל־מִצְוֹתָיו
וְהִקְלִיבוּ

καὶ ἔσται ἂν μὴ εἰσακούσης τῆς φωνῆς
κυρίου τοῦ θεοῦ σου, φυλάσσεσθαι πάσας τὰς
ἐντολὰς αὐτοῦ, κ.τ.λ.

Au. Ver.—15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes, which I command thee this day; that all these curses shall come upon thee, and overtake thee.

To observe to do, &c.

Ged.—*To observe and to practise, &c.* I read מִשְׁמַע (with the copulative) with five MSS., and the primitive reading of three more; and with most of the ancient versions. Those who prefer the present reading, לִשְׁמַע, without the copulative, give to the preceding שָׁמַר the meaning of וָרָו. So Rosenmüller, *ut memineris facere*; and so equivalently Gr. Ven. and our common version, *to observe to do*: but the parallel place, ver. 13, seems to justify the other reading.

Ver. 20.

וְשָׁלַח יְהוָה וְשָׁלַח
אֶת־הַמְּחַרְרָה וְאֶת־הַמְּנַגְחָה בְּכָל־
מְשַׁלַּח יָדְךָ אֲשֶׁר תַּעֲשֶׂה עַד הַשְׁמָדָה
וְעַד־אֲבָדָה מִיָּד מִכָּאן לַעֲשֹׂת מִצְוֹתָיו
אֲשֶׁר צִוִּיתִי:

ἀποστείλαι κύριος ἐπὶ σὲ τὴν ἔνδειαν καὶ
τὴν ἐκλιμίαν καὶ τὴν ἀνάλωσιν ἐπὶ πάντα οὐ
ἐὰν ἐπιβάλῃς τὴν χεὶρά σου, ὥς ἂν ἐξολο-
θρεύσῃ σε, καὶ ὥς ἂν ἀπολέσῃ σε ἐν τάχει
διὰ τὰ πονηρὰ ἐπιτηδεύματά σου, διότι ἐγκατέ-
λιπές με.

Au. Ver.—20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do [Heb., which thou wouldest do], until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

Bp. Patrick.—*Cursing, vexation, and rebuke.*] It is very hard to know what these three words particularly import; the first two of them being very variously translated. The first of them, *meera*, seems to signify, in general, that God would blast them in all they designed and went about; for although the LXX and Vulgar here render it *famine* and *want*, yet elsewhere the LXX render it as we do, *κατάρα*, "cursing:" and the next word, *mechuma*, they translate *hunger*; but in other places the LXX render it by six or seven words, which import the same with our English *vexation*, viz., *ταραχὴν*, "trouble or disturbance;" *θόρυβον*, "tumult;" *σύγχυσις*, "confusion;" *ἐκστασις*, "horror or affrightment," &c., which relate to a great disorder, disquiet, and perplexity in their mind. And the last word, *mighereth*, the Vulgar translates as we do, *rebuke*, but the LXX ἀνάλωσιν, "consumption;" which are

the same in effect. For when God rebukes a man for his iniquity, he makes his beauty to consume away like a moth (Ps. xxxix. 11). For God's rebukes consist not in words, but in sore afflictions (2 Kings xix. 3; Psalm xviii. 15, &c.), particularly in disappointments and ill success in their undertakings, and continual fear of worse for the future.

Prof. Lee.—מְדַבֵּר, *Perturbation, tumult, vexation.* So Pool, Ged., Booth.

Rosen.—מְדַבֵּר, *Liquefactionem, i.e., terrorem.* Arab. مَدَمٌ proprie est liquefecit, deinde fugavit, dispersit. מְדַבֵּר, *terror, uti apparet ex 1.Sam. v. 11; Jes. xxii. 5; Prov. xv. 16.*

Professor Lee.—מְדַבֵּר, f.—ר. מְדַבֵּר, once, Deut. xxviii. 20. *Rebuke.* Meton. *Calamity.* Aquila, ἐπιτίμησις. LXX, ἀνάλωσις.

For to do.

Rosen.—מְדַבֵּר, *Quas facultates tibi comparaveris.* מְדַבֵּר hic est acquirere, comparare, ut Gen. xii. 5.

Until thou be destroyed, and until thou perish, &c.

Ged.—Sam., LXX, Syr., Vulg., Arab., and one MS. read, *until he destroy you, and cause you to perish*, and this I take to be the better reading, but the sense is all the same.

Ver. 22.

וַיִּכְרֶה יְהוָה בְּשָׂחָפָה וּבִבְרָחַת
וּבִבְרָחַת וּבִבְרָחַת וּבִבְרָחַת
וּבִבְרָחַת וּבִבְרָחַת וּבִבְרָחַת

πατάξει σε κύριος ἐν ἀπορίᾳ, καὶ πυρετῷ, καὶ ρίγει, καὶ ἐρεθισμῷ, καὶ ἀνεμοφθορίᾳ, καὶ τῇ ὥχρᾳ, καὶ καταδιώξονται σε ἕως ἂν ἀπολέσωσί σε.

Au. Ver.—22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword [or, drought], and with blasting, and with mildew; and they shall pursue thee until thou perish.

Consumption, fever. See notes on Lev. xxvi. 16.

Inflammation.

Ged., Booth.—*Ague.*

Prof. Lee.—מְדַבֵּר, f. Arab. دَلَلٌ, *enectus* propè fuit siti. *Burning fever* [so Gesen.], Deut. xxviii. 22, al. non occ.

Rosen.—Qualis morbus voce מְדַבֵּר indicetur, haud constat. LXX, ρίγος, *frigor*; sic quoque Vulgatus. Onkelos retinet vocem Hebraicam. Syrus: *incendio.* Saa-

dias: *febris quartana.* Quum מְדַבֵּר in omnibus dialectis cum Hebræa cognatis *ardendi, inflammandi* notionem habeat, intellexerim *febrim calidam* sive *æstuantem, hitziges Fieber.*

Extreme burning.

Prof. Lee.—מְדַבֵּר lit. *intense burning, or, heat.* *Inflammation, fever.* Aquila, περιφλεσμοῦ. Sym. Theod. περιφλογισμοῦ. LXX, ἐρεθισμοῦ.

Rosen.—מְדַבֵּר Vulg., *ardore, et sic quoque Syrus.* Aliis מְדַבֵּר est *catarrhus suffocans (Steckfluss)*, nomen habens a *ronchissando*; consonum verbum Arab. sonat *ronchos duxit pardu, aut dormiens, aut qui strangularetur.* Tale quid fortasse intellexerunt quoque LXX, vertentes ἐρεθισμὸν, quod voc. proprie quidem *incitationem* denotat, sed inde dici poterat *catarrhus.* Consentit quodammodo Saadias: *paralysis*, scil. *pulmonum.*

The sword.

Ged., Booth., Gesen., Lee.—*Drought.* מְדַבֵּר, which I render *droughts*, is by others rendered *the sword*: and so it seems to have been understood by Sept. who have φονῶ [the word is wanting in the Roman editions]. So certainly Gr. Ven., ἐν ξίφει, and so equivalently the Thargums, Syr., and Pers. But Vulg. has *æstu*, and both Arabs and the Sam. version have equivalent terms. I prefer this meaning, because the word is here classed with other calamities which affect the fruits of the earth.—*Geddes.*

Prof. Lee.—מְדַבֵּר, *gladius.* Meton. as a destroyer, *drought*, Deut. xxviii. 22.

Rosen.—מְדַבֵּר, *Gladio, i.e., bello, cf. Gen. xxxi. 26; Exod. v. 3; Lev. xxvi. 6.* Vulgatus vero et Saadias vertunt *æstu, siccitate, Onkelos, devastatione.* Hi igitur pro מְדַבֵּר videntur legisse מְדַבֵּר, *siccitas, devastatio.*

With blasting and with mildew.

Bp. Patrick.—These two relate to the destruction of their corn, and the fruits of the earth, which follows upon the corruption of the air, as famine follows upon the corruption of the fruits of the earth. The first word *shiddaphon*, the LXX and the other Greek interpreters translate ἀνεμοφθορίαν, “blasting by biting winds;” though elsewhere the LXX translate it by ἐμπυρισμὸν and πύρωσις, which signify such “blighting as comes by heat.” And the second word *jerakon* (which comes from *jerek*, herb or grass, or any green thing) seems properly to be expressed by the LXX

who translate it ὥχραν; for corn, and grass, and herbs, turn pale and wan for want of moisture.

Ged., Booth., Lee.—דָּבִיב, *Blight* in corn.

Prof. Lee.—דָּבִיב, *Wasting, blasting*; perhaps (a) the *smut* in corn, Deut. xxviii. 22; 1 Kings viii. 37; Amos iv. 9; Hag. ii. 17.

Rosen.—דָּבִיב LXX, ἀνεμοφθορία, *corruptio quæ fit a vento*; Vulgatus: *ære corrupto*, sic quoque Chaldaeus; Syrus: *vento uredinis*. Qui omnes videntur intelligere segetum corruptionem ex vento orientali Samum dicto, quem ipsum sub voce דָּבִיב intellexit quoque Interpres Arabicus Amos iv. 9. Ventum illum vero segetibus noxium esse apparet ex Gen. xli. 6, ubi *spicarum euro adustarum* mentio fit. Michaëlis in *Quæst. Arab.*, Qu. 77, p. 211. דָּבִיב vertit: *nigredinem segetum, die Schwarzsucht des Getreides*, coll. Arab. دَابَّيْ, *niger*. Judæo alicui Yemensi דַּבִּיב erat ille segetis morbus ubi culmi triticeï vel hordaceï frigidus ære corruptuntur, ut spicas nullas protrudant. Vid. Niebuhr *Descr. Arab.*, Præf. p. 46. Alii intelligunt morbum hominum. Ita Saadias: *marcor corporis sive febris hectica (Auszehrung)*, uti ex Avicenna vocem illam interpretatur Castellus in *Heptagl.*, p. 764. Dathius vertit *uredinem*, et in nota subjecta dicit se intelligere morbum aliquem hominum, quum in antecedentibus de morbis humanis sermo fuisset. Sed ex Amos iv. 9 manifestum est, vocem Hebr. designare vitium frumenti, non minus ac sequens דָּבִיב, quod cf. cum Arab. دَابَّيْ, quod tam de *ictero*, arquatu, morbo regio, quam de simili segetis morbo dicitur, unde סיידק, *rubigine percussa seges*. Ita quoque LXX, ὥχρον, *pallorem*, sc. segetum ex frigore nocturno. Vulg., *rubiginem*. Forskalius a Judæo quodam Mochensi accepit, effici illud vitium vento quodam leni, mense Marchesvan flante, segetibus pernicioso, quo aristæ flavæ et inanes reddantur. Vid. Niebuhr. l. 1.

Ver. 24.

יָתֵן יְהוָה אֱרֵיכָה אֶרְצָה אֲנִי
וְעָפָר מִדְּהַשְׁמִימִים יִבְרַח עָלֶיךָ עַד
הַשְׁמָדָה :

ὁ δὲ κύριος ὁ θεὸς σου τὸν ὑπερὸν τῆς γῆς σου κοινοῦν, καὶ χροὺς ἐκ τοῦ οὐρανοῦ καταβήσεται, ἕως ἂν ἐκτρίψῃ σε, καὶ ἕως ἂν ἀπολέσῃ σε ἐν τάχει.

An. Ver.—24 The LORD shall make the

rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

Ged., Booth.—24 Jehovah will give, instead of rain to thy land, dust; and from the heavens shall dust descend upon thee, until thou be destroyed.

Rosen.—Dabit Jova terræ tuæ loco pluviae arenam, pulvis e cælo in te descendet donec deletus fueris. Pro humore quo fecundatur solum, molestissimo pulvere omnia erunt obsita. Nam in calidis illis regionibus æstivo tempore nisi subinde pluat, vento adtollitur ingens copia tenuissimi pulveris, qui omnia pervadit, et non modo molestissimus est, sed segetes quoque perdit.

Ver. 27.

יִכְלֶה יְהוָה בְּשִׁחִין מִצְרַיִם וּבַעֲפָלִים
וּבְבִגְדָה וּבְחֶרֶם אֲשֶׁר לֹא-יִרְפָּא : לְהַרְגֵּל לְהַרְגָּא
וּבְכֹחֵם ק'

πατάξει σε κύριος ἔλκει Διγυπτίω εἰς τὴν ἔδραν, καὶ ψώρα ἀγρία, καὶ κνήφη, ὥστε μὴ δύνασθαι σε ἰαθῆναι.

An. Ver.—27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

Botch. See notes on Exod. ix. 9.

Bp. Patrick.—Some take this to signify the leprosy, unto which they in that country were subject. Others, that "bile breaking out with blains," wherewith God smote the Egyptians (Exod. ix. 9, &c.). For that is called *shechin*, as this is.

Emerods.

Dr. A. Clarke.—Emerods.] עֲפָלִים, from עָפָ, to be elevated, raised up; swellings, protuberances; probably the *bleeding piles*. So Patrick, Rosen., Ged., Booth., Gesen., Lee.

Prof. Lee.—עָפָ, m. Arab. عَفَلٌ, *pin-guedo circa perinæum capri, &c.*; عَفَلٌ, *res in pudendis feminae vel camelæ herniæ in viris similis*. See Schröd. Orig. Heb., cap. iv., pp. 54, 55. Schultens. ad Meidanii Prov., p. 23. So also Jauhari, sub voce. (a) *Swelling, or tumor*, Deut. xxviii. 27; 1 Sam. v. 6. Pl. עֲפָלִים, read with the vowels of the Keri, viz., עֲפָלִים. See p. 236, above; but which, as Gesenius has remarked, ought to be read עֲפָלִים. *Tumors in the anus: hæmorrhoids*, probably.

Scab. See notes on Lev. xxi. 20.

Ver. 32.

וְאֵין לָאֵל יָדָהּ : —

— οὐκ ἰσχύσει ἡ χεὶρ σου.

Au. Ver.—32 Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand.

And there shall be no might in thine hand.

Bp. Horsley.—Rather, “and [they shall] not [be] within the help of thy hand;” i. e., it shall not be in thy power to deliver them.

Ged.—But it shall not be in your power to save them.

Booth.—Yet shalt thou have no power to save them.

Rosen.—*Et non in fortitudinem manus tuæ*, i. e., non erit in potestate tua, ut eos possis liberare.

Ver. 35.

Au. Ver.—The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

Botch. See notes on Exod. ix. 9.

Rosen.—35 הַפֶּתַח הַיָּדָהּ, *Percutiet te Jova ulcere maligno in genibus et cruribus*. Clare hic describitur elephantiasis. Commentarii instar apponere lubet verba Schillingii ex ejus libro de *Lepra*, p. 184. *Malum hoc pedes nonnunquam præ ceteris partibus afficit, quod ubi fit, non lepra, sed elephantiasis sive elephantia appellatur. Hujus igitur nominis ratio ex symptomatibus nunc describendis explicanda est. Scilicet in pede affecto phalanges ossiculorum paulatim intumescunt, cutemque et carnes mirum in modum expandunt, crassescunt digiti, tandemque inter se ac si cera essent, colliquescent. Deformatus ejusmodi pes levissima de causa sanguinem fundit, qui tamen sponte et cito etiam sistitur. Serpit hæc corruptio a digitis per universum pedem usque ad femur, reddique articulationes, quas attingit, immobiles; siquidem smegma eas inungens et lubricans coagulat, facitque ut muscoli ac tendines inter se concrecant, adeo ut dexterrimus anatomicus has partes separare ac vel distinguere nequeat. Quæ dum fiunt, panniculus adiposus et cutis in plicas et rugas ita se sensim componunt, ut pedis elephantini formam omnino expriment. Inspezi studiosè elephantos, et sane non modo formæ, sed etiam gressus similitudinem miratus sum magnopere. Huc pertinet, quod e Theve-*

noti Itinerario affert ad h. l. Clericus, Cahiræ in Ægypto morbos crurum esse gravissimos, et multorum crura portentosæ crassitie cerni. קָפַח רַגְלָיו וְעַיָּנָהּ אֶת הַצֶּמֶחַ, *A planta pedis ad verticem usque*. Pergit Schillingius paucis verbis interjectis: *Hunc terminum* (genua) *postquam attingit labes, tum vero alias quoque partes, quæ adhuc immunes erant, adficere solet: inprimisque digiti manuum circa articulos tumescunt, sensimque soluta cadunt; inde ulcera primo faciem postea carnosas corporis partes depascuntur, cum intolerabili fœtore hircino, sed sine ullo dolore*. Et Celsius dicit: *totum corpus ita affici, ut ossa quoque vitari dicantur*.

Ver. 52, 53.

Au. Ver.—52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.

53 And thou shalt eat the fruit of thine own body [Heb., belly], the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee.

And he shall besiege thee, &c.

Bp. Patrick.—He repeats it again, that they might not think to find security in any place whatsoever, though never so strongly fortified, and well provided with all things necessary for its defence.

Booth.—Yea, he shall besiege thee.

Horsley, Ged.—“—land. When he shall besiege thee in all thy gates throughout all thy land, which Jehovah thy God hath given thee; 53 Then thou shalt eat,” &c.

Ver. 56, 57.

56 הָרָפָה בָּךְ וְהַעֲנָה אֶשֶׁר לֹא נִסְתָּה כְּתִרְבֵּלָהּ הַעֲנָה עַל־הָאָרֶץ מִהַתְעַפֵּג וּמִגֶּחַח תִּכְרַע עֵינֶיךָ בְּאִישׁ חֵיקָהּ וּבְבָנֶיהָ וּבְבָתֶּיהָ : 57 וּבְשִׁלְיֹתֶיהָ הַיְּגֻלֹּת וּמִכֵּין רַגְלֶיךָ וּבְכַלֵּיךָ אֶשֶׁר תָּבֵר בָּרֶגְלֶיךָ תֹּאכְלֶנּוּ בְּהִסְרָפְלָךְ בְּסִתְרֶךָ בְּמַצֹּר וּבְמַצֹּתֶיךָ אֶשֶׁר יִצְיֶה לְךָ אֹיְבֶיךָ בְּשָׁעָרֶיךָ :
הָא

καὶ ἡ ἀπαλὴ ἐν ὑμῖν καὶ ἡ τρυφερά, ἥς οὐχὶ πείραν ἔλαβεν ὁ πούς αὐτῆς βαίνειν ἐπὶ τῆς γῆς διὰ τὴν τρυφερότητα καὶ διὰ τὴν ἀπαλό-

τητα, βασκανεῖ τῷ ὀφθαλμῷ αὐτῆς τὸν ἄνδρα αὐτῆς τὸν ἐν κόλπῳ αὐτῆς, καὶ τὸν υἱὸν καὶ τὴν θυγατέρα αὐτῆς. 57 καὶ τὸ κόριον αὐτῆς τὸ ἐξελθὼν διὰ τῶν μηρῶν αὐτῆς, καὶ τὸ τέκνον αὐτῆς ὃ ἐὰν τέκη· καταφάγεται γὰρ, κ.τ.λ.

Au. Ver.—56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one [Heb., after-birth] that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

57 *And toward her young one, &c.*

Bp. Patrick.—57 *Toward her young one.*] Towards her new-born babe, which is wont to be welcomed into the world with great joy; but in this siege dispatched out of it, to assuage the rage of their hunger. In the Hebrew (as we take notice in the margin) the word we translate *young one*, properly signifies the *after-birth*: and so the LXX translate it, τὸ χορίον. Which makes this passage most plain; that their hunger should make them so unnatural, as first to eat the after-birth which came from them, and then the child which was wrapped to it.

Ged.—56, 57, The most dainty and delicate woman, &c., shall grudge the husband of her bosom, her son, and her daughter, a share of her own secundines, and of her new-born child; which she will eat, &c.

Booth.—Shall grudge to give to the husband of her bosom, and to her son, and to her daughter, 57 Any part of her own offspring, even the child which she hath born; which, &c.

Ken.—F. Houbigant has very judiciously remarked (*Prolegom.*, pag. 69, &c.) that the sense here is greatly disturbed by two corrupted words וַיִּשְׁלֹחַ וַיִּבְנֶה. Let us then attentively consider the passage; after referring the reader to verses 49, 53, 54, 55, 56, 57 of this chapter.

Now by the eye of the man or woman being evil against each other, even against the wife or husband of the bosom, is most strongly described their extreme want; so that (as Bp. Patrick expresses it) “they should grudge every bit, which they saw one ano-

ther, or their nearest relations, eat; being ready to snatch it from their mouths through ravenous hunger.” The man, says Moses, when through famine he shall kill and eat one of his own children, shall not give part of this child to his other children, nor even to his wife: and the woman (for even her softer soul shall grow insensible to the miseries of others, through her own dreadful necessity) she also shall grudge the least refreshment to her husband, son, and daughter. So far all being clear, let us proceed to the next verse; which, at present, is closely connected with the preceding, thus—Her evil eye shall grudge the least refreshment to her husband, and to her son, and to her daughter (57), and to her after-birth or secundine, as the word (if there be such a word) is allowed to signify. But is there propriety in saying—She shall grudge every morsel eaten by her children and by her secundine? To these and the preceding let us add the words following—She shall grudge every morsel to her son and to her daughter, and to her secundine, and to her children. The last article, her children, having been before particularly specified in her son and her daughter, seems to be totally redundant and unnecessary.

F. Houbigant observes, as to the word שְׁלֹחַ “secundinæ ejus—hujus significatus nullum aliud Heb. in Codicibus exemplum reperitur, nullum veteribus in linguis vestigium, vix ullum apud veteres interpretes signum certum et exploratum.” Let us now see how this learned critic endeavours to correct this passage. He supposes one וַיִּבְנֶה improperly inserted in the word וַיִּשְׁלֹחַ, *et in filios suos*, so that the word should be וַיִּבְנֶה, *et filios suos*; and that some transcriber, finding this word in ver. 57 with a preposition, like the nouns in ver. 56, concluded that the ו in the first word of ver. 57 must be also a preposition; and so altered the word to make it regularly connected with the supposed preposition prefixed to it. The first word then (in ver. 57) having been altered, to make it conformable to וַיִּבְנֶה, which is supposed to have one ו not original, but improperly inserted; it is no small satisfaction to me to inform the reader—that our oldest MS., No. 1, happily confirms this conjecture, reading here וַיִּבְנֶה, *et filios suos*, without the preposition—a various reading, which, if not found in other MSS. (and F. Houbigant has not mentioned any such)

does particular honour to this Bodleian MS. Having thus corrected ונבנה to ונשליה, and consequently restored ונשליה to its primitive form ונשלה, *et coquet*, let us now observe the propriety of this passage. "56 The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter. 57 And she shall boil [so Bp. Horsley] that which cometh out from between her feet, even her children which she shall bear; for she shall eat them, for want of all things, secretly." These words, being prophetic, are fulfilled in 2 Kings vi. 29. For we read there, that two women of Samaria having agreed to eat their own children, one was actually boiled; where the very same verb נשלה, *coxit*, is made use of.

It may be proper to remark, that the word in the MS. is undoubtedly ונבנה; but some ignorant corrector has put a little crooked beth over the word (evidently the addition of a hand different from, and later than, the transcriber's) as if the word had been before defective.

Dr. A. Clarke.—There seems to be a species of *tautology* in the two clauses of this verse, which may be prevented by translating the word שליה, *shilyathah*, literally, *her secondines* [so Rosen., Gesen., Lee], which is the meaning of the Arabic, سلا, *sala*, not badly understood by the Septuagint, χοριον αυτης, the *chorion* or exterior membrane, which invests the fetus in the womb; and still better translated by *Luther*, *ut after getbirth*, the *after birth*; which saying of Moses strongly marks the deepest distress, when the mother is represented as feeling the most poignant regret that her child was brought forth into such a state of suffering and death: and 2dly, that it was likely, from the favourable circumstances *after the birth*, that *she herself* should survive her *inlaying*. No words can more forcibly depict the miseries of those dreadful times. On this ground I see no absolute need for Kennicott's criticism, who, instead of ונשליה, *against her secondines*, reads ונשלה, *ubashelah*, and *she shall boil*, and translates the 56th and 57th verses as follows: "The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her

eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter. 57 And she shall boil that which cometh out from between her feet, even her children which she shall bear; for she shall eat them, for want of all things, secretly."

Rosen.—וַנִּשְׁלֶיהָ, *Idque ob secundinam suam*, sc. invidet femina, sive mater liberis suis. שְׁלֶיהָ cf. cum Arab. سلا s. سلا, *secundæ, membrana tenuis involvens fœtum bruti, hominis*, qua significatione hæc vox occurrit apud Avicennam, medicum Arabicum. Hic vero denotat fœtum secundinis adhuc adhærentem et recentissime editum, ab ipsa matre in alimentum adhibendum. Hubigantum, qui pro וַנִּשְׁלֶיהָ legendum contendit וַנִּשְׁלֶהָ, *et coquet*, quod ex utero suo prodit, solide refutavit Sebast. Ravius in *Exercitat. II. ad Hubigantii Prolegomm.*, p. 59. 60. וַנִּבְנֶה, *Et ob filios sive liberos suos*; de his enim non dabit aliis, sed ipsos, quod horrendum dictu, clam devorabit.

In thy gates.

Ged., Booth.—In all [some copies of LXX, Syr., and five MSS.] thy gates.

Ver. 68.

וְהָשִׁיבָה יְהוָה וּמַצְרִים בְּאֵינֵיהֶם
בְּצָרָהּ אֲשֶׁר אֶמְרָתִי לָהּ לֹא-תִסְרֶף צֹד
לְרֹאשָׁהּ וְהִתְמַצְרֶתָם שָׁם לְאִיבֶיהָ
לְעַבְדִּים וְלַשְׂפָחוֹת וְאִין לָהֶּן :

καὶ ἀποστρέψει σε κύριος εἰς Αἴγυπτον ἐν πλοίοις ἐν τῇ ὁδῷ ἣ ἐλπας, οὐ προσθήσῃ ἔτι ἰδεῖν αὐτήν, καὶ πρᾶθῃς ἐκεῖ τοῖς ἐχθροῖς ὑμῶν εἰς παῖδας καὶ παιδίσκας, καὶ οὐκ ἔσται ὁ κτῶμενος.

Au. Ver.—68 And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

With ships. So most commentators.

Bp. Horsley.—Rather, "with lamentation." See Isaiah xxix. 2, and Lament. ii. 5. To say that they should return in ships, the way they came, were contradiction.

Pool.—*With ships*; which was literally fulfilled under Titus, when multitudes of them were carried thither in ships, and sold there for slaves, as Josephus relates. And this expression seems to mind them of that time when they went over the sea without ships, God miraculously drying up the sea

before them, &c., which now they would have occasion sadly to remember. *By the way*, or, *to the way* [so Bp. Patrick]; the Hebrew *beth* here signifying *to*, as it doth Gen. xi. 4; Lev. xvi. 22; Psal. xix. 5; xci. 12; Isa. ix. 8. And the *way* seems not to be meant here of the usual roadway from Canaan to Egypt, which was wholly by land, but to be put for the end of the way or journey, even the land of Egypt; for to this, and not to the roadway between Canaan and Egypt, agree the words here following, *whereof I spake unto thee, Thou shalt see it* (i. e., Egypt) *no more again*. And so *that way* is put for *to that land* in a place parallel to this, where the very same words are used, Deut. xvii. 16, to which this place palpably alludes.

And there ye shall be sold, &c., and no man shall buy you.

Ken.—Our English translation of part of the last verse is this,—“And the Lord shall bring thee into Egypt again; and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.” Is not every reader struck with the absurdity of this version? Can a man possibly be sold, without being bought? Does not the former necessarily imply the latter? And does not their not being bought as clearly imply their not being sold? Whereas, if the verb *מכרתם* was rendered “and ye shall offer yourselves to sale” [so Law, Dr. A. Clarke]; the sense would be proper, and expressive of the most bitter sufferings: “The Lord shall bring you once more into Egypt, the place of your former bondage: yet not as in the days of old, shall be your lot. Hereafter, so great shall be your misery, that many of you shall offer yourselves to be sold, shall pray to be admitted even as slaves; but a fate yet more terrible shall be then your portion.” This prophecy, dreadful as it is, was most literally fulfilled, when, after the destruction of Jerusalem by Titus, though some Jews were sent as slaves, into Egypt, multitudes were reserved for the sword, and wild beasts, in the public theatres. *Του δε λοιπου πληθους τους υπερ επτακαιδεκα ετη δησας, επεμψεν εις τα κατ’ Αιγυπτου εργα πλειστους δ’ εις τας επαρχιας διεδωρησατο Τίτος, φθαρησμενους εν τοις θεατροις σιδηρω και δηριοις.* Joseph. Bell. Jud. 6, 9, 2.

Bp. Patrick, Ged.—Sold, i. e., exposed to sale.

CHAP. XXIX. 1.

Au. Ver.—1 These *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

Geddes.—In our common version, and, indeed, in all the versions in the Polyglott, the first verse of this chapter is wrongly disjoined from the preceding chapter; to which it evidently belongs; and should be noted verse 69, as it is in the first editions of the Hebrew text, followed by Kennicott. So Bp. Horsley, Rosenmüller, &c.

Bishop Patrick.—*Commanded Moses to make.*] That is, to renew. For which end Moses repeated the principal laws of God, and explained them in this book, which is from thence called Deuteronomy; being a compendium of the Pentateuch, a breviary of the covenant, composed for the familiar and daily use of the children of Israel.

Beside the covenant which he made with them in Horeb. This doth not signify that he made a covenant with them, different from the former made at Horeb (Exod. xxiv.), but only now renewed the same covenant, after they had shamefully violated it more than once. Which was the more necessary, because they were ready to enter into the land of Canaan, and he was just upon his departure from them into another world; and therefore did all he could to engage them in a more firm obedience to God.

Heb., Ver. 2: LXX, Au. Ver. 3.

המסורת הגדולה וגו'

τοὺς πειρασμοὺς τοὺς μεγάλους, κ.τ.λ.

Au. Ver.—3 The great temptations which thine eyes have seen, the signs, and those great miracles.

Temptations. See notes on iv. 34.

Heb., Ver. 3; LXX, Au. Ver. 4.

וְלֹא־נִתְּן יְהוָה לָכֶם לֵב לְדַעַת
וְעֵינַיִם לִרְאוֹת וְאָזְנוֹת לִשְׁמָעַע עַד הַיּוֹם
הַזֶּה :

καὶ οὐκ ἔδωκε κύριος ὁ θεὸς ὑμῖν καρδίαν εἰ-
 ναι, καὶ ὀφθαλμοὺς βλέπειν, καὶ ὠτα ἀκοῦειν
 ὡς τῆς ἡμέρας ταύτης.

Au. Ver.—4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

Dr. A. Clarke.—Some critics read this verse interrogatively: *And hath not God*

given you an heart, &c.? because they suppose that God could not reprehend them for the non-performance of a duty, when he had neither given them a mind to perceive the obligation of it, nor strength to perform it, had that obligation been known. Though this is strictly just, yet there is no need for the interrogation, as the words only imply that *they had not such a heart, &c.*, not because God had not given them all the means of knowledge, and helps of his grace and Spirit, which were necessary; but they had not made a faithful use of their advantages, and therefore they had not that wise, loving, and obedient heart which they otherwise might have had. If they had had such a heart, it would have been God's gift, for he is the author of all good; and that they had not such a heart was a proof that they had grieved his Spirit, and abused the grace which he had afforded them to produce that gracious change, the want of which is here deplored. Hence God himself is represented as grieved because they were unchanged and disobedient: "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"

Heb. Ver. 4; LXX, Au. Ver. 5.

וְאִלֶּיךָ אֶתְקַבֵּל וְנָא

καὶ ἡγάγεν ὑμᾶς, κ.τ.λ.

Au. Ver.—5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

Ged., Booth.—5 Yet he hath [LXX, Syr., Vulg.] led you, &c.

Ver. 6.

Au. Ver.—6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the Lord your God.

That I am the Lord your God.

Horsley, Ged., Booth.—That Jehovah is your God [LXX and one MS.].

Heb., Ver. 8; LXX, Au. Ver. 9.

וְשִׁמְרֵתֶם אֶת־דִּבְרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם לְמַעַן תִּשְׁכַּלֻּם אֵת כָּל־אֲשֶׁר תַּעֲשִׂינָהוּ :

καὶ φυλάξεσθε ποιεῖν πάντας τοὺς λόγους τῆς διαθήκης ταύτης, ἵνα συνῆτε πάντα ὅσα ποιήσετε.

Au. Ver.—9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

That ye may prosper.

Bp. Patrick.—The Hebrew word which we translate *prosper*, the LXX translate *act prudently*; for they translate it *ὡς συνῆτε*. And the Vulgar, to the same purpose, *ut intelligatis*, that ye may understand to manage yourselves wisely in all your concerns, by observing the rules God hath given you; which was the way to prosper.

Prof. Lee.—פָּרַח, v. Was wise, skilful, 1 Sam. xviii. 30.

Pih. פָּחַל. Acted wisely, carefully, designedly with regard to a thing, med. פָּחַ, Gen. xlviii. 14.

Hiph. הִפְחִיל, pres. הִפְחִיל. Constr. immed. it. med. פָּחַ, פָּחַ, פָּחַ, פָּחַ, פָּחַ. (a) Examined the form of, looked at. (b) Reflected, considered. (c) Thought of, cared for. (d) Acted wisely, skilfully, was wise, skilful. (e) Prospered. (f) Made wise, taught. (b) Job xxxiv. 27; Ps. lxi. 10; cvi. 7; Dan. ix. 25, &c. (d) 1 Sam. xviii. 5; Ps. cxix. 99; Prov. xvii. 8, &c. (e) Josh. i. 7; Jer. x. 21. (f) Ps. xxxii. 8; Prov. xvi. 23.

Rosen.—*Ut prudenter agatis, s. ut feliciter vobis cedat*, Jos. i. 7; 1 Reg. ii. 3; Ps. xix. 8. Ambæ significationes facile conciliantur, quia qui prosperum in negotiis suis successum cupit, eum considerate et prudenter agere oportet.

Ver. 10.

Au. Ver.—Officers. See notes on xvi. 8.

Heb., Ver. 13—17; LXX, Au. Ver. 14—18.

וְלֹא אֶתְקַבֵּל לְבַדְכֶּם מִלְּפָנֶיךָ אֶת־הַבְּרִית הַזֹּאת וְאֶת־הַחֻלָּה הַזֹּאת : 13
כִּי אֶת־אֲשֶׁר יִשְׁנוּ פֹה עָמְנוּ עִמָּךְ הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֶת אֲשֶׁר אֵינָנוּ פֹה עָמְנוּ הַיּוֹם : 14
וְנִדְעָה אֵת אֲשֶׁר־יִשְׁבְּנוּ בְּאֶרֶץ מִצְרַיִם וְאֶת אֲשֶׁר־עָבְדוּ בְּהֶרֶב הַגּוֹיִם אֲשֶׁר עָבְדוּם : 15
וְנִרְאֶה אֶת־שְׂרָפָיוֹתָם וְאֶת גְּלִלְתָּהֶם עַצְ וְאֶת־נֶחֱסֵם וְזָחַב אֲשֶׁר עָמְנוּ : 16
כִּי־יִשָּׁבְנוּ אִישׁ אֶת־אִשְׁתּוֹ אוֹ מִשְׁפַּחַת אוֹ מִשְׁבֵּט אֲשֶׁר לָבְדּוּ בְּנֵה הַיּוֹם מִעַם יְהוָה אֱלֹהֵינוּ לְלֶכֶת לְעַבֵּד אֶת־אֱלֹהֵי הַגּוֹיִם חָתָם כִּי־יִשָּׁבְנוּ אִישׁ אֶת־אִשְׁתּוֹ : 17
כִּי־יִשָּׁבְנוּ אִישׁ אֶת־אִשְׁתּוֹ : 18

14 καὶ οὐχ ὑμῖν μόνοις ἐγὼ διατίθεμαι τὴν διαθήκην ταύτην καὶ τὴν ἀράν ταύτην, 15 ἀλλὰ καὶ τοῖς ὡδε οὖσι μεθ' ὑμῶν σήμερον ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν, καὶ τοῖς μὴ οὖσι μεθ' ὑμῶν ὡδε σήμερον. 16 ὅτι ὑμεῖς οἴδατε πῶς κατηκήσαμεν ἐν γῇ Αἰγύπτῳ, ὡς παρήλθομεν ἐν μέσῳ τῶν ἐθνῶν οὓς παρήλθετε. 17 καὶ ἴδετε τὰ βδελύγματα αὐτῶν, καὶ τὰ εἰδῶλα αὐτῶν, ξύλον καὶ λίθον, ἀργύριον καὶ χρυσίον, ἃ ἐστί παρ' αὐτοῖς. 18 μὴ τις ἐστὶν ἐν ὑμῖν ἀνὴρ ἢ γυνὴ ἢ πατριὰ ἢ φυλὴ, τινὸς ἢ διάνοια ἐξέκλινεν ἀπὸ κυρίου τοῦ θεοῦ ὑμῶν, πορευθέντες λατρεύειν τοῖς θεοῖς τῶν ἐθνῶν ἐκείνων. μὴ τις ἐστὶν ἐν ὑμῖν ρίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ.

Au. Ver.—14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that is not here with us this day :

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by ;

17 And ye have seen their abominations, and their idols [Heb., dungy gods], wood and stone, silver and gold, which *were* among them :)

18 Lest there should be among you, man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations ; lest there should be among you a root that beareth gall [*or*, a poisonous herb ; Heb., rosh] and wormwood.

Bp. Patrick.—15 I think the particle *ki* (which begins this verse) should not be translated *but* ; for this is the same with what was said before, not distinct from it ; and therefore should be translated thus, “As with him that standeth here with us before, that is not here with us this day ;” i. e., with all that were absent from the present assembly, and with all future posterity, who were as yet unborn. So the Jerusalem Targum understands the latter part of this verse, “With all generations which shall be after us, as if they stood here with us to-day ;” and so Uzielides, as they call him, “With all generations to come, unto the end of the world, as if they stood here with us at this present.” For perpetual leagues are sometimes made between whole nations ; for whom some contract in the name and place of all the rest, and bind not only themselves but their successors. And thus kings

give fiefs to their subjects, upon conditions which their families are bound to perform in after-ages, or else lose the benefit of them.

Bp. Horsley.—16, 17, *For ye know—among them.* Not a parenthesis. *For ye know* ; rather, *surely ye know.*

17 *Idols.* See notes on עֲבֹדָה, Leviticus xxvi. 30.

Bp. Patrick.—All the idols of the heathen are frequently called *abominations* ; and in Lev. xxvi. 30, they are called, as they are here, *gillulim*, which we translate in the margin *dunghill-gods*, to express the utmost contempt of them. And some think they are so called, not only in regard of their matter, sed ob formam scarabæi habitantis in stercore, “but for the form of the beetle, which lives in dung ;” for so Isis, the great goddess of the Egyptians, was represented, as Plutarch tells us, in his book *De Iside et Osiride*. But whether in such ancient times as this of Moses, it may be justly doubted.

Rosen.—*Vidistis abominaciones eorum et stercora eorum*, i. e., detestandos et stercoreos Deos eorum, 1 Reg. xi. 5 ; Jer. vii. 30.

18 *Lest there should be.*

Pool.—*Lest there should be* ; or take heed, or beware [so Houbigant, Horsley, Ged., Booth.] *lest there be* ; for it seems to be an ellipsis, or defect of a verb, which is usual in Scripture, and which we have in a case parallel to this, Gen. iii. 22. *And now we must take care lest he put forth, &c.* Or this particle *lest* may be joined with verses 14, 15 [so *Bp. Patrick*], to this purpose, I now renew the covenant with you, and with your posterity, lest any of you or yours should be tempted to depart from God, &c.

Bp. Patrick.—18 *Lest there should be among you man or woman, or family, or tribe.* These words are to be connected with ver. 15, as the principal end why he engaged every soul of them to renew their covenant with God, that none of them might revolt from him to serve any other god. And the order wherein he places these words shows, that idolatry is of a very infectious nature, spreading itself strangely, from single men and women unto families, and at last into whole tribes.

Rosen.—17 עַל־כֵּן—עַל־כֵּן, *Ne quis forte sit in vobis aut vir aut femina, aut familia, aut tribus, cujus mens hodie a Jova, Deo nostro, aversa ad Deorum gentium illarum cultum impellatur.* Sensus est : Deus voluit, vos videre quam absurdæ sint religiones vicino-

rum, ne ab iis falleremini. Intelliguntur autem hic ii populi, quorum sedes ad ortum Jordanis Hebræi occupant.

A root that beareth gall and worm-wood.

Bp. Patrick.—Many take a root here to signify an *evil principle*, which the apostle calls “an evil heart of unbelief,” Heb. iii. 12. But the words going before in this verse, and those that follow in the next, plainly lead us to take it for any person lurking secretly among them (like a root underground), that was tainted with idolatry, who might poison others therewith, and in time bring forth the fruits of their impiety, which he calls “gall and wormwood.” Where it must be observed, that the Hebrew word *rosh*, which we translate *gall*, properly signifies an herb growing among corn, as bitter as gall. Which, in Hosea x. 4, we translate *hemlock*; and commonly in Scripture is joined with *wormwood*, as it is here, Jer. ix. 15; Lam. iii. 19; Amos vi. 12. Unto which idolatry is compared, because it is most ungrateful and distasteful (if I may so speak) unto God, and produces bitter effects, that is, most grievous punishments, unto men.

Prof. Lee.—רש, and רש. The name of a certain plant. According to Celsius, Hierobot., ii. 46, *cicuta*, or *hemlock*. Gesen. contends for the *poppy*; Oedmann for the *colocynth*; and Michaëlis (Suppl. Lex. Heb., p. 2220), for the *lolium*, or *tares*. All that is certain is, that it was considered a poison. *Poison, venom*, Deut. xxix. 17; xxxii. 32; Hos. x. 4; Amos vi. 12; Ps. lxix. 22; Lament. iii. 5, 19. — of adders, Deut. xxxii. 33; Job xx. 16. Phr. רש, *water of* —, Jer. viii. 14; ix. 14; xxiii. 15: which Gesenius takes to signify, “*opium*.”

Rosen.—רש, רש, *Ne sit inter vos radix, quæ emittat venenatam herbam et absinthium*. Ne sint, ex quorum idololatriæ studio, cui jam dediti essent, toti populo posthac occasio suppeditaretur hujus sceleris sectandi. רש denotat *venenum* xxxii. 32; Jer. viii. 4; Amos vi. 12. Hic non dubium est significare herbam venenatam. Celso *Hierobot.*, p. ii., p. 64 est *cicuta*, aliis *lolium temulentum* (*Lolch*).

Heb., Ver. 18; LXX, Au. Ver. 19.

וְהָיָה בְּשִׁמְעוֹ אֶת־דְּבָרֵי הָאֱלֹהִים
וְהִתְפַּרְרָה בְּלִבָּו לְאֹמֶר שְׁלוֹם

וְהִתְפַּרְרָה בְּלִבָּו לְאֹמֶר שְׁלוֹם
סִפּוֹת הָרָגָה אֶת־הַצִּמְצָמָה :

19 καὶ ἔσται ἐὰν ἀκούσῃ τὰ ῥήματα τῆς ἀρᾶς ταύτης, καὶ ἐπιφημισθῇ ἐν τῇ καρδίᾳ αὐτοῦ, λέγων. ὁσιαί μοι γένοιτο. ὅτι ἐν τῇ ἀποπλάνῃσει τῆς καρδίας μου πορεύσομαι, ἵνα μὴ συναπολέσῃ ὁ ἁμαρτωλὸς τὸν ἀναμάρτητον.

Au. Ver.—19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination [or, stubbornness] of mine heart, to add drunkenness to thirst [Heb., the drunken to the thirsty].

Imagination.

Prof. Lee.—חזק, f. always with ב. *Firmness, obstinacy* of heart [so Gesen.], Deut. xxix. 19; Ps. lxxxi. 13; Jer. iii. 17, &c.

Syr. ܠܚܝܬܐ, *veritas, firmitas*. Some comparing the Arab. مَلَّه, *malè egit, malus fuit. Wickedness.*

Rosen.—Malitiâ.

To add drunkenness to thirst.

Dr. A. Clarke.—*To add drunkenness to thirst.*] A proverbial expression denoting the utmost indulgence in all sensual gratifications. So Ged., Booth., “*so as to gratify every appetite.*”

Pool.—*To add drunkenness to thirst*; i. e., not only to satisfy his *thirst*, i. e., his concupiscence and inclination to wickedness, but even to exceed it, as drunkards take oftentimes more than their appetite desires, and drink out of mere wantonness, or from a desire to be drunk; and as filthy persons commit lewdness with others more than their natural inclinations desire, or their strength can well bear, merely from a wicked mind, and from contempt of God, and because they will do so. The words may be rendered, *to add thirst to drunkenness*, the particle *eth*, which is a note of the accusative case, being joined with *thirst*, and not with *drunkenness*; and so the sense may be this, that when he hath multiplied his sins, and made himself as it were drunk with them, yet he is not satisfied therewith, but still whets his appetite, and provokes his thirst after more, as drunkards commonly will use means and temptations to make themselves thirst after more drink, that they may drink more abundantly. Or thus, *to add the moist or moistening to the thirsty*,

i. e., instead of restraining and mortifying, as he ought to do, fully and greedily to satisfy his idolatrous or wicked inclinations, and resolved to give up himself to all the desires of his own heart. Compare Job xxxiv. 7; Prov. xxiii. 35; Isa. xxx. 1; lvi. 12; Eph. iv. 19.

Bishop Patrick.—To add drunkenness to thirst.] In the Hebrew the words are (as the margin of our Bibles observes) “the drunken to the thirsty;” for both words are adjectives, as grammarians speak; and, supposing a substantive to support them, many think none so proper to be understood as the word *earth*. Which makes this a proverbial speech, “To add the wet ground to the dry and thirsty,” or rather, “the thirsty to the wet.” For the particle *eth*, which in the Hebrew is the note of the accusative case, is put before the word *dry*, or *thirsty*; and, therefore, that is the thing which is to be added to the *wet* or *drunken*: not the *drunken* to the *dry*. And the sense is, “draw others into the same wickedness;” just as if a drunken man should draw sober persons to play the fool with him, and do as bad as himself; or, after one piece of land is overflowed, the water should be let into that which is dry, and spoil that also. For this seems to be the meaning of the whole verse, If a man shall be so presumptuous, as not only to cry peace to himself, when he runs after his own devices, in serving other gods, but endeavours to draw others into the same wicked practices.

There are a great many other interpretations of these words (seven or eight) given by the Hebrew doctors, besides others in Christian writers; which may be seen in Cocceius, in his *Ultima Mosis*, sect. 134. But this seems to be the most easy, at which the Chaldee aims, and the LXX, if the particle *μη* be omitted, which is not in the Hebrew, nor the Chaldee, nor the Vulgar Latin. And if we take the words as we translate them (only inverting them), “add thirst unto drunkenness,” the sense is as easy; viz., add more sins to the foregoing (Isa. xxx. 1), and be still inflamed (as the Scripture speaks) with love to more idols, after the service of many of them; “increasing their altars (as Hosea speaks) like heaps in the furrows of the field (Hos. x. 1; xii. 11).”

Dr. Jackson, in his first book upon the Creed (ch. 30, parag. 4), thinks the meaning

is, that posterity added to the wickedness of their ancestors. For they being cast out of their good land for their infidelity and disobedience, their posterity (saith he) continue exiles and vagabonds for their stubbornness in like practices; not being willing, to this day, to offer up the sacrifice of a contrite heart for their disobedience past, but rather (adding thirst to drunkenness) “bless themselves when they hear the words of that curse, promising peace to themselves, though they walk on according to the stubbornness of their forefathers’ hearts.”

Rosen.—In *וְהָיָה כְּמִן הַיָּבֵשׁ* explicandis interpp. in duas potissimum partes discedunt verbum *וְהָיָה* aliis *addendi* aliis *consumendi* significatu capientibus. Sunt vero eæ interpretationes, quæ *addendi* significatione nituntur, quarum plures in Scholiis uberius attulimus, repudiandæ ideo, quod verbum *וְהָיָה*, ubicunque illum significatum obtinet, cum *וְ* construitur, non cum *וְהָיָה*, ut h. l.; vid. Num. xxxii. 14; Deut. xxxii. 23; Jes. xxix. 1; xxx. 1; Jer. vii. 21. Restat igitur sola *absumendi* significatio, qua Alexandrinus *וְהָיָה* accepit, ita tamen, ut inserta negandi particula, sic redderet: *ὥστε μὴ συναπολέσῃ ὁ ἁμαρτωλὸς τὸν ἀναμάρτητον*, ut non simul perdat peccator innocentem; videtur sub *וְהָיָה*, *peccatis ebrium*, sub *וְהָיָה*, *siccum, sobrium, hominem frugi*, intellexisse. Sed minime apta est negandi particula, sive ab ipso interprete, sive a liberario aliquo sit inserta. Ea sublata sensus saltem tolerabilis prodit hic, ut si hæc omnia fiant, et quisquam reperiat, qui promittit sibi impunitatem secundo deastrorum cultum, tandem eo perveniat, ut peccatis satur et ebrius alios seu suasionem seu exemplo, qui alioqui innocentes erant, nec de re tam nefanda cogitabant, ad similem impietatem pertrahat eisque secum perditionis ac extremæ ruinæ occasionem præbeat. R. Jonas *וְהָיָה*, *consumendi* notionem in passivo adoptavit, hanc in mentem: *propterea quod consumatur irriguus cum sitiente*, h. e., probus simul et improbus pereat et ad nihilum redigatur. Sententiam ejus Kimchi in *Libro Radicum* ita exposuit: *Id vult, improbo videri, pium simul ac impium consumi, nullamque esse excellentiam probi præ improbo in morte; nulla præmia, nullas pœnas*. Sensus satis aptus, modo certum esset, *sitientis* atque *ebrii* figura *probum* et *improbum* designari. Bonfrerius, subaudito nomine *וְהָיָה*, postquam observasset, *terram*

vocari *sitientem* cum aquas quasi sitibunda postulat, *ebriam* vero, cum nimis pluviis perfunditur et præ aquarum copia fertilitatem suam amittit; *ebriam absumere sitientem* dici hoc sensu putat, terram pluviis inebriatam esse causam ruinæ sibi ipsi, quæ prius aquas sitiebat. Habere autem locum adagium hoc, quotiescunque quis quidpiam desideret, quod deinde cum conceditur illi causa sit ruinæ; atque ita h. l. dicere Mosen fieri, ut is, qui omnibus solutus legibus et impunitate sibi proposita, velit arbitrium suum sequi, et sibi bonum existimet, alios deos colere, cum tandem voti compos factus se in varia crimina merserit, eisque quasi inebriatus fuerit, sibi perniciem extremam accersat, et, quod sibi bonum fore existimaret, ipsi vertatur in ruinam. Interpretatio nimis artificiosa. Nobis Hebraica *ῥῆσις*, quam ita vertimus: *ut absumat*, s. neutraliter, *ut consumatur*, perdatur irrigua scil. terra una cum *sitiente*, videtur adagialis loquendi formula esse, qua excidium universale significatur, et h. quidem l. interitus et eorum qui ipsi peccatis jamdudum immersi alios suos exemplo corrumpunt, et eorum qui se ab illis ad peccandum induci sinunt.

Heb., Ver. 21; LXX, Au. Ver. 22.

וְאַחֲרֵי הַדָּוָר הָאֵלֶּה יִבְרָאוּ לְבָנֶיךָ וְהַגֵּר הַלֹּכֵם בְּאֶרֶץ יִשְׂרָאֵל וְהָאֲרֶץ רִחֲלָה וְנָוָה

καὶ ἐροῦσιν ἡ γενεὰ ἡ ἑτέρα οἱ υἱοὶ ὑμῶν, οἱ ἀναστήσονται μεθ' ὑμᾶς, καὶ ὁ ἀλλότριος ὃς ἂν ἔλθῃ ἐκ γῆς μακρόθεν, κ.τ.λ.

Au. Ver.—22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it [Heb., wherewith the LORD hath made it sick].

So that, &c.

Bp. Horsley.—And the latest generation of your sons, which shall arise out of your posterity, and the stranger that shall come from a distant land, shall say, &c.

Horsley supposes that the whole sequel of this chapter, from this 22d verse inclusive to the end is misplaced, and should be immediately subjoined to the 68th verse of the preceding chapter.

Heb., Ver. 22; LXX, Au. Ver. 23.

וְנִשְׁתַּחֲוּוּ לְאֱלֹהִים אֲחֵרִים כְּלִי-אֲרָצָה לֹא

חֲזַרְעוּ וְלֹא תִצְטָח וְלֹא יִעֲלֶה קֶחַךְ-עֹשֶׂה בְּמַחְפָּצֵי סֶלֶם וְעִמְרָה אֲדָמָה וְזִבּוֹיִם אֲשֶׁר הִפְקֹה יְהוָה בָּאֵפוֹ וּבְחִמּוֹהֶם :

צבנים ק

θεῖον καὶ ἅλα κατακαυμένον, πᾶσα ἡ γῇ αὐτῆς οὐ σπαρήσεται, οὐδὲ ἀνατελεῖ, οὐδὲ μὴ ἀναβῇ ἐπ' αὐτὴν πᾶν χλωρόν. ὥσπερ κατεστράφη Σόδομα καὶ Γόμορρα, Ἀδὰμὰ καὶ Σεβωίμ, ὃς κατέστρεψε κύριος ἐν θυμῷ καὶ ὀργῇ.

Au. Ver.—23 And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass growth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath.

Bp. Patrick.—[That the whole land thereof is brimstone, and salt, and burning.] Or, as it may be translated, "Is burnt up with brimstone and salt." For these make land barren and unfruitful; as Pliny particularly observes of salt (lib. xxx., cap. 7), Omnis locus in quo reperitur sal, sterilis est, nihilque gignit. "All ground in which salt is found is barren, and produceth nothing" (see Judg. ix. 45; Ps. cvii. 34; Jer. xvii. 6; Ezek. xlvii. 11; Zeph. ii. 9).

Ged.—23 The whole of it burned up with sulphur and salt.

Booth.—Sulphur and salt burning the whole land.

Rosen.—Sulphur et sal adustum erit univsum ejus solum; nihil in eo seretur, nullos emittit fructus, nulla herba crescit et simile erit subversioni Sodomæ, Gomorrhæ, Adamæ, et Zeboimorum, quas urbes in ira et excaudescencia sua subvertit Jova. Comparatio desumta a regione circa mare mortuum.

Heb., 25; Au. Ver. 26.

וַיֵּלְכוּ וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲוּוּ לָהֶם אֱלֹהִים אֲשֶׁר לֹא יָדְעוּם וְלֹא חָלָה לָהֶם :

καὶ πορευθέντες ἐλάτρευσαν θεοῖς ἑτέροις οὓς οὐκ ᾔπισταντο, οὐδὲ διένοιμεν αὐτοῖς.

Au. Ver.—26 For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given [or, who had not given to them any portion] unto them [Heb., divided].

And whom he had not given unto them. So Rosen., Neque quos Deos iis assignavit.

Pool.—i. e., Whom God had not given or divided to them, as their portion, or for their worship, but hath *divided them unto all nations*, as it is said, Deut. iv. 19, not for their worship, but for their use and service. So he speaks here of the sun and moon and stars, which were the principal gods worshipped by the neighbouring nations. Or, *to whom none hath given this*, i. e., that they should be worshipped, or, to whom no worship belongs. So this is an argument against idolatry. Or, *who had not given unto them*, to wit, anything: it is an ellipsis of the accusative, which is very frequent: gods known to them by no benefits received from them, as they had from their God, whom therefore it was the greater folly and ingratitude to forsake.

Bp. Patrick.—*Whom he had not given unto them.*] Or, as it is in the margin, “had not given (or divided) to them any portion;” that is, never bestowed any benefit upon them, as the Lord their God had done, who brought them out of Egypt. Or, more simply (as Boetius thinks the words will bear), “to whom no worship belonged.”

Bp. Horsley.—“And whose portion [they] were not;” literally, “and [were] not a portion unto them.” —“et quibus non fuerant attributi.”—Vulg.

Dr. A. Clarke.—*Gods*—whom he had not given unto them.] This is an unhappy translation. *Houbigant* renders the original words *וְלֹא יָדָק לָהֶם*, *et quibuscum nulla eis societas*, “And with whom they had no society;” and falls unmercifully on *Le Clerc* because he had translated it, *From whom they had received no benefits*. I must differ from both these great men, because I think they differ from the text. *יָדָק* signifies a *portion*, *lot*, *inheritance*, and God is frequently represented in Scripture as the *portion* or *inheritance* of his people. Here, therefore, I think the original should be rendered, *And there was no portion to them*, that is, the gods they served could neither supply their wants nor save their souls—they were *no portion*.

Heb., Ver. 28; LXX, Au. Ver. 29.

הַסִּמְתָּה לַיהוָה אֱלֹהֵינוּ וְהַפְגַּלְתָּ
לָנוּ וּלְבָנֵינוּ עֲדֵינוּלָם לַעֲשׂוֹת אִתָּהּ—
דְּבָרֵי הַתּוֹרָה הַזֹּאת :

τὰ κρυπτά κυρίου τῷ θεῷ ἡμῶν, τὰ δὲ φανερά
ἡμῖν καὶ τοῖς τέκνοις ἡμῶν εἰς τὸν αἰῶνα, ποιῶν
πάντα τὰ ῥήματα τοῦ νόμου τούτου.

Au. Ver.—29 The *secret things belong unto the Lord our God*: but those *things which are revealed belong unto us* and to our children for ever, that *we* may do all the words of this law.

Bp. Patrick.—29 The Jews generally take these words to be meant of the punishment of secret sins (particularly of idolatry, spoken of before, ver. 19), which belongeth unto God, as the punishment of open sins belonged unto them, in obedience to his law, who commanded them to put to death him that seduced any person to idolatry, and to raze the city that apostatized unto it (xiii. 5, 6, &c., 12, 13, &c.). And their negligence in doing their duty in this particular, made idolatry spread among them to their utter ruin. But these words may be understood as a farther answer to such inquiries, as that ver. 24, in which, if men persisted, and still asked, But why doth God thus punish his own people with such unusual severity, when there are many idolatrous nations, far worse than they, who continue still in their own land, and are not thus rooted out? Moses bids them silence such demands, and rest satisfied in this, That we cannot give an account of such things as God hath not revealed, particularly why he punishes some people, when he spares others who are as bad; but must mind our own duty, which he hath plainly revealed unto us [so *Pool*], that is (as *Moses* concludes this chapter), “to do after all his commandments which he hath given us in his law,” believing he will greatly reward the obedient, and terribly punish, one time or other, all those that transgress it.

There may be also a more obvious sense of these words, if we translate them as some great men have done, “The secrets of the Lord our God are revealed to us, and to our children.” Thus *Onkelos*, whose judgment is very valuable; which *Grotius* follows, and before him *Forsterus*; and *Paulus Fagius* represents it as a commodious sense, and makes it the same with the words of the Psalmist, cxlvii. 20, “He hath not dealt so with any nation,” &c. For this was a peculiar favour to the Jews, that those things which God before kept secret in his own breast he now manifested to them; that they might know how to order their lives so as to please him. But this made them liable to be punished more grievously than all other people, if they did not observe his

will, which he most graciously discovered to them. And if we could give any credit to the Jews, who say that all words in the Bible that have extraordinary points upon them (of which there are but ten in the Pentateuch, and these words, lanu ulebenu, "to us and to our children," are the last of them), denote something peculiar and extraordinary, I should think that they relate to the revelation to be made by Jesus Christ, the great prophet promised to them (ch. xviii.), unto which, if they did not give heed, the most dreadful punishments would be inflicted on them; as we see they have been for many ages, and are not yet ended.

Dr. A. Clarke.—*The secret things belong unto the Lord, &c.*] This verse has been variously translated. Houbigant renders it thus: *Quæ apud Dominum nostrum abscondita sunt, nobis ea filiisque nostris palam facta sunt ad multas ætates*, "The things which were hidden with the Lord our God, are made manifest to us and our children for many generations." I am not satisfied with this interpretation, and find that the passage was not so understood by any of the ancient versions. The simple general meaning seems to be this: "What God has thought proper to reveal, he has revealed; what he has revealed is essential to the well-being of man, and this revelation is intended not for the *present time* merely, nor for *one people*, but for all succeeding generations. The things which he has not revealed concern not man but God alone, and are therefore not to be inquired after." *Thus*, then, *the things that are hidden belong unto the Lord, those that are revealed belong unto us and our children*. But possibly the words here refer to the subjects of these chapters, as if he had said, "Apostasy from God and his truth is possible. *When* a national apostasy among us may take place, is known only to God; but he has revealed himself to us and our children that we may do all the words of this law, and so prevent the dreadful evils that shall fall on the disobedient."

Rosen.—*Quæ latent, Jovæ Dei nostri sunt. Revelata autem ad nos et posteros nostros pertinent in perpetuum, ut nos impellant ad omnia hujus legis præcepta servanda.* Sensus videtur esse hic: hæc omnia mala, quæ recensui, ut nunc quidem quasi clausa et tenebris sepulta apud Deum sint, in lucem protrahentur; omnes hæc calamitates, quæ in fatis sunt absconditæ, nobis præcepta divina

transgressuris, accident, venientque in propatulum; quæ cogitatio nos ad illa observanda movere debet. Alii הַסְתֵּרָה, *occulta* sunt peccata, ut Ps. xix. 13, הַנִּגְלוּ, *aperta*; qui sensum faciunt hunc: Dei est punire peccata occulta, ad nos vero pertinere animadvertere in aperta, ut hoc modo curemus, ne divina præcepta negligantur. Dathius sensum hoc modo declarat: Israelitas non debere nimis curiosa quærere, quando aut quomodo Deus pœnas illas in eorum posteros sit immisurus, hæc Dei esse, cui futura tantum cognita sint et perspecta. Quæ vero universe de his revelata sint, ea debere ipsos ad obedientiam legibus præstandam impellere. Grotius: "Quæ antea penes se retinuerat Deus, illa nobis patefecit, ut habeamus normam, ad quam componeremus vitam." Puncta vocibus וְלִי וְלִבְנֵי מִן הַסְתֵּרָה indicant, illas in aliis codicibus affuisse.

CHAP. XXX. 1, 2.

וְהָיָה כִּי־בָא עָלֶיךָ כָּל־הַדְּבָרִים
הָאֵלֶּה הַבְּרָכָה וְהַקְלָלָה אֲשֶׁר בָּרַחְתִּי
לְפָנֶיךָ וְהִשְׁבַּחְתָּ אֱלֹהֶיךָ בְּכָל־הַגּוֹיִם
אֲשֶׁר הָיִיתָ יְהוָה אֱלֹהֶיךָ שְׁמָחָה
וְשִׁבַּחְתָּ עַד־יְהוָה אֱלֹהֶיךָ וְגו' 2

1 και ἔσται ὡς ἂν ἔλθωσιν ἐπὶ σὲ πάντα τὰ ῥήματα ταῦτα, ἡ εὐλογία καὶ ἡ κατάρα, ἣν ἔδωκα πρὸ προσώπου σου, καὶ δέξῃ εἰς τὴν καρδίαν σου ἐν πᾶσι τοῖς ἔθνεσιν, οὐ ἔὰν διασκορπίσῃ σε κύριος ἐκεῖ, 2 καὶ ἐπιστραφήσῃ ἐπὶ κύριον τὸν θεόν σου, κ.τ.λ.

Au. Ver.—1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul.

And thou shalt call them to mind. So Rosen., revocabis ad animum.

Houb., Horsley.—"Then thou shalt return to thy right mind in all the nations whither Jehovah thy God shall have driven thee. 2 And thou shalt return," &c.

Ver. 4.

אִם־יָהִינָה בְּנֶדְךָ בְּקֶדְךָ הַשְׁמָיִם

מִשָּׁם יִתְּנָהּ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחָהּ יְהוָה : יִקְחָהּ :

ἐὰν ἢ ἡ διασπορά σου ἀπ' ἄκρου τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ, ἐκείθεν συναΐξει σε κύριος ὁ θεός σου, καὶ ἐκείθεν λήψεται σε κύριος ὁ θεός σου.

Au. Ver.—4 If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.

If any of thine be driven out, &c.

Houb., Horsley.—Although thy banishment be. *Si fuerit exilium tuum in finibus ultimis cælorum.*—*Houb.*

Rosen.—4 מִשָּׁם, *Expulsus tuus*, i. e., exules tui, ut *Jes.* xxvii. 13; *Ez.* xxxiv. 16; *Mich.* iv. 6. — מִשָּׁם, *In extremitate cælorum*, sin etiam ad extremas terræ regiones dispersi fueritis.

Ver. 8, 9.

וְאָמַתָּה תָּשׁוּב וְשָׁמַעְתָּ בְּקוֹל יְהוָה וְעָשִׂיתָ אֶת-כָּל-מִצְוֹתָיו אֲשֶׁר אָמַרְתִּי לָךְ הַיּוֹם : 9 וְהוֹתִירָךְ יְהוָה אֱלֹהֶיךָ בְּכָל מַעֲשֶׂה יְדָךְ בְּפָרִי בְּשָׂדֶךָ וּבְפָרִי בְּחִמְתְּךָ וּבְפָרִי אֲדָמָתְךָ לְמַכָּה כִּי וְיָשׁוּב יְהוָה לְשׂוֹשׁ עָלֶיךָ לְטוֹב כְּאֲשֶׁר-שָׁשׂ עַל-אַבְרָהָם :

8 καὶ σὺ ἐπιστραφήσῃ καὶ εἰσακούσῃ τῆς φωνῆς κυρίου τοῦ θεοῦ σου, καὶ ποιήσεις τὰς ἐντολὰς αὐτοῦ, ὅσας ἐγὼ ἐντέλλομαι σοι σήμερον. 9 καὶ εὐλογῇ σε κύριος ὁ θεός σου ἐν παντὶ ἔργῳ τῶν χειρῶν σου, ἐν τοῖς ἐκγόνοις τῆς κοιλίας σου, καὶ ἐν τοῖς ἐκγόνοις τῶν κτηνῶν σου, καὶ ἐν τοῖς γεννήμασι τῆς γῆς σου, ὅτι ἐπιστρέψει κύριος ὁ θεός σου εὐφρανθῆναι ἐπὶ σοὶ εἰς ἀγαθὰ, καθότι εὐφράνθη ἐπὶ τοῖς πατράσι σου.

Au. Ver.—8 And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day.

9 And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good : for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers.

Ged.—8 *As for you*, if ye turn and obey the voice of the Lord your God [*Sam.*, LXX, *Syr.*, *Vulg.*, four *Heb.*, two *Chald.* MSS.] &c.

9 *The Lord your God will, &c.*

Rosen.—8 Sub hujus vs. initio intelligenda est particula conditionalis *si*. *Si reverteris et auscultabis, etc.* Sequitur vs. 9, *tum abundare te faciet, etc.* Similem constructionem vide *Gen.* xlii. 38; *Exod.* iv. 23. — 9 הָיָה לְךָ יְהוָה, *Vid.* xxviii. 11. וְשָׂשׂ הָיָה לְךָ יְהוָה, *Lætabitur iterum de felicitate vestra.*

Ver. 11.

כִּי הַפְּצָה הָיְתָה אֲשֶׁר אָמַרְתִּי מִצֵּדָה הַיּוֹם לֹא-נִפְלְאָתָה הוּא מִמֶּךָ וְלֹא-רָחֲקָה : הוּא :

ὅτι ἡ ἐντολὴ αὐτῇ, ἣν ἐγὼ ἐντέλλομαι σοι σήμερον, οὐχ ὑπέρσγκός ἐστιν, οὐδὲ μακρὰν ἀπὸ σοῦ ἐστίν.

Au. Ver.—11 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

It is not hidden from thee.

Bp. Patrick.—Or it may be translated out of the Hebrew, “It is not too wonderful above thee [so Pool];” that is, abstruse and hard to be understood, because above their reach ; but easy to be known and acquainted withal, because plainly revealed.

Ged.—Is not above your comprehension.

Rosen.—*Non mirabilis præ te ea (lex) est*, i. e., hæ leges non excedunt captum tuum. וְלֹא רָחֲקָה הוּא, *Neque longe remotum est*, non sunt procul petendæ, non ardua indigent indagatione.

Ver. 12, 13.

12 לֹא בְשָׂמַיִם הוּא לְאָמֹר מִי יַעֲלֶה-לָנוּ הַשָּׁמַיִם וְיִקְחָה לָנוּ וְיַשְׁמַעְנֵנוּ אֹתָהּ וְנַשְׁמָעָהּ : 13 וְלֹא-מִעֲבָר לֵיָם הוּא לְאָמֹר מִי יַעֲבֹר-לָנוּ אֶל-עֲבָר הַיָּם וְיִקְחָה לָנוּ וְיַשְׁמַעְנֵנוּ אֹתָהּ וְנַשְׁמָעָהּ :

12 οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστὶ, λέγων. τίς ἀναβήσεται ἡμῖν εἰς τὸν οὐρανόν, καὶ λήψεται ἡμῖν αὐτήν, καὶ ἀκούσαντες αὐτήν ποιήσομεν ; 13 οὐδὲ πέραν τῆς θαλάσσης ἐστὶ, λέγων. τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης, καὶ λάβῃ ἡμῖν αὐτήν, καὶ ἀκουστήν ἡμῖν ποιήσῃ αὐτήν, καὶ ποιήσομεν ;

Au. Ver.—12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it ?

13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it ?

In heaven, &c.

Bp. Patrick.—R. Jacob Hacsæi, in his preface to that part of the Mishna called Seder Nesim (as Guil. Vorstius observes upon Abarbinel about the Articles of their Faith), hath very fairly expounded this: which he takes to be a proverbial speech, to show that there is no need of hard, or rather impossible labour, to come at the knowledge of God's will, as there is in many human sciences. For God had revealed his mind clearly by Moses from heaven, and therefore none had need to go thither to desire God to acquaint them with it, which he had done of his own accord, out of his good will towards them. And thus Grotius observes upon Rom. x. 6, out of several Greek authors, that they expressed things very difficult, by *going up to heaven*.

Rosen.—*Cælum* hic nominatum est, quoniam locum longissime dissitum dicere volebat. Eadem ratione in vs. 13 verba אֲנִי אֵלֹהִים explicari debent.

12, 13, *That we may hear and do it.*

Bp. Horsley.—Rather, “and explain it unto us, that we may do it.” שָׁמַעַנָּה is not the first person plural future in Kal (as it ought to be according to our version, for that should be שָׁמַעַנָּה), but it is the third person singular future in Hiphil, with the pronoun וְ affixed. —“and shall make us understand it.” So Aquila understood the word, —“καὶ ἀκουστήν αὐτὴν ἡμῖν ποιήσει,” and Queen Elizabeth's translators, —“and cause us to hear it, that we may do it.” And a great number of Kennicott's best MSS. give the verb in the complete Hiphil form, וְשָׁמַעַנָּה.

Ver. 16.

אֲשֶׁר אֶנֶכִּי מִצִּיּוֹן הַיּוֹם לְאַחֲבָה אֶת־
יְהוָה אֱלֹהֵיךָ לְלֶכֶת בְּדַרְכָּיו וּלְשִׁמֹּךְ
מִצִּיּוֹתָיו וּחֲקֵתָיו וּמִשְׁפָּטָיו וְחֵינָה וְרִבִּיתָ
וְגו'

ἐὰν εἰσακούσῃς τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου, ὡς ἐγὼ ἐντέλλομαι σοὶ σήμερον, ἀγαπᾷν κύριον τὸν θεόν σου, πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ, καὶ φυλάσσεσθαι τὰ δικαιώματα αὐτοῦ, καὶ τὰς κρίσεις αὐτοῦ, καὶ ζήσεσθε, καὶ πολλοὶ ἔσεσθε, κ.τ.λ.

Au. Ver.—16 In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgements, that thou mayest live and multiply: and the

Lord thy God shall bless thee in the land, whither thou goest to possess it.

In that I command, &c. So Houb., *Dum præcepi.*

Ged., Booth.—If thou do what I this day command thee, so as to love Jehovah thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, thou shalt live, &c.

Commandments, statutes, and judgements. See notes on Deut. vi. 1.

CHAP. XXXI. 3.

יְהוָה אֱלֹהֵיךָ הוּא אֵל עֹלָם לְפָנֶיךָ וְגו'

κύριος ὁ θεὸς σου ὁ προπορευόμενος πρὸ προσώπου σου, κ.τ.λ.

Au. Ver.—3 The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the Lord hath said.

Houb.—עָלָה, *Ille est qui transibit.* “Exprimatur *ille est qui*, addito post הוּא, demonstrativo ה (הוא) quod exhibet Sam. Codex, et quod adsciscimus. Sic postea v. 6 et 8. יְהוָה הָלַךְ לְפָנֶיךָ, *Dominus est, qui ibit ante te.* Nam sine illo ה, significaret הוּא עָלָה potius *ille transit, quam ille est, qui transiturus est.*”

Ver. 7.

— כִּי אָמַת תְּבֹאֵה אֶת־הָעַם הַזֶּה וְגו'

— σὺ γὰρ εἰσελεύσῃ πρὸ προσώπου τοῦ λαοῦ τούτου, κ.τ.λ.

Au. Ver.—7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

Thou must go with, &c.

Houb., Horsley, Ged.—Thou must bring [Sam., and two MSS., חָבֵא, &c.

Ver. 9, 10, 11, 12, 13, 14, 15, 23.

Geddes and Boothroyd transpose these verses to the end of chap. xxx.

Ver. 9.

Au. Ver.—9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.

This law.

Bp. Patrick.—Some understand by *this*

law, only the book of Deuteronomy; for which I can see no reason, the Scripture calling all that is contained in the five books of Moses by the name of *the law* [so Rosen.].

Dr. A. Clarke.—*This law.*] Not the whole Pentateuch, but either the discourses and precepts mentioned in the preceding chapters [so Houb., *Ged.*], or the book of *Deuteronomy*, which is most likely.

Rosen.—*Hanc legem.* Solum intellige hunc quintum librum; nam vs. 11 dicit, legem de qua hactenus sermo fuerit, prælegendam esse septimo quoque anno coram toto populo. Sed quomodo spatio septem dierum (festi tabernaculorum vs. 10) quinque Mosis libri prælegi potuissent?

Ver. 11.

בָּבוֹא כָּל־יִשְׂרָאֵל לְרֹאשׁוֹת אֶת־פָּנָי
וְיִהְיֶה אֵלַי וְנִי וְנִי

ἐν τῷ συμπορεύεσθαι πάντα Ἰσραὴλ ὀφθῆναι ἐνώπιον κυρίου τοῦ θεοῦ ὑμῶν, κ.τ.λ.

Au. Ver.—11 When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

Booth.—לראות. It is thought by some critics that this verb in Kal conveys here a sense opposite to the design of the passage. The literal rendering will be, "that he may see the face of Jehovah," &c. The Sam. removes the difficulty by reading לראות, *ut sistat se coram Domino*. So Houb., Horsley.

Ver. 14.

Au. Ver.—*Tabernacle of the congregation.* See notes on Exod. xxvii. 21.

Ver. 18.

וְאֵלַי הִסְתַּבֵּר אִסְתַּבֵּר פָּנָי בַּיּוֹם
הַהוּא וְנִי

ἐγὼ δὲ ἀποστrophῇ ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν ἐν τῇ ἡμέρᾳ ἐκείνῃ, κ.τ.λ.

Au. Ver.—18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

Hide my face.

Houb.—*Abscondam faciem meam.* Adde סתם, *ab eis*, quod Samaritani exhibent, et quod etiam interpretantur Græci Intt. Syrus, Chaldaeus, quodque non abest supral. v. 17. Omissum videtur fuisse סתם ex similitudine ejus nonnulla cum בים vocabulo subsequenti.

Ver. 20.

Au. Ver.—20 For when I shall have

brought them into the land which I swear unto their fathers, &c.

Ged., Booth.—Which I swear unto their fathers, that I would give to them [Sam., LXX], &c.

Ver. 21.

Au. Ver.—21 For I know their imagination which they go about [Heb., do], even now, before I have brought them into the land which I swear.

Houb., Horsley, Ged., Booth.—Which I swear unto their fathers [LXX, Sam., and one MS.].

Ver. 23.

Bp. Horsley places this verse after ver. 15.

Ver. 28.

הִקְהִילוּ אֵלַי אֶת־כָּל־זִקְנֵי שְׁבֵיטֵיכֶם
וְשִׁמְרֵיכֶם וְנִדְבָרְכֶם וְנִי

ἐκκλησιάσατε πρὸς μέ τοὺς φυλάρχους, ὑμῶν, καὶ τοὺς πρεσβυτέρους ὑμῶν, καὶ τοὺς κριτὰς ὑμῶν, καὶ τοὺς γραμματοεισαγωγεῖς ὑμῶν, ἵνα λαλήσω, κ.τ.λ.

Au. Ver.—28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

Ged.—Assemble about me all the heads and [LXX, and one MS.] elders of your tribes, with your judges and [LXX] inferior officers [see notes on Numb. xi. 16], that I may speak, &c.

CHAP. XXXII. 2.

יֵצֵא רַחֵם בְּפִי
תִּזְלַל בְּפִל אֶמְרָתִי
בְּשִׁעִירֵם עַל־רֹשָׁם
וּכְרִבִּיכֶם עַל־עֵשֶׂב :

προσδοκάσθω ὡς ὑετὸς τὸ ἀπόφθεγμά μου, καὶ καταβῆτω ὡς δρόσος τὰ ῥήματά μου, ὥσει ὄμβρος ἐπ' ἄγρωσιν, καὶ ὥσει νιφετὸς ἐπὶ χύρτον.

Au. Ver.—2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

My doctrine shall drop, &c.

Ged.—May my doctrine drop.

Bp. Patrick.—2 *My doctrine shall drop as the rain.*] Or, "Let [so Ken., Rosen.] my doctrine drop," &c. For this seems to be a prayer, that his words, which were sent from heaven to them, might sink into their

hearts, and soften them, as the drops of rain and the dew do the earth, and produce such fruits of obedience as might make them happy.

Distil. So most commentators.

Bp. Horsley.—*Spread abroad.* I am much mistaken if what the verb נָח properly predicates of water, is not that characteristic property (the symptom of perfect fluidity) of diffusing itself infinitely upon a level, when it is left to itself without confinement, &c. The word “distil” of our public translation, answers but ill to the original word, and conveys perhaps a false notion of the formation of dew, by a precipitation of the moisture of the atmosphere.

Prof. Lee.—נָח. Arab. نَزَلَ, descendit loco; نَزَلَ, catarrho laboravit; نَزَلَ, pluvius.

(a) *Sunk down.* (b) *Dropped down,* as water or dew. (c) *Dropped water.* (d) Metaph. *Rained* righteousness. (a) Judg. v. 5. (b) Num. xxiv. 7; Deut. xxxii. 2; Ps. cxlvii. 18; Cant. iv. 17. (c) Job xxxvi. 28; Jer. ix. 18. (d) Is. xlv. 8.

As the small rain upon the tender herb, and as the showers upon the grass. So *Bp. Patrick*, *Ken.*, *Rosen.*, and most commentators.

Bp. Horsley.—Rather,
As showers upon the grass,
As dew-drops upon the herbage.

Ged.—Like showers upon the tender herb, like a copious dew on the grass.

Dr. A. Clarke.—*As the small rain.* שַׁיִר, seirir, from שָׁר, saar, to be rough or tempestuous; sweeping showers, accompanied with a strong gale of wind.

And as the showers. רִבִּיבִים, rebibim, from רָבַה, rabah, to multiply, to increase greatly; shower after shower, or rather a continual rain, whose drops are multiplied beyond calculation, upon the earth; alluding perhaps to the rainy seasons in the East, or to those early and latter rains so essentially necessary for the vegetation and perfection of the grain. No doubt these various expressions point out that great variety in the Word or Revelation of God whereby it is suited to every place, occasion, person, and state; being “profitable for doctrine, reproof, and edification in righteousness.”

Gesen.—שַׁיִר 4) pl. imbres (Regenschauer), Angl. showers. Deut. xxxii. 2, cf. שָׁר, horruit. רִבִּיבִים pl. (a rad. רָבַה), pluviae, a gut-

tarum multitudine Deut. xxxii. 2. Arab. رَيَّبٌ, aqua copiosa.

Rosen.—רִבִּיבִים, Imbres tenues quales maxime nascentibus herbis (שַׁיִר) conducunt, ita dicti, uti videtur, quod cadentes capillorum speciem oculis objiciunt; est enim שַׁיִר אֶשְׁרָא, pilus, שַׁיִר est herba virgo, tenera, semen nondum habens, vid. Gen. i. 11, cum שָׁר, herba adultior sit. רִבִּיבִים, Multae guttulae, tenuiores pluviae, ut Ps. lxxv. 11; lxxii. 6; Jer. iii. 3.

Ver. 3, 4.

3 כִּי שֵׁם יְהוָה אֶקְרָא
הִבֵּנוּ גִדְלָה לְאֱלֹהֵינוּ :
4 חֲצִיר תִּמְצֵל
כִּי כָל־דִּרְכָּיו מִשְׁפָּט
אֵל אֱמֻנָה וְאֵין פֶּלַח
צִדִּיק וְיִשְׂרָאֵל הוּא :
v. 4.

3 ὅτι τὸ ὄνομα κυρίου ἐκάλεσα. δότε μεγαλῶσύνην τῷ θεῷ ἡμῶν. 4 θεός, ἀληθινὰ τὰ ἔργα αὐτοῦ, καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ κρίσεις. θεός πιστός, καὶ οὐκ ἔστιν ἀδικία. δίκαιος καὶ ὁσῖος κύριος.

Au. Ver.—3 Because I will publish the name of the Lord: ascribe ye greatness unto our God.

4 He is the Rock, his work is perfect: for all his ways are judgement: a God of truth and without iniquity, just and right is he.

3 Because.

Ken.—Verily.

Ged.—“For in [Sam., Onk., Arab.] the name of the Lord I address you.” That this should be joined to verse 2 is to me evident.

Bp. Patrick.—3 Because I will publish the name of the Lord.] For my song shall be concerning the Lord of heaven and earth, whose glorious perfections I will proclaim; which make him the sole object of your worship.

Ascribe ye greatness unto our God.] Acknowledge therefore the infinite power of our God; and his sovereign dominion over all; and give honour and service to none besides him.

These first three verses seem to be the preface to the song; and now follows the song itself; which Josephus calls ποιήσιν ἑξαμέτρον, “a poem in hexameter verse” (lib. iv. Antiq., cap. 8).

Pool.—The name of the Lord, i. e., his glorious excellencies and righteous and worthy actions, by which he hath made himself known, as a man is known by his name:

Rosen.—3 יְהוָה אֱלֹהֵינוּ, *Nomen enim Jovæ*, i. e., Jovam invocabo, celebrabo, pro יְהוָה אֱלֹהֵינוּ, ut Jes. xii. 4; Jer. x. 25; Ps. cv. 1. Nam in toto hoc carmine Deus non tam invocatur quam celebratur et laudatur. אֲנִי cum accus., ut hic, construitur et Ps. xciv. 6; Thren. iii. 55. *Date Deo magnitudinem*, magnificate eum, laudate ejus potentiam et benevolentiam. Est hic principium quasi Cantici, præcedentia præemii locum tenent.

4 *The Rock.* So Pool, Patrick, Gesen., Lee, Rosen.

Saad., Ged., Booth.—The creator. See note of Rosenmüller below.

Bp. Patrick.—He is the Rock.] Always endures, and never changes; so that in him we may find at all times a sure refuge.

Maimonides takes the first words of this verse, "He is the Rock," to signify the first principle, and the efficient cause of all things without himself. For so the word *Rock* is used, when God bids the children of Israel "look to the rock out of which they were hewn" (Isa. li. 1), that is, to Abraham their father, from whom they were descended. And so he thinks it signifies, ver. 18, of this chapter, "Of the Rock that begat thee, thou art unmindful," i. e., of God, the author of their being. And again, ver. 30, "their Rock (i. e., the Lord) sold them" (see More Nevochim, par. i., cap. 16). And then by the next words, "his way is perfect," he thinks is meant, that as he is the creator of all things, so there is no defect or superfluity in his works. For he takes these words to be the same with those, Gen. i. 31, "God saw every thing that he had made, and, behold, it was very good" (see there, par. ii., cap. 21, and par. iii., cap. 25). And as his works of creation are most perfect, so are his works of providence; for he governs the world with the greatest judgment and justice. So he seems to understand the next words (par. iii., cap. 17), "all his ways are judgment." We are ignorant of the methods and reasons of his judgments, yet no injustice or iniquity is to be ascribed to him. But all the evil and all the good that befalls any man, or the whole Church, proceeds from the just and equal judgment of God.

Dr. A. Clarke.—The word צור, *tsur* is rendered *creator* by some eminent critics; and خالط, *khalyk* is the reading in the Arabic version. Rab. Moses ben Maimon, in his valuable work, *Morch Nebochim*, observes that the word צור, *tsur*, which is ordinarily translated *rock*, signifies *origin, fountain, first cause*, &c., and in this way it should be translated here: "He is the first principle, his work is perfect." As he is the *cause* of all things, he must be infinitely perfect; and consequently all his works must be *perfect* in their respective kinds. As is the *cause*, so must the *effect* be. Some think the word *rock* gives a very good sense; for, as in those lands, rocks were the ordinary places of *defence* and *security*, God may be metaphorically represented thus, to signify his *protection* of his followers. I prefer the opinion of Maimon.

Bp. Horsley.—This word צור occurs six times in this song as an appellation of the Deity, or something taken for a Deity; namely, in this place, in verses 15 and 18, twice in verse 31, and once again in verse 37. In all these six places it is an appellation of the true God, except in the second place of verse 31, where it is applied to the Gods of the Gentiles. But in none of these six, either the LXX or the Vulgate express it by a word rendering a "Rock;" but the LXX express it by Θεός, and the Vulgate by Deus. Aquila expressed it by στερεός, Symmachus and Theodotion by φύλαξ. See Hexapl. v. 31. Aquila's translation is the best, as it gives the exact sense, without losing the image of the original word. The original word expresses, the immutability of purpose, the unassailable strength of power in God, and the stability of effect, under the image of the solidity of a rock. Queen Elizabeth's translators render it, in verse 15, "the strong God," in verse 31, simply "God," and in the three other places, "the mighty God." The English language has certainly no word that will clearly and adequately convey the same idea under the same image. The different expressions of "The Almighty," "The irresistible God," "The unchangeable God," "The Strength," may be used, as one or another of them may best suit the particular passage where the word occurs. Here,

The Almighty! his work is perfect.

Rosen.—4 יְהוָה, *Petra*, ob potentiam et

perseverantiam, quia stat promissis suis. Alii voc. צר ex significatione verbi צר, *formandi* (1 Reg. vii. 15; Jer. i. 5), vertere malunt *creatorem*, quod *petra* Deus tum demum vocetur, si sermo est de salute præstanda, ut vs. 15 et sæpissime in Psalmis, sed quæ in hoc vs. leguntur, manifeste nos ducere ad illam *creatoris* notionem. Saadias: *creator*. Ceterum Syrus et Saadias צר conjugunt cum צרתי (vs. 3), ut sensus sit: *Deo nostro fortissimo. צרתי צרתי צרתי, Nam omnes viæ ejus sunt justitia, omnia quæ agit justa et æqua sunt.*

Ver. 5.

שָׁחַת לוֹ לֹא בְּנֵי מוֹמָם
דֹּר עֲקָשׁ וּפְתִילָהּ :

ἡμάρτοσαν οὐκ αὐτῷ τέκνα μωμητά. γενεὰ σκολιὰ καὶ διεστραμμένη.

Au. Ver.—5 They have corrupted themselves [Heb., he hath corrupted to himself], their spot is not the spot of his children [or, that they are not his children, that is their blot]: they are a perverse and crooked generation.

Houb., Ken., Horsley.—They are corrupted; they are not his [LXX, Sam., שְׁחָתוּ לוֹ לֹא בְּנֵי מוֹם]; children of pollution.

Pool.—*They*, i.e., the Israelites, as the following words manifest. *Corrupted themselves*: this phrase sometimes in Scripture notes sin, and sometimes destruction. And so the sense may be either, 1. Their wickedness is not from God, but from themselves, and their own choice; they have wilfully and industriously depraved themselves, and sold themselves to sin. Or rather, 2. Their destruction is not from God, who is just and true, &c., as was now said, but wholly and solely from themselves, and from their own wickedness, as it here follows. *Their spot is not the spot of his children*, i.e., their blemishes or sins are not committed through ignorance, or frailty, or surprisal, as good men sometimes sin, but they proceed from design and deliberation, are accompanied with malice, and wilfulness, and contempt, and followed with obstinacy, impenitency, and incorrigibleness. So that they carry themselves not like my children and people, as they seem to be and profess to be, but like mine enemies. *They are a perverse and crooked generation*; not only some few of them, but the whole body or generation of them, are *perverse*, i.e., froward and un-

tractable, and crooked, i.e., irregular and disorderly, not agreeing with the straight and righteous nature of God and of his law. Compare Isa. xlii. 16.

Bp. Patrick.—5 *They have corrupted themselves, &c.* I know not how to justify this translation, nor that in the margin, "He hath corrupted himself." Maimonides translates them better; making these words a question, and the next words an answer to them, in this manner; "Did he (i.e., God, the Rock before spoken of) do him any hurt?" For the Hebrew word *scecheth*, with *lamed* after it, signifies to hurt, or destroy, Numb. xxxii. 15; 1 Sam. xxiii. 10 (as Joh. Cocceius observes, in his *Ultima Mosis*, sect. 701). And so the meaning is, "Is God to blame for the evils that befall him? i.e., Israel." Unto which the answer follows in the next words, which we thus translate—

Their spot is not the spot of his children. In the Hebrew the first word of this sentence is *lo*, i.e., *not*, or *no*. Which the accent *tipcha* (as they call it) under it, shows is not to be joined with the words that follow (*banau mumam*), but taken by itself, being a denial of the foregoing question. And these words are thus to be translated, "No, his children are their blot" [*Rosen.*, are their own blot; see below]; i.e., all the evil that befalls them is the fruit of their children's wickedness. And so these words are in effect the same with those of Solomon, Prov. xix., "The foolishness of man perverteth his way, and his heart fretteth against the Lord:" he complains of God, when the fault is in himself (see *More Nevochim*, par. iii., cap. 12).

Onkelos translates it thus: "They corrupted to themselves, not to him, children that served idols;" i.e., as Paulus Fagius observes, They hurt themselves, not God, when, leaving him the true God, they turned to idols; for the word *corrupt* is commonly used in Scripture, where it speaks of the sin of idolatry. The Jerusalem paraphrast aims at the same sense.

Ged.—5 "Yet corrupted are his own degenerate children: a generation perverse, and prevaricating." It would be useless to rehearse all the attempts that have been made to make sense of this colon; I shall mention one or two. Delgado corrects our common version thus: "Did he destroy them wantonly? No; their spot is of his children," that is, says he in a note, *the*

blame lieth on themselves who are his children. Dathe, after Lowth and Green, takes מים to be the nom. of מים, and renders, *Corrupti illi filios, non jam suos, ipsorum protervitas*. He owns, however, that the Samaritan lection gives a more obvious, and perhaps (adds he) the genuine meaning. The Sam. reading is: שחור לא לו בני מים, without any manuscript variety of lection: by Houbigant, who adopts it, rendered, *Corrupti sunt, non sunt ejus, filii macule*. In favour of all, or at least a part, of this reading, are most of the antient versions. The Septuagint literally, ἡμαρτοσαν, ουκ αυτω, τεκνα μωμητα: in the old Ital. rendered, *Peccaverunt, non ei, filii maculati*. Aquila and Sym. seem also to have read שחור, but they follow the order of the present Heb. in the two next words, לו לא; and the former read בני in his copy. Their versions are: Aq., Διεφθειραν αυτω ουχ οι υιοι αυτου. Sym., Διεφθειραν προς αυτον ουχ υιοι το συνολον. Jerom also read בני, and found לו before לו. *Peccaverunt ei, non filii ejus*, &c. Of the other versions, Onk., Tharg., Syr., Arab., Erp., and Pers. appear to have read שחור in their copies; and most of them לו לא: although they differ in rendering the whole comma. What Saadiah saw, it is not easy to say: but he read שחור in the singular. He read also לו לא, but how he found באלוהים (in *amicos ejus*) in the Hebrew words מים בני מים, I cannot possibly conceive. The Greek of Venice is a very literal version of the present Hebrew text; save that its author seems to have read מים, instead of מים. Εφθειρεν αυτω, ουχ υιους αυτου, μωμος αυτω. After an attentive inspection and comparison of all these versions, and of the readings of both texts, I am apt to think that the true reading ought to be made out of both; namely, שחור לו לא בני מים. In my version, I have given what I deemed the *sentential*, not the *verbal*, meaning of my original: a meaning which every reader must allow, perfectly corresponds with the context.

Booth.—

5 Corrupt are his own polluted children:

A generation perverse and prevaricating.

Dr. A. Clarke.—5 This verse is variously translated and variously understood. *They are corrupted, not his, children of pollution.*—Kennicott. *They are corrupt, they are not his children, they are blotted.*—Houbigant. This is according to the Samaritan.

The interpretation commonly given to these words is as unfounded as it is exceptionable: "God's children have their spots, i. e., their sins, but sin in them is not like sin in others; in others sin is exceedingly sinful, but God does not see the sins of his children as he sees the sins of his enemies," &c. Unfortunately for this bad doctrine, there is no foundation for it in the sacred text, which, though very obscure, may be thus translated: He (Israel) hath corrupted himself. *They* (the Israelites) *are not his children: they are spotted.* Coverdale renders the whole passage thus: "The froward and overthwart generation have marred themselves to himward, and are not his children because of their deformity." This is the *sense* of the verse. Let it be observed that the word *spot*, which is *repeated* in our translation, occurs but *once* in the original, and the marginal reading is greatly to be preferred: *He hath corrupted to himself, that they are not his children; that is their blot.* And because they had the blot of sin on them, because they were *spotted* with iniquity and *marked* idolaters, therefore God renounces them. There may be here an allusion to the *marks*, which the worshippers of particular idols had on different parts of their bodies, especially on their *foreheads*—and as idolatry is the crime with which they are here charged, the *spot* or *mark* mentioned, may refer to the *mark* or *stigma* of their idol. The different sects of idolaters in the East, are distinguished by their *sectarian marks*, the stigma of their respective idols. These sectarian marks, particularly on the forehead, amount to nearly one hundred among the Hindoos, and especially among the two sects, the worshippers of *Seeva*, and the worshippers of *Vishnoo*. In many cases these marks are renewed *daily*; for they account it irreligious to perform any sacred rite to their god, without his mark on the forehead; the marks are generally *horizontal* and *perpendicular* lines, *crescents*, *circles*, *leaves*, *eyes*, &c.; in *red*, *black*, *white*, and *yellow*. This very custom is referred to in Rev. xx. 4, where the beast gives his mark to his followers, and it is very likely that Moses refers to such a custom among the idolatrous of his own day. This removes all the difficulty of the text. God's children have no *sinful spots*, because Christ saves them from their sins, and their motto or mark is, *Holiness to the Lord.*

tuus, i. e., qui te populum fecit; non enim agit Moses de singulis Israelitis, sed de toto populo. Sic apud Græcos κτίζειν et condere apud Latinos, ubi de gente usurpatur, ejus rempublicam constituere significat.

Ver. 7, 8, 9.

זָכַר יְמֹת עוֹלָם 7
בֵּינֵי שְׁנוֹת דִּרְגָלָךְ
שָׂאֵל אֶבִּיךָ וְיִזְדָּרְךָ
זְקֵנֶיךָ וְיֹאמְרֶיךָ :
בְּהִנָּחֵל עָלֵינוּ בָּוִים 8
בְּהִפְרִידוֹ בֵּינֵי אֲדָם
יָצָב גְּבֻלַּת עַמִּים
לְמַסְפָּר בֵּינֵי יִשְׂרָאֵל :
כִּי חֵלֶק יְחִיזָה עִמּוֹ 9
יַעֲבֹד חֶבֶל בְּחֻלָּתוֹ :

7 μνήσθητε ἡμέρας αἰῶνος, σύνετε ἔτη γενεῶν γενεαῖς. ἐπερώτησον τὸν πατέρα σου καὶ ἀναγγελεῖ σοι, τοὺς πρεσβυτέρους σου καὶ ἐροῦσί σοι. 8 ὅτε διεμέριξεν ὁ ὕψιστος ἔθνη, ὡς διέσπειρεν υἱοὺς Ἀδὰμ, ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων θεοῦ. 9 καὶ ἐγενήθη μερὶς κυρίου λαὸς αὐτοῦ Ἰακώβ. σχοίνισμα κληρονομίας αὐτοῦ Ἰσραὴλ.

Au. Ver.—7 Remember the days of old, consider the years of many generations [Heb., generation and generation]; ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For the LORD's portion is his people; Jacob is the lot [Heb., cord] of his inheritance.

7 *Many generations.*

Ged., Booth., Rosen.—Each generation. *Ætatum singularum annos.*—*Rosen.*

Bp. Patrick.—8 *When the Most High divided to the nations their inheritance.* He directs them still to look farther back, and they would find that long before Abraham's time God had them in his thoughts, even when he divided the earth among the sons of Noah and their posterity after the flood (Gen. x. 5, 25, 32).

When he separated the sons of Adam. Or, "the sons of men;" who were one people, till he scattered them into several parts of

the earth, and separated them into divers nations, by confounding their language (Gen. xi. 8, 9).

He set the bounds of the people. He had then the children of Israel in his mind, before they were a nation; and made such a distribution to other people (particularly to the seven nations of Canaan), within such bounds and limits, as that there might be sufficient room for so numerous a people as the Israelites when they came to take possession of that country [so Pool].

How the LXX came to translate these words thus, "He appointed the bounds of the nations according to the number of the angels," it is hard to say. Bochartus hath made the best conjecture about it (which was hinted by De Muis before him), lib. i., Phaleg., cap. 15, that they had a bad copy before them, which left out the first three letters of Israel; and so they read *Baneel*, the children of God, meaning the Israelites. Instead of which some transcribers put the *angels of God*, because they are sometimes called *his sons*. Which led the ancient Greek fathers, who followed this translation, into great difficulties: and it grew a common opinion, that every nation was under the government of an angel; which seems to be the meaning also of the son of Sirach, Ecclus. xvii. 17. And many others fancying that God divided the nations according to the number of the children of Israel, when they came into Egypt, which was just seventy, they thence gather there were just so many distinct nations, and so many several languages; which is a conceit of some of the Jews, as Mr. Selden observes, lib. ii. de Synedr., cap. 9. But Bochart. in the place above-named, hath given the plain and simple meaning of this place in these words; "God so distributed the earth among the several people that were therein, that he reserved, or in his counsel designed, such a part of the earth for the Israelites, who were then unborn, as he knew would afford a commodious habitation to a most numerous nation."

Ged.—7, 8, 9, "Call to mind the days of old; review the years of each generation: ask your fathers, and they will inform you; your elders, and they will tell you:—*how*, when the *Most High* assigned to nations their inheritances; when he dispersed the children of Adam; he fixed the boundaries of peoples, exclusively of the children of Israel:—for the

Lord's own portion is his people Jacob, the lot of his own inheritance is Israel." Verse 8 The author of *Commentaries and Essays* justly rejects Bp. Patrick's interpretation of this verse, and thinks that "the passage would be clear and intelligible, if we were to understand עַמִּים to refer, not to the *Gentiles*, but to the people of Israel. The meaning (says he) would then be, that when God, by his providential disposition of things, separated mankind into different nations, and appointed them their inheritance, he did then, in his foreknowledge, settle the bounds of the Hebrew people; according to the number of the sons of Jacob: i. e., according to their twelve tribes. He then determined to divide the land among them, and in proportion to each tribe; which appointment he had now revealed to them very particularly (see Numbers xxxiv.), and thus had shown his peculiar regard to Israel, because he had chosen them for his own portion and inheritance." To support this not unspacious interpretation, he shows, what cannot be doubted, that עַמִּים is often used to denote a single people, and the people of Israel in particular. But the question here is not, what עַמִּים may sometimes signify; but what it signifies in this context: and I am clearly of opinion that it cannot have that signification which by this author is assigned to it, &c.—Houbigant imagined that a transposition had been made in the text, and would thus restore it: יָצַב נְבוֹלֹת עַמִּים חֶקֶן יִשְׂרָאֵל חֶבֶל נְדָלָתוֹ יִשְׂרָאֵל; חֶקֶן יִשְׂרָאֵל חֶבֶל נְדָלָתוֹ יִשְׂרָאֵל; *Constituit terminos populorum; pars Domini fuit Jacob, funis hereditatis ejus Israel; quando partitus est Dominus populum suum, juxta numerum filiorum Israel.* But this is certainly a most unnatural, and in my opinion an unwarrantable, arrangement, &c., &c.—The learned reader will readily see that my version arises chiefly from giving to the word לִמְסָר a meaning almost contrary to that which is commonly ascribed to it; but which to me appears to be highly unsuitable. To justify mine own version, let it be observed, that the preposition ל has a great variety of meanings; and among others, that of *ab* and *præter*. Now any of these will here serve my turn; and give a consistency to the reasoning of Moses, which it has not as it is commonly rendered. For, what sort of connexion is this: "God divided the nations according to the number of the sons of

Israel, because Israel is his own portion," &c.? But give to לִמְסָר the meaning which I think it here has, and see the consequence. "When God first divided the nations, he assigned to each particular possessions, *except* to the children of Israel: because these, in due time, he meant to make his own proper inheritance." Compare the whole context with ch. xxvi. 5, and say if this interpretation be not highly plausible.

Bp. Horsley.—8, 9, *He set the bounds, &c.* Read thus,

בְּהַנְדֹּל עֲלֵיהֶם גִּרָם
בְּחִסְדֵּי בְנֵי אָדָם
יָצַב נְבוֹלֹת עַמִּים
לִמְסָר בְּנֵי יִשְׂרָאֵל;
כִּי חֶקֶן יִשְׂרָאֵל
חֶבֶל נְדָלָתוֹ עַמִּים;

"When the Most High assigned the heathen their inheritance,
When he separated the sons of Adam,
He set the bounds of his own people,
According to the number of the sons of Israel.

For the portion of Jehovah is Jacob,
The peoples are the measured lot of *his* [Israel's] inheritance."

I bring the word עַמִּים from the 9th verse into the place of עַמִּים in the 8th, and the word עַמִּים I carry into the 9th, but I place it after עֲלֵיהֶם.

I take the suffixed י in נְדָלָתוֹ, at the end of the last line, as rehearsing "Jacob," not "Jehovah." And without altering a tittle of the Hebrew text, except in the transposition of עַמִּים and עַמִּי, I bring out the sense expressed in this translation. *His inheritance*, that is, Jacob's; according to the constant strain of prophecy, that ultimately Jacob is to inherit all the nations. Thus the passage describes the call of the Gentiles, as their incorporation with Israel, not without an implied allusion to the exaltation of the natural Israel, above all the nations of the earth in the last ages.

Rosen.—8, 9, Repetit beneficia Dei jam inde ab eo tempore, quo, ex veteri fama, inducta Numinis nutu linguarum varietate mortales a se invicem diducti varias terras petierunt (Gen. xi.). *Quum possessionem, inquit poeta, distribueret Allissimus gentibus, quum homines dispartiret, constituit terminos populorum pro numero Israelitarum.* Sensus: jam tum, quando Deus varias mortalibus terras assignando populos discerneret, jam tum, inquam, certorum populorum

terras ac terminos destinavit, qui futuræ Israelitarum multitudini capiendæ satis essent. LXX, κατὰ ἀριθμὸν ἀγγέλων Θεοῦ, quæ versio tamen non arguit variam lectionem, quam potius respicere videtur antiquissimam Judæorum traditionem, Deum in divisione populorum singulis populis et regionibus singulos angelos attribuisse, qui illorum curam haberent, præter populum Israeliticum, cujus Deus ipse immediate curam in se suscepit. — 9 פִּי חֶלֶק הָיָה צֵם, *Nam portio Jovæ, e reliquis populis electa, est populus suis.* Redditur caussa, cur Deus huic populo certam sedem ad habitandum assignarit: quia eum e tot nationibus et populis unicum suum populum elegit. יָבֹקֵץ הָיָה, *Jacobus est funis hæreditatis suæ.* Nihil hoc est diversum a præcedenti quoad sensum. חֶלֶק הָיָה, *Funis hæreditatis, i. e., certa quædam hæreditatis portio, quæ Deo obveniebat, ut ceteri populi præ Israelitico quasi a Deo relictis et idololatriæ atque inanibus diis permissi videri possint.* חֶלֶק commodè reddi potest *tractus, terra*; nam terrarum et agrorum divisiones illis temporibus fiebant funibus, cujus rei exempla plura habemus in libro Josuæ. Cf. ad iii. 4; Ps. xvi. 6.

Ver. 10.

יִמְצָאֵהוּ בְּאַרְצָא מִדְבָּר
וַיְהִיגוּ יָלַל יִשְׁמֹן
וַיִּסְבְּבֵהוּ יְבוֹנָהוּ
וַיִּצְרְכֵהוּ כְּאִשּׁוֹן עֵינָיו :

αὐτάρκησεν αὐτὸν ἐν τῇ ἐρήμῳ, ἐν δίψει καύματος ἐν γῇ ἀνύδρῳ. ἐκύκλωσεν αὐτὸν καὶ ἐπαίδευσεν αὐτὸν, καὶ διεφύλαξεν αὐτὸν, ὡς κόρη ὀφθαλμοῦ.

Au. Ver.—10 He found him in a desert land, and in the waste howling wilderness; he led him about [or, compassed him about], he instructed him, he kept him as the apple of his eye.

He found him. So Pool, Patrick, Rosen.

Bp. Patrick.—10 *He found him in a desert land.* There he first took the Israelites to be his peculiar people; for so the word we translate *found* frequently signifies. As in Ps. cxvi. 3, “the pains of hell gat hold upon me;” where in the Hebrew the words are, “found me.” And in the New Testament (Rom. iv. 1), “What shall we say then, that Abraham our father hath found?” that is, attained.

Houb.—Aluit eum.

Horsley.—He sustained him.

Ged.—He provided for them [Sam.].

Rosen.—*Invenit eum in terra deserta,* veluti rem ad nullius potestatem attinentem primus occupavit, sibi vindicabit. Poëtica hoc expressum, quia poëta omissis pluribus seculis statim ad ea tempora transit, quibus Israelitæ Nomadum more Arabiam desertam pererrarunt. Igitur non est querendum: quomodo dici potest Deus *invenisse* populum in deserto, in quod eum ipse deduxerat? Poëtam hic legimus, non scriptorem historicum. Cod. Sam. pro יִמְצָאֵהוּ legit יִצְרָאֵהוּ, *confortavit eum.* Ita videntur quoque legisse LXX, qui habent αὐτάρκησεν αὐτόν, *Vulgatus: sufficientem eum sibi fecit,* Onkelos: *tribuit eis necessaria, et Saadias: providit ei* (nisi hi fortasse legerint in Hiphil יִצְרָאֵהוּ).

In the waste howling wilderness. So Pool, Patrick. *Howling . . .* where nothing was to be heard but the howlings and yellings of wild beasts (Deut. viii. 15).—*Bp. Patrick.*

Houb.—In loco arenoso pinguem fecit eum [Sam.].

Dathe.—In locis aridis lautè eum aluit.

Horsley.—And in the howling waste he fed him plenteously with luscious food.

Ged.—And in the arid deserts he fed them.

Booth.—And nourished them in the sandy desert.

Rosen.—אֵל, *In deserto ululatus ferarum, puta, noctu ad fontes convenientium.* Cod. Sam. pro וַיִּצְרָאֵהוּ habet וַיְהִיגוּ, quod (vere monente Gesenio in Commentat. de Pentat. Samar., p. 43) pronunciandum est: וַיְהִיגוּ, *in laudationibus posuit eum, i. e., gloriosum reddidit eum, collata lectione Samaritana vs. 18. אֵל מִדְבָּר, Deus gloriosum te reddens.* Quomodo legerint ceteri veteres, haud facile quisquam definiverit. Utuntur enim vocabulis, quibus sensum magis, quam propriam verborum significationem expressisse videntur. LXX, ἐν δίψει καύματος ἐν ἀνύδρῳ. Similem in modum Onkelos: *in loco sicco ubi non erat aqua.* Syrus interpres אֵל vel omnino non, aut ut unam cum אֵלָּה legit: vertit enim, *et in deserto Aschimon.*

He led him about. So Patrick.

Pool.—*He led him about;* he conducted them from place to place by his cloudy pillar and providence. See Exod. xiii. 18, &c. Or, *he compassed him about* [so

Clarke, Rosen., Gesen.], by his provident care over him, watching over him and preserving him on every side. Compare Ps. xxxii. 7.

Ged., Booth.—He protected them.

Houb.—Aderat circum eum.

Rosen.—Circumdedit eum, ut instar muri cum ab hostium incursu protegeret, conf. Ps. xxxiv. 8; cxv. 2; Zach. ii. 9.

He instructed him. So Patrick. i. e., Gave them his laws (Exod. xx. 1, 2, &c.; xxxiv. 1, 10, &c.).

Gesen.—Pil. בִּנְיָן i. q. Kal no. 2, Deut. xxxii. 10 יִבְנֶנּוּהוּ, he surrounded and gave heed to him. Circumdedit et curavit eum.

Prof. Lee.—Pih. יִבְנֶנּוּהוּ, Made him discerning, gave him intelligence.

Rosen.—יִבְנֶנּוּהוּ plures vertunt eruditur eum, et de lege Israelitis a Deo data interpretantur. Sed mallet reddere curam ejus gessit, collato Arabico بَانَ (pro بَانَ) considerare aliquid per partes, h. e., adcuratius. Hoc curam omnimodam indicat, qua Deus omnibus rebus populi Israelitici prospexit. Ita ex antiquioribus interpp. etiam Syrus: et amore eum amplexus est.

Ver. 11, 12.

כְּעֶיֶר הָאֵשׁ 11
עַל-צוּלָיו יִרְחֹף
יִפְרֹשׂ כְּפָפָיו יִבְהַחֲמוּ
יִשְׁאַחֲמוּ עַל-אֲבָרָתוֹ :
יִהְיֶה בְּדֶרֶךְ יִבְהַחֲמוּ
וַיֵּן עִמּוֹ אֵל גָּבֵר :

11 ὡς αἰτὸς σκεπάσαι νοσσιῶν αὐτοῦ, καὶ ἐπὶ τοῖς νοσσοῖς αὐτοῦ ἐπεπόθησε. διῆς τὰς πτέρυγας αὐτοῦ ἐδέξατο αὐτοὺς, καὶ ἀνέλαβεν αὐτοὺς ἐπὶ τῶν μεταφρένων αὐτοῦ. 12 κύριος μόνος ἤγεν αὐτοὺς, οὐκ ἦν μετ' αὐτῶν θεὸς ἀλλότριος.

Au. Ver.—11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings :

12 So the LORD alone did lead him, and there was no strange god with him.

11 *As an eagle stirreth up her nest.* So Bochart., Patrick, Gesen. *As the eagle stirreth up her nest*, provokes her young to fly, Vulg., *ad volandum*. רָחַף Piel, to cherish one's young, to brood or hover over (comp. in r. רָחַף), as the eagle its young, Deut. xxxii. 11.—*Gesen.*

Dr. A. Clarke.—11 *As an eagle stirreth*

up her nest.] Flutters over her brood to excite them to fly ; or, as some think, *disturbs her nest* to oblige the young ones to leave it ; so God by his plagues in Egypt obliged the Israelites, otherwise very reluctant, to leave a place which he appeared by his judgments to have devoted to destruction.

Fluttereth over her young.] רָחַף, *yeracheph*, broodeth over them, communicating to them a portion of her own vital warmth : so did God, by the influences of his Spirit, enlighten, encourage, and strengthen their minds. It is the same word which is used in Gen. i. 2.

Spreadeth abroad her wings, &c.] In order, not only to teach them how to fly, but to bear them when weary. For to this fact there seems an allusion, it having been generally believed that the eagle, through extraordinary affection for her young, takes them upon her back when they are weary of flying, so that the archers cannot injure them but by piercing the body of the mother. The same figure is used Exod. xix. 4 ; where see the note. The נֶשֶׁךְ, *nesher*, which we translate *eagle*, is supposed by Mr. Bruce to mean the *rachama*, a bird remarkable for its affection to its young, which it is known actually to bear on its back when they are weary.

Pool.—11 *Her nest*, i. e., her young ones in the nest, by a common metonymy. *On her wings*, or, as *on her wings*, i. e., gently, and tenderly, as if she carried them not in her claws for fear of hurting them, but upon her wings. So it is only an ellipsis of the particle *as*, which is frequent, as hath been showed. Though some say the eagle doth usually carry her young ones upon her wings.

Bp. Horsley.—

11 "As the eagle stirreth up her nest,

Hovereth over her young ;

He [i. e., Jehovah] stretched his wings,

he took him [i. e., Jacob] up,

He bore him on his pinions,

12 Jehovah alone conducted him," &c.

The passage is rightly rendered by the Vulgate, and Houbigant.

Vulg.—11 Sicut aquila provocans ad volandum pullos suos, et super eos volitans, expandit alas suas, et assumpsit eum, atque portavit in humeris suis. 12 Dominus solus dux ejus fuit, &c.

Houb.—Ut Aquila, nidum relinquens, supervolitat pullos suos ita expandit alas

suas, et eum assumens sustulit pennis suis. 12 Dominus erat, solus qui eum abduceret.

Rosen.—11 Verba עָלָהּ עֲלֵי פִלִּי, plures vertunt: sicut aquila excitat nidum suum, i. e., pullitiem suam, sc. ad volandum. Sed illum sensum non ferunt, quæ sequuntur: עָלָהּ עֲלֵי פִלִּי, *super pullis suis molli fotu incubit.* Nam dum pullos fovet aquila, ad volandum utique non provocat. Dein subjicitur: *expansis alis tollit eos, gestat eos super pennis suis* (vid. ad Ex. xix. 4). Hic demum habes, quod pullos volare doceat. Propria autem vis verbi עָלָהּ est in *ferendo* (vid. N. G. Schröderi *Orig. Hebr.*, cap. ii., p. 23), ut locus noster ita vertendus sit: *quemadmodum aquila fervet nidum suum*, i. e., pullitiem suam fervente complectitur amore. Similiter Latini dicunt *ardere aliquem*, pro *ardenter amare*. Significatur itaque hic flagrans Dei in populum suum affectus, ex quo providi patris familiæ instar victum suis aliaque necessaria procurat. Ad illustrandum figuram facit hic Æliani locus in *Hist. Animal.* ii. 40. Ζηλοτυπάτωρ δὲ ἦν ζῶον ἀεὶ πρὸς τὰ νεότευα. *Aquila erga pullos ferventissimi est amoris.* Ubi animadvertendum, in ζηλότυπος eandem esse metaphoram, quæ in עָלָהּ, nam ζῆλος a ζῆω *ferveo* descendere constat. Quod ad rem cf. *d. a. u. n. Morgenl.*, p. ii., p. 53. עָלָהּ עֲלֵי פִלִּי, *Et super pullis incubat.* עָלָהּ, coll. consono verbo Arab., proprie est *massam fovendo emollire*, hinc de avibus usurpatum, *molli fotu incubare*. Conf. ad Gen. i. 2. Pulchre hac imagine pingitur illa tenerrima Dei cura, qua populum a se amatum molliter tractavit et formavit. עָלָהּ expansionem alarum aquilæ in pullos suos, ad eos tum fovendos tum defendendos notat.

Ver. 13.

וַיִּרְכַּבְהוּ עַל-פִּלִּי אֶחָד
וַיֵּאָכֵל הַתְּנוּבוֹת שָׂדֵי
וַיִּגְנְחוּ דְבַשׁ מִסֵּלֶעַ
וַשֶּׁמֶן מִחֶלְמִישׁ צוּר :

א ריהיה קמץ בו כ'

ἀνεβίβασεν αὐτοὺς ἐπὶ τῇ ἰσχύν τῆς γῆς. ἐψώμωσεν αὐτοὺς γεννήματα ἀγρῶν. ἐθήλασαν μέλι ἐκ πέτρας, καὶ ἔλαιον ἐκ στερεῆς πέτρας.

Au. Ver.—13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock.

Bp. Patrick.—13 *He made him ride on the high places of the earth.*] Brought the Israelites in a triumphant manner to possess a noble country, full of lofty and very fruitful mountains, which were in Canaan, where they lived deliciously. So to *ride* signifies, as Bochartus thinks, laute et opipare vivere. Which he justifies by that place in Hosea x. 11, "I will make Ephraim to ride; Judah shall plough, and Jacob shall break his clods;" that is, saith he, the people of Israel lived in pleasure, when Judah lived laboriously (par. i. Hierozoic., lib. i., cap. 41). But to *ride* signifies, also, to subdue and conquer [so Pool]; which may be the meaning here, Ps. xlv. 4; lxvi. 12, and to have dominion and rule, as Maimonides interprets it, in his *More Nevochim*, par. i., cap. 70. In which sense it is said of God himself, in the next chapter of this book, "He rideth upon the heavens for thy help," ver. 26. And he rideth upon *Araboth* the highest heavens (Ps. lxxviii. 4.)

Dr. A. Clarke.—וַיִּרְכַּבְהוּ, *he will cause him to ride.* All the verbs here are in the future tense, because this is a prophecy of the prosperity they should possess in the promised land. The Israelites were to *ride*—exult, on the high places, the mountains, and hills of their land, in which they are promised the highest degrees of prosperity; as even the rocky part of the country should be rendered fertile by the peculiar benediction of God.

Rosen.—13 וַיִּרְכַּבְהוּ עַל-פִּלִּי, *Vexit eum super excelsa terræ*, quibus verbis interpp. plures significari putant, duxisse Deum Israelitas ad regionem montanam, i. e., Palæstinam, quæ ita appelletur a montibus, quibus fere ab omnibus partibus circumdatur. Sed alia loca, quibus eadem phrasis legitur, Jes. lviii. 14; Am. iv. 13; Hab. iii. 19; Ps. xviii. 34, suadent illam potius hoc dicere: in loca tutissima, hostibus inaccessa, eum duxi, phrasi desumpta a victore prædominante, qui equo aut curru vectus bellum gerens occupat montes, arces, munimenta eaque sibi subjicit. וַיֵּאָכֵל הַתְּנוּבוֹת שָׂדֵי, *Ut comederet proventus agrorum.* הַתְּנוּבָה est fructus naturalis, ut cuique terræ sua est indoles, germen; proventus continuo progerminans; אֶחָד, *germinavit.* עָלָהּ i. q. עָלָהּ, forma stylo poetico priva, vid. ad Ps. viii. 8.

Honey. See notes on Gen. xliii. 11.

Rosen.—וַיִּגְנְחוּ דְבַשׁ מִסֵּלֶעַ, *Sugere eum fecit*, i. e., lactavit cum melle de petra. Nonnulli

in his verbis proverbialē existimant locutionem, qua indicetur, montes terræ quam Israelitæ adituri erant, tam fertiles esse ut in iis copiose mellificēt apes. Alii intelligunt sub שֶׁבֶר, *mel palmarum*, ab Arabibus *Dibs* (دبس) Michaëlis *massas uvarum passarum*, de quibus ad Gen. xliii. 11, ut indicetur magna vitium cultura. At de ea vs. sq. est sermo. Equidem intellexerim *mel agreste*, sive *sylvestre*, succum dulcem, ex quibusdam arboribus, palmis, ficubus, aliis, certo tempore stillantem, humique decidentem, Græcis μέλι ἄγριον dictum. Id vero שֶׁבֶר dicitur 1 Sam. xxvi. 27. Depingitur hic terra Cananæa uti optimum et fertilissimum solum, omnium fructuum, qui ad hominum usum et voluptatem, ferax. Cf. Num. xiii. 27; Deut. viii. 7. Melle quoque agresti abundabat, hinc mel e petra fluxisse dicitur. Neque enim montes Palestine saxosi omnes erant steriles, sed vel arboribus insignes vel pascuis aut frumento. Quo in Psalmis alluditur, veluti lxxii. 16.

Ver. 14, 15.

14 חֶמֶת בָּקָר וְחֶלֶב צֹאן
עֶסְחֶלֶב פָּרִים
וְאֵילִים בְּגִרְבָּשׁ וְעֵתִימִים
עֶסְחֶלֶב פִּלְיֹת חֲמָח
וְרִם-עֶצֶב תִּשְׁתַּחֲחֶמֶר :
15 וַיִּשְׁמֶן יִשְׂרָאֵל וַיִּבְעַט
תִּשְׁמֶנֶת עֶבְרִית פִּשְׁתִּי
וַיִּשַׁל אֶלְוִיהָ עֶשְׂחוֹ
וַיִּבְכֹּל צֹר יִשְׁעָהוּ :

14 βούτυρον βοῶν καὶ γάλα προβάτων, μετὰ στέατος ἀρνῶν καὶ κριῶν, σίτων ταύρων καὶ τράγων, μετὰ στέατος νεφρῶν πυροῦ, καὶ αἷμα σταφυλῆς ἐπιεν οἶνον. 15 καὶ ἔφαγεν Ἰακώβ καὶ ἐνεπλήσθη, καὶ ἀπελάκτισεν ὁ ἡγαπημένος, ἐλιπύνθη, ἐπαχύνθη, ἐπλατύνθη, καὶ ἐγκατέλιπε τὸν θεὸν τὸν ποιήσαντα αὐτὸν, καὶ ἀπέστη ἀπὸ θεοῦ σωτήρος αὐτοῦ.

Au. Ver.—14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

15 But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

14 *Butter.* See notes on Gen. xviii. 8.

Prof. Lee.—חֶמֶת, f. once חֶמֶת, Job xxix. 6.

Constr. חֶמֶת. Arab. حَمَّاء, r. *spissum*, fuit lac. *Butter*, or *cheese*, as produced from חֶמֶת, which see, and Prov. xxx. 33;—Gen. xviii. 8; Judg. v. 25. Joseph. Arch., lib. v. cap. v. γάλα διεφθορὸς ἤδη, lac jam corruptum, 2 Sam. xvii. 29; Is. vii. 15, 22; Job xx. 17; xxix. 6; Deut. xxxii. 14. “De quovis lacte,” according to Gesenius, in the last three places: but this does not appear.

Rosen.—14 חֶמֶת, Lac *spissum armenti*, oppositum lacti fluidiori pecoris ovilli, חֶלֶב, coll. Arab. حَلَب, lac multum recens et dulce. Alii חֶלֶב hic vertunt adipem, ut sit i. q. חֶלֶב, sed de eo in sq. hemistichio videtur sermo esse.

Bp. Patrick.—*Milk of sheep.*] Which the Scripture often mentions (Isa. vii. 21, 22; 1 Cor. ix. 1, 7). And under the word *tzon*, as hath been often observed, *goats* also are comprehended, whose milk likewise is mentioned, Prov. xxvii. 27. Aristotle mentions both, and so doth Columella, and a great many others, in Bochart's Hierozoicon, par. i., lib. ii., cap. 45, where he proves that they made butter of these milks, as well as of cows.

With fat of lambs.] Well fed. For *carim* properly signifies *pasture sheep*, as the same Bochart there observes (cap. 43).

With the fat of kidneys of wheat.] The Hebrews call the best of every kind of thing by the name of *the fat*. And the *kidneys of wheat* signify large and plump corn, affording great plenty of flour. Cajetan thinks it signifies wheat as big as a kidney; or rather, having that shape, as our kidney-beans have.

And thou didst drink the pure blood of the grape.

Ged., Booth.—“He made them drink,” &c. The present text has השקה by our translators rendered, *thou didst drink*; but all antient versions seem to have read either שקה or שקה, or considered the second person here as a Hebraism, which should be rendered in the third person. But I believe the true reading to be either השקה or השקה, as the Syr. translator seems to have read; and whom I have followed in my version.—*Geddes.*

Rosen.—וְרִם-עֶצֶב תִּשְׁתַּחֲחֶמֶר, *Sanguinemque uvarum, vinum merum bibisti.* חֶמֶר, *vinum merum*, propr. quod ferbuit et quod jam fervore suo defæcatum est.

15 *But Jeshurun waxed fat.*

Ged., Booth.—

But Jacob ate and was satiated [Sam., LXX];

Jeshurun became fat and kicked!

Bp. Horsley.—Change the order of the lines with Houbigant, and insert the line omitted from Samaritan; thus,

14 And thou didst drink the rich blood of grapes,

Thou wast fed plenteously with luscious food, thou wast corpulent and plump.

15 Jacob did eat and was filled,

And Jeshurun was fattened and kicked.

See Houbigant.

Houb.—15 *Sanguinem uæ merum bibisti; pinguis factus es, et crassus et obesus. Comedit Jacob et saturatus est; pinguis factus est Israel, et calcitravit. Dereliquit Deum qui fecit eum; Deum suæ salutis aspernatus est. Mutatum fuisse, hoc versu, ordinem membrorum, declarat perturbatio et rerum et personarum; rerum, quia Israel dicitur ex nimia pinguedine lascivisse et calcitrasse, antequam dicatur pinguis factus; personarum, quia secunda et tertia temerè permiscuntur in tali ordine, calcitravit, pinguis factus es... dereliquit. Etiam omissa hæc fuere, comedit Jacob et saturatus est, quæ habent Sam. Codices et Græci Intt. ut postea in parallelâ sententiâ veniat, pinguis factus est Israel et calcitravit. Nam talis est ordo consuetus, ut appellatio Jacob antecedit appellationem Israel. Itaque hic locus sic est restituendus:*

דם ענב חשדור חמר

שמנה עבית וכשית:

ימכל יקב רשבעי

רשמן ישראל רבעשי רשע וט'

ut post *vinum bibisti*, proximè sequatur eâdem personâ, *pinguis factus es et crassus et obesus*; tum veniat id, quod Samaritani addunt, *comedit Jacob et saturatus est*, denique *pinguis factus Israel calcitravit*. Veteres Intt. sensere perturbationem, cujus incommoda ut vitarent, extulerunt tertiâ in personâ tria verba כשית, עבית, שמנה, præ ceteris Arabs qui, postquam posuit בשר, *petulans factus est*, ut persona secunda שמנה quæ sequitur, locum haberet, addidit, וא קל לה, *cùm ei dictum est (pinguis factus es)*. Id Saadiæ de suo Codice Hebraico iudicium faciet suum quisquis Hebr. linguæ gustum habebit, neque admirabitur menda scribarum Judæorum in Canticis describendis, ubi membra similia et verba geminata non unam dabant errandi materiam.

15 *Jeshurun.*

Pool.—*Jeshurun*, i. e., Israel, as is agreed by Christian and Jewish interpreters, whom he calls *right*, or *upright*, or *righteous* (as the word signifies), not that they were so indeed, but partly by way of instruction, to mind them what they professed, and promised, and ought to be; and partly by way of exprobatum, to show them how unlike they were to the people of God, which they pretended to be, and what a shame it was to them to degenerate so much from their name and profession.

Bp. Patrick.—Why Israel is called *Jeshurun* is not easy to resolve. Jo. Cocceius (in his *Ultima Mosis*, sect. 973) derives it from *Shur*, which signifies to *see*, *behold*, or *descry*. From whence, in the future tense and the plural number comes *Jeshuru*, which, by the addition of nun paragogicum, as they speak, makes *Jeshurun*, that is "The people who had the vision of God." I know nothing more simple, nor more probable than this: which highly aggravated their sin, who, having God so nigh unto them (iv. 7), and their elders having had a sight of him (Exod. xxiv. 10), were so ungrateful as to rebel against him, and worship other gods. Some refer this *kicking* to their revolt from the house of David; when Jeroboam, to preserve his new kingdom, set up the golden calves, to prevent the return of the people to their old master, by going up to Jerusalem to worship.

Dr. A. Clarke.—15 *Jeshurun*.] The *upright*: this appellative is here put for Israel, and, as it comes from ישר, *yashar*, he was *right*, *straight*, may be intended to show that the people who once not only promised fair, but were really *upright*, walking in the paths of *righteousness*, should, in the time signified by the prophet, not only revolt from God, but actually fight against him; like a *full fed horse*, who not only will not bear the harness, but breaks away from his master, and endeavours to kick him as he struggles to get loose. All this is spoken prophetically, and is intended as a *warning*, that the evil might not take place.

Gesen.—ישרון, m. *Jeshurun*, a poetical name for the people of Israel, apparently expressive of affection and tenderness, and occurring four times, Deut. xxxii. 15; xxxiii. 5, 26; Is. xlv. 2. The origin of it is doubtful; but it seems not improbable that ישרון is a diminutive (of the form ישרון,

יְרֵךְ) from יָרַךְ, i. q. יָרַךְ (comp. יָרַךְ and יָרַם), q. d. *rectulus, justulus* [so Rosen.], "the good little people;" Aqu. Symm. εὐθύς, Vulg., *rectissimus et dilectus*. Others, as Grotius, whom I formerly followed, make it a diminutive from the name יָרַךְ itself, for יְרֵךְ; but a contraction of this sort is without example.

Prof. Lee.—יָרַךְ, m.—pl. non occ. A periphrastic name of Jacob or Israel, applied to the whole people generally. Augm. of יָרַךְ. See Gram., Art. 168. Intensively, *Entirely, fully, right, righteous*. Comp. Num. xxiii. 21, with Ib. vr. 10, where יָרַךְ = יָרַם, is evidently applied to *Israel*, יָרַם, a word not very greatly differing from it, particularly if יָרַךְ, and יָרַם, were originally supposed to be cognates. The יָרַם of Gesenius is the most clumsy attempt at etymological conjecture I have ever seen from him.—So Aq. Sym. Theod. εὐθύς: sed "Obstare videtur, Jes. l. c." Gesen. I think quite the contrary. If chosen by Jehovah, and, hence, is considered as his servant, this יָרַךְ must have been pardoned, i. e., justified by him likewise.

Rosen.—*Sed quum pinguis factus esset Jeschurun recalcitravit.* Nomine יָרַךְ, vix dubium est populum Israeliticum designari. De ejus significatione variae sunt sententiae. Nos quidem olim coll. Arab. رِيح quod in conj. 2 prosperavit, secundavit significat, יָרַךְ, fortunatum, facultatibus omnibus adfluentem denotare existimavimus. Jam tamen dubius haereo, annon accedam sententiae Merceri, qui ad Pagnini *Thesaurum L. S.* a se editum, p. 1105. יָרַךְ putat diminutive et blanditiae causa appellatum Israellem, quasi *Rectulum*, allusione ad nomen יָרַם, ut ea appellatione populus simul admoneatur, qualem se gerere deberet. Est formae יָרַךְ et יָרַם. Syllaba רי vero est charitativa, ex diminutivis Syrorum in רי desinentibus orta. *Rectulum (Frommchen)* interpretatus est יָרַךְ et Gesenius in *Commentar.* ad Jes. xlv. 2. Diminutivum expressit quoque interpres Pentateuchi Graecus Venetus ab Ammonio V. S. V. editus, qui nomen nostrum Ἰσραελίσκος reddidit. Alexandrinus Pentateuchi interpres vertit ἡγαπημένος, Saadias: מְרֻצָּה, laudatus. Ceteri veteres pro יָרַךְ simpliciter ponunt *Israel*.

Ver. 17, 18.

יְרֵךְ לֹא יִזְכְּרוּ לְשֵׁם יְרֵךְ לֹא יִזְכְּרוּ
יְרֵךְ לֹא יִזְכְּרוּ לֹא יִזְכְּרוּ

יְרֵךְ לֹא יִזְכְּרוּ לְשֵׁם יְרֵךְ
יְרֵךְ לֹא יִזְכְּרוּ לֹא יִזְכְּרוּ
יְרֵךְ לֹא יִזְכְּרוּ לֹא יִזְכְּרוּ

v. 17. יְרֵךְ

v. 18. יְרֵךְ

17 ἔθυσαν δαιμονίοις, καὶ οὐ θεῷ. θεοῖς, οἷς οὐκ ᾔδεισαν. καινοὶ καὶ πρόσφατοι ἦκασιν, οὓς οὐκ ᾔδεισαν οἱ πατέρες αὐτῶν. 18 θεὸν τὸν γεννήσαντά σε ἐγκατέλιπες, καὶ ἐπελάθου θεοῦ τοῦ τρέφοντός σε.

Au. Ver.—17 They sacrificed unto devils, not to God [or, which were not God, ver. 21]; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

Devils.

Ged.—They sacrificed to gods without godship.

Horsley.—To benefactors which were not God.

Parkhurst.—יְרֵךְ, the pourers forth.

Bp. Patrick.—17 They sacrificed unto devils, not to God.] The Hebrew word *shedim*, which we translate *devils*, imports as much as *destroyers* (as the devil is called in the book of Revelation, ix. 11); evil spirits delighting in mischief, and leading those that worship them into perdition. Though some think they are called *shedim* ironically, by way of scorn, the true God being *Shaddai*, the *Omnipotent*, and *All-sufficient*; and these called, by way of mockery, *counterfeit gods*, who had no power to help their worshippers, nor were sufficient to preserve themselves. Either of these accounts of the word is better than that of Manasseh ben Israel, who derives it from שדה, a field, because they frequent desert places. But then they should have been called *sedim*, not *shedim*, as he must needs know, who was a great master in the Hebrew learning.

Gesen.—יְרֵךְ only in plur. יְרֵכִים, *idols*, pp. lords [so Rosenmüller] (comp. יְרֵכִים, Deut. xxxii. 17; Ps. cvi. 37. R. יְרֵכִים to rule, whence سَيِّد, سَيِّد, dominus, lord; Syr.

يَرْك, demon. Sept., Vulg., *daemonia*, *demonia*, since the Jews regarded idols as demons which caused themselves to be worshipped of men.

Prof. Lee.—שֵׁדִים, pl. m. used twice as a title of false gods, Deut. xxxii. 17; Ps. cvi. 37. According to some, *Destroyers*, from שָׂד, i. q. שָׂדָה; according to others,

Lords: compare Arab. سَيِّدٌ, dominus, and Heb. מַלְכָּא.

To gods whom they knew not.

Bp. Patrick.—*To gods whom they knew not.*] Or, as the words may be translated, "gods that knew not them," that is, had never bestowed any benefits upon them: for, as it follows, they were new gods, never before heard of by their ancestors.

Rosen.—אֱלֹהִים לֹא יָדָעוּ, *Diis quos non noverant majores*, ut xiii. 7. אֱלֹהִים אֲחֵרִים, *Dii alieni, quos nec tu, nec tui majores noverant.*

That came newly up. So Pool, Patrick, Rosen.

Dr. A. Clarke, Booth.—*Which came up from their neighbours*; viz., the *Moabites* and *Ammonites*, whose gods they received and worshipped on their way through the wilderness, and often afterwards.

Rosen.—אֲנֹכִי קָבַר בָּנִי, *Novis, qui e pro-pinquo venerunt*, i. e., nuper ortis. Neque enim de loco est קָבַר hic capiendum, quasi designentur dii e vicinis populis illati, sed de tempore, ut Job. xx. 5; Ez. vii. 8. Quod magis declarat iis, quæ addit. אֲנֹכִי אֲמָרָם, *Quos non timuerunt*, i. e., coluerunt, *patres vestri*. וְשָׂדָה, *horruit*, hic ponitur de cultu religioso, ut alias יָדָעוּ. LXX, οὐς οὐκ ᾔδεισαν οἱ πατέρες αὐτῶν. Onkelos: quibus non operam dederunt patres eorum. Saadias: quos non curarunt optimi patrum vestrorum.

18 *The Rock.* See notes on verse 4.

Thou art unmindful.

Ged., Booth.—They deserted.

Rosen.—At *petram* quæ te genuit reliquisti. וְשָׂדָה ad rad. שָׂדָה est referendum, cujus significatio ex Arabico שָׂד, in conj. 4 *missum fecit, prætermisit* petenda. Gesenius in Lex. minori sec. edit. confert Arab. ساء, *oblitus est, neglexit*, literis ט et י permutatis. LXX, ἐγκατέλιπες. Ceteri veteres *oblitus es* reddidere. Vix dubium est eos שָׂדָה ad וְשָׂדָה retulisse, quasi וְשָׂדָה aut וְשָׂדָה legisissent. Cf. Gesenii *Lehrgeb.*, p. 428 et 432, not. — וְשָׂדָה, *Oblitus es Dei, qui te peperit*. וְשָׂדָה notat Jarchi significare eum, *qui te eduxit ex utero materno*, ut Ps. xxix. 9. וְשָׂדָה, *parturire facit cervas*, a וְשָׂדָה, *dolor parturientis*. Parturiendi significatu וְשָׂדָה legitur et Job. xxxix. 1, al. 4. In Cod.

Sam. est מְהִלָּךְ, *qui gloriosum te reddit*, quod et Syrus expressit. Sed Masorethicam lectionem membrorum parallelismus commendat, illamque expriment ceteri veteres.

Ver. 19.

וַיִּרְא יְהוָה וַיִּבְרָא
מִכַּעַם בָּנָיו וּבָנֵי בָתָרָיו :

καὶ εἶδε κύριος, καὶ ἐξήλωσε. καὶ παρωξύνθη δι' ὀργὴν υἱῶν αὐτοῦ καὶ θυγατέρων.

Au. Ver.—19 And when the Lord saw it, he abhorred [or, despised] them, because of the provoking of his sons, and of his daughters.

Pool.—i. e., Because of their sins, whereby they provoked him to anger. Or, *by reason of his great and just anger against them he abhorred, or reprobated, or cast off his sons and his daughters*, for such they were by calling and profession, but not in truth and reality, ver. 5.

Dr. A. Clarke.—19 *When the Lord saw it, &c.*] More literally, *And the Lord saw it, and through indignation he reprobated his sons and his daughters*. That is, When the Lord shall see such conduct, he shall be justly incensed, and so reject and deliver up to captivity his sons and daughters.

Bp. Patrick.—*Because of the provoking of his sons, and of his daughters.*] For so they were till they corrupted themselves. Maimonides translates it, "By reason of his anger against [so Rosen.] his sons and his daughters," More Nevochim, par. i., cap. 36, where he observes, we never find the word *caas* (which is here used, signifying indignation) in Scripture applied to God, but only when it speaks of idolatry.

Ged., Booth.—

Jehovah saw, and he was indignant

At the provocation of his sons and daughters.

Rosen.—19 *Vidit Jova eorum malefacta et excussit*, sc. eos cum indignatione, quæ est propria vis verbi וַיִּבְרָא. Ita Thren. ii. 6: וַיִּבְרָא בְּנֵי יִשְׂרָאֵל וַיִּבְרָא בְּנֵי יִשְׂרָאֵל, *excussit Jova in vehementi ira sua regem et sacerdotem*. — מִכַּעַם בָּנָיו, *Præ indignatione filiorum et filiarum ejus*, i. e., præ indignatione, qua in filios filiasque commotus est; est Genitiv. objecti, ut Jes. xxvi. 11, קָאָמַר זֶלֶז, *zelus populi est zelus quo pro populo suo affectus est Jova*. Vid. Gesenii *Lehrgeb.*, p. 676, a.

Ver. 20.

וַיִּמָּחַר אֶסְתִּירָה פָּנָי מִחַם

אֲרָאָה מָה אַחֲרֵיהֶם
כִּי דֹר תִּהְיֶה לְהִמָּחֶה
בְּנִים לֹא־אֱמָן בָּם :

καὶ εἶπεν. ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν, καὶ δείξω τί ἔσται αὐτοῖς ἐπ' ἐσχάτων ἡμερῶν, ὅτι γενεὰ ἐξεστραμμένη ἐστίν. υἱοὶ οἷς οὐκ ἔστι πίστις ἐν αὐτοῖς.

Au. Ver.—20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

Pool.—*I will see what their end shall be;* I will see and observe what will be the issue of all this, what will become of them at last; but this God doth not see only by way of speculation, but practically, i. e., considers with himself what he shall do with them, and how he shall punish them, and sees what he wills or purposes to do. A speech after the manner of men. Or *I will see* is put for *I will make them and others to see*, what the fruit of such actions shall be. Hebrew verbs in *cal* do oftentimes take the signification of *hiphil*.

Rosen.—*Videbo quis exitus eorum* futurus sit, i. e., male peribunt. Sarcasmus, qualis ille fratrum Josephi Gen. xxxvii. 20, qui quum in eo essent, ut eum necarent, dixerunt: *tunc videbimus, quid sint ejus somnia*. LXX. Pro אֲרָאָה enuntiaverunt אֲרָאָה, in Hiphil.

For. So Patrick, Ken., Rosen., &c.

Bp. Horsley.—Surely.

A very froward generation.

Rosen., Horsley.—A generation of perversity. *Nam generatio perversitatum sunt illi, genus hominum maxime perversum*, conf. vs. 5.—*Rosen.*

Children in whom is no faith.

Pool, Patrick.—*Children in whom is no faith.*] Who had broken their covenant with him (xxx. 16) so often, that they were not to be trusted when they made profession of repentance.—*Bp. Patrick.*

Ged., Booth.—Children in whom there is no fidelity.

Dr. A. Clarke.—לא אמן בם, "There is no stedfastness in them," they can never be depended on. They are *fickle*, because they are *faithless*.

Rosen.—*Fili in quibus non est veritas, fides, gens perfida*; cf. Ps. xii. 2.

Ver. 21.

הֵם הִנָּאֵנִי בְּלֹא־אֱלֹהִים

כַּעֲקֹרֵי בְּהֵמָה
וְנִאֲנִי אֲנִי בְּלֹא־אֱלֹהִים
בְּנִי בְּבֶל אֲכַעֲיָהֶם
שׁוֹר בִּנְיָן

αὐτοὶ παρεξήλωσάν με ἐπ' οὐ θεῶ. παρ-
ώξυνάν με ἐν τοῖς εἰδώλοις αὐτῶν. κἀγὼ παρ-
αξήλωσω αὐτοὺς ἐπ' οὐκ ἔθνει. ἐπὶ ἔθνει
ἀσυνέτῳ παροργιῶ αὐτούς.

Au. Ver.—21 They have moved me to jealousy with *that which* is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which* are not a people; I will provoke them to anger with a foolish nation.

Vanities.

Ged.—Vain idols.

Rosen.—*Per vanas suas*, i. e., idola.

Which are not a people.

Bp. Patrick.—*With those which are not a people.*] Who either were not a nation in being at this time, or so obscure, base, and ignoble, that they were not worthy the name of a nation [so Pool, Rosen.]. The Jews interpret it of the Chaldeans, whom God raised up on a sudden, when nobody would believe it (Hab. i. 5, 6, &c.), to be a terrible scourge to them (see Isa. xxiii. 13).

Foolish.

Ged.—Abject.

Booth.—Profligate.

Rosen.—*Per populum stultum*, i. e., impium, qui jura omnia divina humanaque contemnit, mœrore et molestia eos afficiam.

Ver. 22.

כִּי־אֵשׁ יִקְדָּחַהּ בְּאֵפֶי
וְתִקְדָּח צֶדֶד־שָׂאוֹל תִּחְתִּית
וְתִמְאָל אֶרֶץ יִבְלָהָ
וְהִלָּהֶם קוֹסְדֵי הָרִים :

ὅτι πῦρ ἐκκέκονται ἐκ τοῦ θυμοῦ μου, καυθή-
σεται ἕως ἄδου κάτω. καταφάγεται γῆν καὶ τὰ
γεννήματα αὐτῆς. φλέξει θεμέλια ὀρέων.

Au. Ver.—22 For a fire is kindled in mine anger, and shall burn [or, hath burned] unto the lowest hell, and shall consume [or, hath consumed] the earth with her increase, and set on fire the foundations of the mountains.

For.

Ken., Horsley.—Verily.

Hell. See notes on Gen. xxxvii. 35.

Ged., Lee.—Depth.

Booth.—Hades.

Pool.—*Unto the lowest hell, or, unto hell, or the graves beneath.* The sense is, it shall not only burn up all the corn and fruits and buildings which appear above ground, but it shall reach to the inwards and depths of the earth, and burn up the very roots and hopes of future increase.

Bp. Patrick.—22 *For a fire is kindled in mine anger.*] Great and sore calamities are compared to *fire* in Scripture (Ezek. xxx. 8). *Burn unto the lowest hell.* Never cease till they have destroyed them. For *hell* and *destruction* seem to be the same (Prov. xv. 11). And therefore the *lowest hell* signifies the depth of misery. *Consume the earth with her increase.* Make an utter desolation in the country (Isa. i. 7). *Set on fire the foundations of the mountains.* Subvert the strongest fortresses, which were accounted impregnable. Such as Jerusalem (which Rasi thinks is here meant), in whose last destruction this was perfectly fulfilled, as it was in part at the first (2 Kings xxv. 9).

Ver. 24.

מִן רָעַב וְלֶחֶם רָשָׁתָּהּ
וְהָמָב מְרִירָהּ
וְשָׂרָהּ מֵאֵשׁ-לֶחֶם
עַם-חַמָּת וְחֵלִי עָפָר :

τηκόμενοι λιμῶ καὶ βρώσει ὀρνέων, καὶ ὀπισθότονος ἀνίας. ὀδόντας θηρίων ἐπαπαστελῶ εἰς αὐτοὺς, μετὰ θυμοῦ συρόντων ἐπὶ γῆν.

Au. Ver.—24 *They shall be burnt with hunger, and devoured with burning heat* [Heb., burning coals], and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

Ken.—

Scorched with hunger, and devoured with burning heat,

The bird of destruction shall be bitter to them :

And the tooth of beasts will I send upon them,

With the poison of serpents of the dust.

Bp. Horsley.—24 Literally, Leanness of famine, and devourings of burning heat,

And bitter plagues of the solstitial disease, And the tooth of beasts I will send upon them,

With the venom of the serpent of the dust.

Ged., Booth.—24

They shall be emaciated by famine, And shall be devoured by rapacious birds, With the most bitter destruction :

I will also let loose upon them the teeth of beasts,

With the rage of serpents, &c.

Gesen.—חָפָה obsol. root i. q. חָפַץ, חָפֵץ,

q. v. Arab. حَمَرَ, to suck. Hence,

חָפָה m. verbal. adj. intrans. *sucked out, exhausted*: once Deut. xxxii. 24, חָפָה, *exhausted with famine*. Sept. τηκόμενοι λιμῶ, Vulg. consumentur fame.

חָפָה m. a difficult word, concerning the signification of which different opinions and views are entertained. The following order of significations appears in reference to connexion the most certain and most easy.

1. *Flame, glowing fire.* (So it is plainly understood by the Chald. in Ps. lxxviii. 48: חָפָה, *flames of fire*, and the Hebrew interpreters, e.g. Kimchi, render it by *burning coals, glowing coals*, i. q. חָפָה q. v.) Thus it is most clear, Cant. viii. 6: חָפָה, *the glowings of it (of love) are flames of fire, a flame of Jehovah*. Vulg., *lampades ejus*. Syr., *radii*. Vers. sexta: σπινθρακες. Αλλ. λαμπάδες. Gr. Venet., *ἀσθρακες*. Especially

2. *Flame of Jehovah, lightning.* So, probably, Ps. lxxviii. 48, in which it stands in parall. with *hail-shower*, and in which all old translators render it by *fire*. The Rabbies might have retained here also their explanation *coals*, and adduced Ps. xviii. 9, where חָפָה, *coals of fire*, is used for *lightning*. (It might also otherwise be referred to No. 3.) Ps. lxxvi. 4: חָפָה, *lightning, flashes of the bow*, a poetical expression for *arrows*. Comp. *Ferdusi in Jones de Poesi Asiatica*, ed. Eichhorn, p. 250: *Sagittas, flammis similes, in illum effudi*.

3. *A burning, venomous disease*, compare חָפָה, *heat, and poison*. Deut. xxxii. 24: חָפָה, *consumed by a venomous disease*. (Greek, Venet. πυρίτω. Arab., *feбри calorіs*.) It occurs here between the corresponding words *heat, famine, and disease*. So likewise probably Hab. iii. 5, where in the parallel member of the passage stands חָפָה, *pest*. This passage may be referred to No. 2, and be rendered by *lightnings*. (Chald., *flamina ignis*.) In this view of the word, Job v. 7: חָפָה, remains among the most difficult. The best explanation is

given, however, by Kimchi and Targum, who take it in the signification of No. 2, for *sons of the flames*, or *coals*, i. e., *sparks*, and Cocceius finds the point of comparison in the high flight, and quick disappearance of the spark, compare *שׁוּב*, xx. 8; Ps. xc. 10. But the expression *to fly on high*, which (Job xxxix. 27, 30) is used, though in an elliptical sense, of the eagle, long ago induced the old translators, LXX, Vulg., *Agu. Symm.*, Syr., Arab. to adopt here the signification of *bird*, *bird of prey*; from which J. D. Michaëlis (*Beurtheilung der Mittel, die Hebr. sprache zu verstehen*, p. 298—307, and *Supplem.*, p. 2269), proceeds to take it as a principal signification in the other passages. He compares moreover the Arab.

سُف, VIII. in *altum elatus, sublatus est*,

but with respect to which it is very doubtful, whether it is to be applied to *flying*. His arrangements are as follows:

1. *Bird of prey*, Job v. 7; Deut. xxxii. 24. (Compare LXX, Vulg., *Onk.* He understands here, the birds of prey consuming the carcasses of the slain, as *Il.* i. 6; but in this whole verse, the plagues of the land which were to happen to the living Israelites, are evidently the subject of description.) Hab. iii. 5. (Compare *Agu.*, *Symm.*, *Theod.*, *Syr.*), and Ps. lxxviii. 48. But to the latter passage the above objection extends, and the signification is totally inapplicable to Hab. iii. 5.

2. *Bird of the bow*, Ps. lxxvi. 4, i. q., arrow. Thus Ferdusi uses in the cited passage *aquilæ*, for *sagittæ aquilis similes*.

3. *Arrow*. So Cant. viii. 6, applied to the arrows of love. With this arrangement agree most modern authors, e. g., Rosenmüller, Vater, de Wette. But on account of the hardness of the interpretation *bird of prey*, in such passages as Ps. lxxviii. 48; Hab. iii. 5, the latter author has also adopted that of *lightning*; imagining an identity to subsist between both significations, in respect of swiftness, or the like. Without coming to a decision, we have above placed together the views of the Jewish interpreters, grounded on tradition, and reception, the difficulty of which might be wholly removed, by omitting Job v. 7; and by considering it there as a different word, with the signification of *bird*.

שׁוּב c. suff. *שׁוּבָה* m. i. q. *שׁוּבָה* spec. *contagion, pestilence*, IIos. xiii. 4. R. *שׁוּבָה*.

Professor Lee.—*שׁוּבָה*, r. non occ. Arab. *مَرَّ*, *auxit*, redup; *مَرَّ*, *huc illuc novit, et agilitavit*. Whence, pl. constr. *שׁוּבָה*, *Exhausted, reduced, of (by) famine*; or, *agitated, perplexed, &c.*, once, Deut. xxxii. 24.

שׁוּבָה, cogn. *שׁוּבָה*, which see. *Burning.* (a) *A burning coal*. (b) *Lightning*. (c) *שׁוּבָה*, and *שׁוּבָה*, *Ignited arrows*. (d) *A burning, wasting disease*. (e) *The heat of any strong passion*. (a) Cant. viii. 6. (b) Ps. lxxviii. 48; Hab. iii. 5. (c) Job v. 7, where see the note; Ps. lxxvi. 4. (d) Deut. xxxii. 24. (e) Cant. viii. 6. Some have supposed this word to signify a *bird*, pec. a *bird of prey*, and hence *any thing winged, or flying*. LXX, *ὄρνέων*, *λυπὸς*, *περίπτερα*, *κράτη*, *πυρί*. Vulg., *avis, potentias, igni, lampades, diabolus*.

שׁוּבָה, m. Cogn. *שׁוּבָה*, *חצב*, *השב*. *Cutting, cutting down; destruction*, Deut. xxxii. 24; Ps. xci. 6; Is. xxviii. 2.

Rosen.—24 *שׁוּבָה* *שׁוּבָה* Alexandrini recte *τηκόμενοι* *λαῖφ*, *marcidi facti fame reddiderunt*. Nam *שׁוּבָה*, unde adjectivum *שׁוּבָה*, conferendum est cum Arab. *سُف* et *سُف*, *suxit*; et Hebræis *שׁוּבָה* i. q. *שׁוּבָה* est *exsugere*, Jes. lxvi. 11. Aptè *exsucti fame et exsuccu* dicuntur, quibus succum corporis et humorem exhaustit fames. *שׁוּבָה*, *שׁוּבָה*, *Et absumti telæ* s. *sagitta ardente*, i. e., *lue ardente, peste*. *שׁוּבָה* proprie *telam*, *sagittam* significat; videtur tamen notionem *ardoris sibi junctam* habere (cf. ad Ps. lxxvi. 4), ut uno hoc nomine *שׁוּבָה*, *שׁוּבָה*, *sagittæ ardentes* (Ps. vii. 14) denotentur. Pestis et Hom. *Iliad.* i. 51 est *βέλος ἐχέπευκός*, *sagitta picea*, i. e., pice illita, ut facilius ardeat. *שׁוּבָה*, *Et absumti exitio acerbo*, *lue*. De *שׁוּבָה* vid. ad Ps. xci. 6, ubi de *peste* usurpatur. *שׁוּבָה*, *Dentemque ferarum immittam*, *concitabo* (Ex. viii. 17) *in eos*. *Cum veneno repentium in pulvere*, serpentibus venenatis, cf. Jer. viii. 17.

Ver. 25.

מְחֹוֹץ תִּשְׁפֹּלֶהֶבֶת

וּמִחֲדָרִים אִמָּה

בְּסִבְחוֹרֵי בְּסִבְחוֹלָה

יִזְכֶּה עַם־אִישׁ שְׂוִיָּה :

ἔξωθεν ἀτεκνώσει αὐτοὺς μάχαιρα, καὶ ἐκ τῶν ταμνείων φόβος. νεανίσκος σὺν παρθένῳ, θηλάζων μετὰ καθεστηκότος πρεσβύτου.

Au. Ver.—25 The sword without, and terror within [Heb., from the chambers],

shall destroy [Heb., bereave] both the young man and the virgin, the suckling *also* with the man of gray hairs.

See note of Bp. Jebb on verse 42.

Ver. 26.

אֶמְרֵתִי אֶפְיֵהֶם

אֲשַׁבֵּיתָם מֵאַחֲזֵשׁ זָקְרָם :

εἶπα, διασπερῶ αὐτοὺς, παύσω δὲ ἐξ ἀνθρώπων τὸ μνημόσυνον αὐτῶν.

Au. Ver.—26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men.

I said. So Pool, Patrick. *Said*, i. e., resolved.—*Bp. Patrick.*

Rosen., Ged., Booth.—I would say, "I will," &c. אֶמְרֵתִי conditionaliter *dicerem* esse vertendum, ostendit לֹא nisi vs. 27.—*Rosen.*

I would scatter them in corners.

Prof. Lee.—I will scatter them in every direction.

Ged.—I will extirpate them.

Gesen.—אֶפְיֵה a root not used in Kal, to which I do not hesitate to assign the signification *to breathe, to blow*, like the kindr. פָּצָה (פָּצֵה), also שָׂח, שָׂח, שָׂח, all which are onomatopoetic and imitate the sound of one blowing from his lips. Hence *ἀπ. λεγόμεν.*

Hiph. Deut. xxxii. 26 אֶפְיֵהֶם, *I will blow them away*, i. e., scatter them like the wind. Sept., διασπερῶ αὐτούς.—*Simonis* compares here Arab. فُج, which has the signification

of splitting, separating, and so of wounding, dispersing; but less well. See more in *Thesaur.*, p. 1086.

Rosen., Booth.—*I will cut them off.* Vocem אֶפְיֵהֶם sunt, qui ex tribus vocc. compositam autument, videlicet אֶ, *ubi?* פָּה, *hic*, et הָם suffixo. Ita Syrus et Hieronymus: *ubina sunt?* vertit, quod ipsum posuit Hieronymus. E duobus vocabulis הָם אֶ, *ira mea sunt* conflata opinatus est interpres Samar., qui וְנִי נָן vertit. Nec aliter Onkelos, nisi quod is sensum elegantius expresserit: *quiescet ira mea super iis.* Rectius alii pro uno verbo habent, et eorum quidem plerique ad nomen אֶפְיֵה, *angulus* referunt, explicantque: *angulatim profigabo eos*, vel, *in angulos*, *extremitates terræ relegabo eos*, aut, *ex omnibus angulis ejiciam eos.* Jod esse putant loco tertiæ radicalis, quasi pro אֶפְיֵה אֶפְיֵה. Ita jam LXX, διασπερῶ αὐτούς. Sed relegatio ad extremos angulos, seu dispersio, non opprimit et

extinguit eorum memoriam, ut in altero hemistichio sequitur, sed eos omnium hominum oculis exponit. Rectius igitur אֶפְיֵהֶם vertitur: *excindam eos*, coll. Arab. أَمَام, *amputavit, excidit.* In *Camus*, p. 1928 edit. Calcutt. habetur: *Radix* שָׂח *et* שָׂח, *significat percutere et findere.*—*Rosen.*

Ver. 27.

לֹאִי בָעֵס אוֹיֵב אֲנִי־בְּ

פְּרִי־פִרְיוֹ צָרִימוֹ

פְּרִי־אֶמְרִי יִדְנֶה בְּיָמִי

וְלֹא־יִהְיֶה פֶּעַל בְּלִיזָתָא :

εἰ μὴ δι' ὀργῆς ἐχθρῶν, ἵνα μὴ μακροχρονίσωσι, ἵνα μὴ συνεπιθῶνται οἱ ὑπεναντίοι. μὴ εἰπωσι, ἡ χεὶρ ἡμῶν ἡ ὑψήλη, καὶ οὐχὶ κύριος ἐποίησε ταῦτα πάντα.

Au. Ver.—27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this [or, our high hand, and not the LORD, hath done all this].

Were it not that I feared the wrath.

Ken.—Were it not that I avoided the wrath of the enemy.

Horsley.—I was cautious of the insult of, &c.

Ged.—Were I not apprehensive of the haughtiness of the enemy.

Dr. A. Clarke.—Houbigant and others contend that *wrath* here refers not to the enemy, but to God; and that the passage should be thus translated: "Indignation for the adversary deters me, lest their enemies should be alienated, and say, The strength of our hands, and not of the Lord's, hath done this." Had not God punished them in such a way as proved that his hand and not the hand of man had done it, the heathens would have boasted of their prowess, and Jehovah would have been blasphemed, as not being able to protect his worshippers, or to punish their infidelities. *Titus*, when he took Jerusalem, was so struck with the strength of the place, that he acknowledged that if God had not delivered it into his hands, the Roman armies never could have taken it.

Houb.—*Sed deterrent me hostes ipsorum, qui me irritaturi essent. Illi enim qui eos oderunt hæc dissimularent, dicerentque; fortitudo manuum nostrarum, non autem*

Dominus fecit hæc omnia. Ex hoc loco docemur, verbo נִי notari non tantum timorem, vel metum, sed etiam cautionem. Nam sententia est, nisi caverem ne... Propterea nos, sed deterrent me hostes ipsorum, quia non convenit in Deum loquentem, nisi timerem. כַּעַס אֵיבִי, indignatio inimici, sive quam concitaret inimicus, si hæc diceret, quæ deinde inducitur dicturus. Quæ quidem si diceret inimicus, diceret triumphans, non indignans; ut constet indignationem esse Dei, non inimici.

Rosen.—Nisi iram, furorem hostis timerem, scil. contra eos, uti supplet Saadiah, i. e., nisi metuerem, hostes in eorum excidium sese conjuratos idque suæ adscriberent potentiae, ut sequitur.

Lest their adversaries should behave themselves strangely.

Pool.—Strangely, i. e., insolently and arrogantly, above what they used to do. Or, *make themselves strangers*, i. e., either really not acknowledge, or pretend they did not know, that which I had publicly declared, and they either did or easily might have known, to wit, that this judgment was inflicted upon them by my hand for their sins.

Bp. Horsley.—Should affect ignorance.

Ged.—Should become arrogant.

Booth.—haughty.

Gesen.—נִי Piel 1, i. q. Hiph. No. 1, a, to look upon, to regard with partiality; Job xxxiv. 19, nor regardeth the rich more than the poor.—But contra

2. Not to know, to be ignorant of, Arab. نَكَرَ,

Conj. I. see above in Kal. Job xxi. 29, ask them that pass by the way, and their signs thou shalt not fail to know, i. e., the signs, tokens, which they give.—Hence

3. To feign not to know, to deny; Arab. Conj. IV., see above in Kal. Deut. xxxii. 27, נִי, lest their enemies should deny, and say, &c.

Rosen.—נִי, Ne alienum redderent hostes eorum, i. e., recte exponente Jarchio, ne si hostes contra populum Hebræum prævalerent, eumque perderent, id sibi ipsorumque diis adscriberent, et hoc est, quod dicitur נִי, ne alienam facerent rem tribuendo victoriam ipsorum בִּנְיָמִין, alieno, sc. deo, cui nulla est magnitudo. Similiter Jer. xix. 4. Jova dicit: Propterea quod me reliquerunt, נִי, et alienis diis

tradiderunt hunc locum, templum meum. Onkelos: ne sese efferat hostis. Alii נִי simplici negandi significatu capiunt, ut Saadiah: ne forte negent hoc hostes eorum, me videlicet, fuisse, qui Hebræos ob eorum crimina perdidit.

Our hand is high, and the Lord hath not done this.

Ged., Booth.—

Lest they should say, Our own high hand, And not Jehovah, hath done all this!

Bp. Patrick.—The marginal translation of this last clause is also agreeable to the Hebrew, "Our high hand, and not the Lord, hath done all this."

Ver. 28.

פִּרְנֵי אֶבֶד עֲצוֹת הָמָּה
: אֵין פֶּהָם תְּבוּנָה

ἔθνος ἀπολωλεκὸς βουλὴν ἔστι, καὶ οὐκ ἔστιν ἐν αὐτοῖς ἐπιστήμη.

Au. Ver.—28 For they are a nation void of counsel, neither is there any understanding in them.

For.

Ken., Horsley.—Verily.

Void of counsel.

Bp. Patrick.—The Hebrew word *abad* (which is commonly translated *perish*, and here we translate *void*) signifies, in the Ethiopic language, *is foolish or mad*, as Job Ludolphus observes in his excellent history of that country. Which makes it probable this was the ancient sense of the word among the Hebrews, and gives the best account of this place, which may be thus translated, "They are a nation foolish in their counsel." Whose counsels led them to such courses as utterly undid them: and when they seemed most wise they madly ruined themselves. And thus those words of Jeremiah may be best translated, "The heart of the king is foolish" (iv. 9).

Gesen.—אֶבֶד 1. pp. to lose oneself, to be lost, to wander about.

2. To perish, to be destroyed; Syr. Samar. id. Hence Deut. xxxii. 28, נִי אֶבֶד עֲצוֹת, a nation whose counsel is perished, void of counsel, Vulg., consilii expers.

Rosen.—Nam gens periens, perdita consiliis, destituta consiliis bonis, sunt illi, Hebræi. Verbum אֶבֶד notat rei amissionem defectumve, ut Jer. iv. 9. אֶבֶד לְבַיְתָּךְ, peribit cor regis, i. e., rex animo deficiet. Cf. Jes. xxix. 14; Joel i. 11; Job. xxx. 2. Ceterum

אֲנִי hic ponitur pro אֲנִי, ex forma participii presentis Kal, ubi Tzere nonnumquam mutatum in Patach, quod Aben-Esra regimini tribuit. Unde quia Masorethæ hanc vocem non nisi h. l. ita punctatam inveniunt, ideo addiderunt, *non reperiri amplius*.

Ver. 29.

לֹא חָקְמוּ וְשִׁפְּלוּ זֶאת
בְּיָמֵי הַחֲרִיקָהּ :

οὐκ ἐφρόνησαν συνιέναι. ταῦτα καταδεξάσθωσαν εἰς τὸν ἐπὶόντα χρόνον.

Au. Ver.—29 O that they were wise, that they understood this, that they would consider their latter end!

Ged.—29 They are not [Sam., LXX, and three MSS.] wise enough to discern this, nor to consider their latter end.

That they understood this.

Bp. Patrick.—That they understood this, &c.] Or, as it may be translated, "Then would they understand this, they would consider their latter end." They would soon perceive the hand of God in all that is befallen them; and that if they do not change their course, they will, in the conclusion, be utterly undone.

Their latter end.

Dr. A. Clarke.—אֲחֵרֵיהֶם, properly, *their latter times*, the glorious days of the Messiah, who, according to the flesh, should spring up among them.

Rosen.—Ante אֲחֵרֵיהֶם repetendum est ὃ ex initio versus, *utinam cogitarent tempus eorum futurum, s. exitum suum*, quo eos hæc ipsorum perversa agendi ratio sit perductura. Cf. ad Ps. lxxiii. 11.

Ver. 30.

אֵיכָּה יִרְדָּף אֱחָדָם אֶלֶף
וְשָׁנִים יִכְסֹוּ רַבְּבָהּ
אֶם-לֹא קִי־צִוְרָם מְכָרִים
בְּיָהוּזָה הַסְּבִירָם :

πῶς διώξεται εἰς χιλίους, καὶ δύο μετακινήσουσι μυριάδας, εἰ μὴ ὁ θεὸς ἀπέδοτο αὐτοὺς, καὶ κύριος παρέδωκεν αὐτούς;

Au. Ver.—30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

30, 31, *Rock*. See notes on verse 4.

Had shut them up.

Pool.—Shut them up, as it were, in the net which their enemies had laid for them.

Bp. Horsley.—Had given them up.

Ged., Booth.—Had delivered them up.

Ver. 32, 33.

כִּי מִגֶּפֶן כֹּדֶם גִּפְתָּם

וּמִשְׁדָּמַת עֲמֹרָה

עֲנֵבָמוּ עֲנֵבֵי רוֹשׁ

אֲשֶׁפְּלוֹת מְרֹלֶת לָמוֹ :

חֲמַת מַנִּינִם יֵינָם

וְרֹאשׁ פְּתָנִים אֲחֹזָר :

32 ἐκ γὰρ ἀμπέλου Σοδόμων ἡ ἀμπελος αὐτῶν, καὶ ἡ κληματὶς αὐτῶν ἐκ Γομόρρας. σταφυλὴ αὐτῶν σταφυλὴ χολῆς, βότρυς πικρίας αὐτοῖς. 33 θυμὸς δρακόντων ὁ οἶνος αὐτῶν, καὶ θυμὸς ἀσπίδων ἀνάτος.

Au. Ver.—32 For their vine is of the vine of Sodom, [or, is worse than the vine of Sodom, &c.], and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:

33 Their wine is the poison of dragons, and the cruel venom of asps.

For.

Pool.—For, or but: for these words seem to contain an answer to that question, ver. 30, *How should, &c.* To this he answers, 1. Negatively; It was not from impotency in God, for if he had not forsaken and delivered them up, they could not have been so easily chased. 2. Positively; But, saith he, the true reason was this, *their vine, &c.* Of the vine of Sodom: The people of Israel [so Patrick, Rosen., &c.], which I planted and brought up as a choice vine, are now degenerated and become like the vine of Sodom; their principles and practices are all corrupt and abominable.

Bp. Horsley.—32, 33, "Their vine—their wine;" i. e., the vine, and the wine of the enemies of God and his people.

Fields.

Bp. Horsley.—Burnt fields.

Ged., Booth.—Blasted fields.

Gesen.—פְּתָנִים f. 1. A blasting, blight, Is. xxxvii. 27, i. q. שְׂדֵה 2 K. xix. 26, the letters כ and פ being interchanged; see under כ.

II. Plur. שְׂדֵמוֹת, constr. שְׂדֵמוֹת, *fields*, Jer. xxxi. 40; 2 K. xxiii. 4; especially fields of grain, Hab. iii. 17; or of vines, *vineyards*, Deut. xxxii. 32. Twice, Is. xvi. 8; Hab. iii. 17, it is joined with a verb sing.—This signification of the word, although no vestige of it exists in the kindred dialects, is

sufficiently established by the context and by the authority of ancient versions. It is sometimes unaptly rendered *vines*.

Prof. Lee.—שְׂדֵמִיּוֹ, pl. f. constr. שְׂדֵמִיּוֹת. (a) *Fields*, 2 Kings xxiii. 4; Jer. xxxi. 40, *Keri*. (b) *Corn-fields*, Hab. iii. 17. (c) *Vineyards*, Deut. xxxii. 32; Is. xvi. 8. This word does not occur in the cognate dialects; but its signification is sufficiently clear from the context in each place.

Gall. See notes on xxix. 18 [Heb. 17.].

32 *Dragons*. See notes on Exod. vii. 9.

Ver. 34, 35.

34 הָלֹא הוּא בְּתִיבָא עִמָּי
חֲתוּם בְּאֻצְרֹתַי
לִי נָקָם וְשָׁלֹם
לְעֵת תְּקִימַת רַגְלִי
כִּי קָרוֹב יוֹם אֲדֹם
וְקָזַח צִהְלֹת לְמִוִּי

34 οὐκ ἰδοὺ ταῦτα συνήκται παρ' ἐμοὶ, καὶ ἐσφράγισται ἐν τοῖς θησαυροῖς μου; 35 ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω ὅταν σφαλῇ ὁ ποὺς αὐτῶν, ὅτι ἐγγὺς ἡμέρα ἀπωλείας αὐτοῖς, καὶ πάρεστιν ἔτοιμα ὕμιν.

Au. Ver.—34 *Is not this laid up in store with me, and sealed up among my treasures?*

35 To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

34 *Is not this.*

Pool.—i. e., All their wickedness mentioned before [so Rosen.]. My long-suffering towards them may make them and others think that I have forgotten their sins, but I remember them punctually, they are *sealed up* as in a bag, Job xiv. 17, and as men seal up their treasures that nothing be lost; and I shall bring them to their remembrance also.

Bp. Patrick.—34 *Is not this.*] That is, the vengeance he is going to speak of in the following verses. For this particle *hu* often refers to what comes after, not to what goes before, as Cocceius observes.

Laid up in store.] To be produced in due time.

Sealed up among my treasures.] He speaks of it as a matter determined or decreed, as deeds are which are signed and sealed, though not presently executed, but kept safely in a cabinet. And the meaning of this verse is, that though he do not speedily

punish evil-doers, it is not because he doth not observe them, or forgets what they do; for he hath prefixed a time to reckon with them, as will appear in the issue.

Ken.—

JEHOVAH.

34 Is not this laid up in store with me;

And sealed up among my treasures?

35 Vengeance is mine, and it shall be repaid;

In a short time their foot shall slide:

For at hand is the day of their calamity;

And what is prepared for them maketh haste.

Ged.—34, 35, Is not this stored up with me? sealed up among my treasures? for a day of vengeance [LXX, Sam., יום נקם] and retribution? for a time when their foot shall slip?

Bp. Horsley.—

35 To me *belongeth* vengeance, and retribution.

The time shall come when their foot shall slip.

Verily the day of their debility draweth near,

And what is prepared for them hasteneth.

Booth.—

35 For vengeance is mine, and I will repay: At the time when their foot shall slide.

Yea at hand is the day of their destruction,

And what is determined rapidly approacheth.

Dr. A. Clarke.—35 *Their foot* [i. e., of the Jews]. But Calmet thinks that this verse is spoken against the Canaanites, the enemies of the Jewish people.

Rosen.—34 *Nonne hoc reconditum est apud me?* Deus loquitur. Hæc omnia, inquit, novi, et eorum memor ero suo tempore. חֲתוּם בְּאֻצְרֹתַי, *Obsignatum in thesauris meis*, iis h. l. significantur tabularia, sive conclavia, in quibus chartæ regiæ adservantur. Ita Esr. vi. 1. *In tabulario, in quo gazas reponerent.* Hoc igitur dicit Jova, se omnia Hebræorum malefacta quasi in chartis consignata habere, quæ in suis tabulariis sint repositæ, ne quid earum pereat, nec quicquam criminum illorum impunitum maneat.

35 וְלִי נָקָם וְשָׁלֹם, *Mihi est ultio de perfidis Hebræis, et retributio* (Rom. xii. 19). וְשָׁלֹם, hoc solo loco obvium, nomen est formæ קָזַח, *sermo, sufflatus*. LXX, liberius verterunt: ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω. וְקָזַח צִהְלֹת לְמִוִּי, *Tempore quo vacillabit pes*

eorum, cum res eorum in ruinam erunt pronæ. Eadem imago Ps. xxxviii. 17; xciv. 18. — נִפְּחָה יוֹם אֶדְמָם, *Nam propinquus est dies interitus eorum*. תַּדְּמָה plures putant esse i. q. נֶחֱם, *vapor, nebula*, Gen. ii. 6, ut hic significetur status nebulosus et tenebricosus. Sed quod hic legitur תַּדְּמָה, est potius *molestia, infortunium*, coll. Arab. תַּדְּמָה, *grave, molestum*. Cf. Job. xxi. 30; xlviii. 16. — וְהָיָה עָרְוָהּ לָמוֹ, *Adproperantque, quæ parata sunt iis*. Verb. singularis masc. jungitur nomini plur. fem., ut sæpius, præsertim cum verb. intransitivum præcedit, vid. Ps. xxxvii. 31; lvii. 2, et Gesenii *Lehrgr.*, p. 720.

Ver. 36—43.

כִּי־יִדְּבֹן יְהוָה עֲצוּם 36
וְעַל־עֲבָדָיו יִהְיֶה
כִּי יִרְאֶה בִּימֹתָיו לֵד
וְאֶפְסָ עָצוֹר וְעָזִיב :
וְאָמַר אֲנִי אֱלֹהֵימוֹ 37
עָזַר חֲסִידוֹ כֹּחַ :
אֲשֶׁר חָלַב זִבְחֵימוֹ וְאִמְלָהוּ
יִשְׁחָקוּ יְיוֹן נְסִיכָם
יִקְרָמוּ וַיִּצְרֹאָם
יְהִי עֲלֵיכֶם סִתְרָה :
רָאוּ וַעֲתָה כִּי אֲנִי אֱלֹהִים 39
וְאֲנִי אֱלֹהִים עֲפָדִי
אֲנִי אֲמִית וְאֶחֱיָה
מִחְצֵהֵי נַאֲמִי אֶרְפָּא
וְאֲנִי מִיָּדִי מִצֵּיל :
כִּי־אֶשְׂאָא אֶל־שָׁמַיִם יְדִי 40
וְאֶמְרֵתִי חֵי אֱלֹהֵי לְעֹלָם :
אֶסְתַּוְּתִי בְּרַח חֲרָפִי 41
וְהִלַּחֲזִי בְּמִשְׁפָּט יְדִי
אֲשִׁיב נָהָם לִצְדִּיקִי
וְלִמְשַׁנְאֵי אֲשָׁלָם :
אֲשַׁבֵּר חֲצִצִּי מִדָּם 42
וְחֲרָפִי תִלְכַּל בְּשֹׁר
מִדָּם חָלָל וְשִׁבְלֵהוּ
מִרְאֵשׁ פְּרָעוֹת אֹיֵב :
חֲרִיבֵנוּ בָּיִם עֲפֹם 43
כִּי יִדְּעֲבָדָיו יִקְוֹם
וְנָהָם לְאִשִּׁיב לְצִדִּיקוֹ
וְכִפֹּר אֶדְמָתוֹ עֲפֹם :
v. 41 ספץ ברק

36 ὅτι κρινεῖ κύριος τὸν λαὸν αὐτοῦ, καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται. εἶδε γὰρ παραλελυμένους αὐτοὺς καὶ ἐκλελοιπότες ἐν ἐπαγωγῇ καὶ παρειμένους. 37 καὶ εἶπε κύριος· ποῦ εἰσιν οἱ θεοὶ αὐτῶν, ἐφ' οἷς ἐπεποιθεῖσαν ἐπ' αὐτοῖς; 38 ὡς τὸ στέαρ τῶν θυσιῶν αὐτῶν ἡσθίετε, καὶ ἐπίετε τὸν οἶνον τῶν σπονδῶν αὐτῶν. ἀναστήτωσαν καὶ βοηθήσάτωσαν ὑμῖν, καὶ γενήθῃτωσαν ὑμῖν σκεπασταί. 39 ἴδετε ἴδετε ὅτι ἐγὼ εἰμι, καὶ οὐκ ἔστι θεὸς πλην ἐμοῦ. ἐγὼ ἀποκτενῶ, καὶ ζῆν ποιήσω. πατάξω, καὶ γὰρ ἵασμαι. καὶ οὐκ ἔστιν ὃς ἐξελεῖται ἐκ τῶν χειρῶν μου. 40 ὅτι ἄρῳ εἰς τὸν οὐρανὸν τὴν χεῖρά μου, καὶ ὁμοῦμαι τὴν δεξιάν μου. καὶ ἐρῶ. ζῶ ἐγὼ εἰς τὸν αἰῶνα. 41 ὅτι παροξυνῶ ὡς ἀστραπὴν τὴν μάχαιράν μου, καὶ ἀνθέξεται κρίματος ἡ χεῖρ μου, καὶ ἀποδώσω δίκην τοῖς ἐχθροῖς, καὶ τοῖς μισοῦσί με ἀνταποδώσω. 42 μεθύσω τὰ βέλη μου ἀφ' αἵματος, καὶ ἡ μάχαιρά μου φάγεται κρέα ἀφ' αἵματος τραυματιῶν καὶ αἰχμालωσίας ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν. 43 εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ, καὶ προσκυνήσατωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, καὶ ἐνισχυσάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ, ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐκδικᾶται. καὶ ἐκδικήσει καὶ ἀνταποδώσει δίκην τοῖς ἐχθροῖς, καὶ τοῖς μισοῦσιν ἀνταποδώσει. καὶ ἐκκαθαρίει κύριος τὴν γῆν τοῦ λαοῦ αὐτοῦ.

Au. Ver.—36 For the Lord shall judge his people, and repent himself for his servants, when he seeth that *their* power [Heb., hand] is gone, and *there* is none shut up, or left.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and *be* your protection [Heb., an hiding for you].

39 See now that I, *even* I, *am* he, and *there* is no god with me: I kill, and I make alive; I wound, and I heal: neither is *there* any that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgement; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; and *that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his people

[or, praise his people, ye nations: or, sing ye]: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

Ken.—

MOSES.

- 36 Yet shall Jehovah protect his people ;
And he shall be comforted in his servants :
When he seeth, that their power is gone ;
And there is none shut up, or left.
- 37 When men shall say—Where is their God ?
Their rock, in whom they trusted ?
- 38 Who did eat the fat of their sacrifices ;
And drank the wine of their drink-offerings.
Let him rise up, and help you ;
Let him be a protection over you.

JEHOVAH.

- 39 See now, that I, I am He !
And there is no God with me.
I kill, and I make alive ;
I wound, and I heal :
And none delivereth out of my hand.
- 40 For I lift up my hand to heaven ;
And say : As I live for ever ;
- 41 I will whet my glittering sword ;
And my hand shall take hold on judgment :
I will render vengeance to mine adversaries ;
And them, who hate me, will I recompense.
- 42 I will make mine arrows drunk with blood ;
And my sword shall devour flesh :
With the blood of the slain, and of the captives ;
From the head of the princes of the enemy.

MOSES.

- 43 Rejoice, O ye nations, with his people !
For he will avenge the blood of his servants :
And he will render vengeance to his adversaries ;
But will be merciful to his land and to his people.

Bp. Horsley.—

- 36 But Jehovah will take up the cause of his people,
And comfort himself concerning his servants,
When he seeth that their power is gone,

And that none is left immured or at large.

- 37 When it is said, Where is their God,
The Rock, with whom they took shelter ?
- 38 The Gods, which ate the fat of their sacrifices,
And drank the wine of your libations ?
Let them rise up, and help you,
And be your hiding place.
- 39 Behold now, &c.

Ver. 36.

Pool.—36 *For, or, nevertheless, or, but yet* [so *Ken.*, *Horsley*], as the particle *chi* is sometimes used, as *Job* v. 7 ; *Isa.* ix. 1 ; xlix. 25. Having spoken of the dreadful calamity which would come upon his people, he now turns his discourse into a more comfortable strain, according to the usual method of the prophets, and here begins to show that after God had humbled and sorely chastised his people, yet at last he would have mercy upon them, and turn their captivity, as it here follows. *Shall judge his people*, i. e., shall plead their cause, shall protect and deliver them, as that phrase is oft used. See *Psal.* vii. 8 ; x. 18 ; *Isa.* i. 17 ; xi. 4 ; *Jer.* v. 28 ; xxii. 16. *Repent himself for his servants*, i. e., repent of the evils he hath brought upon them, will change his course and carriage towards them. *None shut up, or left : none shut up*, either in their strong cities or castles, or other hiding-places, or in the enemy's hands or prisons, whence there might be some hope or possibility of redemption ; and *none left*, as the poor and contemptible people are neglected and usually left by the conquerors in the conquered land, as *2 Kings* xxv. 12, but all seem to be cut off, and the people quite destroyed. So this phrase is used *1 Kings* xiv. 10 ; xxi. 21 ; *2 Kings* ix. 8 ; xiv. 26.

Bp. Patrick.—*There is none shut up, or left.* Some refer this to persons, and others to things, and either way it signifies their condition to be so forlorn, that they could do nothing, either by men or by money, for their deliverance. *J. Forsterus* translates these words, *custoditum aut neglectum*, i. e., "precious or vile." By which wonderful deliverance and restoration, when they were so totally destitute of all help, all the world was given to understand that there is no God like unto the Lord.

Ged.—For the Lord will avenge his people, and relent for the sake of his servants,

when he shall see that gone is their power, and none to succour or support them.

Booth.—

When he shall see that their power is gone, And none, whether bond or free, remaining.

Rosen.—36 Primum hujus vs. membrum, *בִּפְרִיָּהּ יִדְּוּ עַלֶּיךָ*, bifariam intelligi potest, prouti verbum *יִדְּוּ*, vel in bonam, vel in malam partem accipitur. Sensu bono *יִדְּוּ*, *judicare* aliquem est, ejus oppressi causam agere eumque ab adversariis vindicare, hos vero meritis pœnis afficere; cf. ad Ps. liv. 3. Quomodo si h. l. capias, *יִדְּוּ* erit *adversative* vertendum, *sed, attamen*, ut Job. iv. 5; Jes. viii. 23; Ps. xxxvii. 20, hac sententia: *attamen Jova vindicabit* aliquando a suis oppressoribus *populum suum*, postquam satis pœnarum dederit. Sed in malam partem, de pœnis, quibus judex afficit sones, ut Gen. xv. 14; Job. xxxvi. 31, *יִדְּוּ* hic capit Jarchi, qui et monet, *יִדְּוּ* hic non rationem reddere eorum quæ præcedunt, sed tempus, i. e., *quando* significare, ut Lev. xxiii. 10; xxv. 2. Ita horum verborum eorumque, quæ proxime sequuntur, *וְעַלֶּיךָ יִדְּוּ* sensus erit hic: *quando satis castigaverit Jova populum suum, tunc propter servos suos pœnitentia ducetur*, ut illorum iterum misereatur. *יִדְּוּ*, ait Jarchi, “denotat mutationem animi, sive ad beneficiendum, sive ad malefaciendum.” *יִדְּוּ* *יִדְּוּ* *יִדְּוּ*, *Quia videbit quod abierit manus*, i. e., vires eorum evanuisse. Cf. 1 Sam. ix. 7: *וְיִדְּוּ אֶת הַכֶּזֶבֶת*, *nam panis abiit* consumtus *e vasis* nostris. Manus pro viribus, quæ potissimum in manu hominis sunt. Simili figura Dan. xii. 7 dicitur *וְנִפְצְוּ יְדֵי הַקֹּדֶשׁ*, *dissipata est manus populi sancti*. *יִדְּוּ* more Aramæo positum pro *יִדְּוּ*, vid. Gesenii *Lehrg.*, p. 264, 417. *וְעַלֶּיךָ יִדְּוּ*, *Et quod nihil supersit clausum et relictum*. Hac loquendi formula, quæ et 1 Reg. xiv. 10; xxi. 21; 2 Reg. ix. 8; xiv. 26, occurrit, totalem eversionem significari, vix dubium esse potest; quinam vero *clausis* et *derelictis* denotentur, sententiæ variunt. LXX, *ἐκλεισμένας ἐν ἐπαγωγῇ καὶ παρειμένους*, *deficientes in captivitate et remissos*. Hieronymus: *clausi quoque defecerunt, residuique consumti sunt*. Onkelos: *erunt vagi, demigrantes, et derelicti*. Saadias: *et defecit carcere detentus et derelictus simul ex ira eorum*. Syrus: *nec adest qui auxilietur et suffulciat*. Jarchi exponit ad hunc modum: et non est inter eos *יִדְּוּ*, *servatus*, aut *salvus factus* per manus dominantis, neque *יִדְּוּ*, *roboratus* per manus roborantis. “*יִדְּוּ*,” addit, “est is qui im-

perat populo eumque cohibet, ne, quum ad militiam proficiscuntur contra hostes, dispersi abeant, et *יִדְּוּ* est is qui servatur coërcitione imperantis. *וְעַלֶּיךָ יִדְּוּ* vero *qui firmatur*, ut Neh. iii. 8, *וְעַלֶּיךָ יִדְּוּ*, *et firmarunt Hierosolymam*; et Jer. xlix. 25, *וְעַלֶּיךָ יִדְּוּ*, *quomodo non est firmata urbs laudabitur?*” Aben-Esra: “Quando revertentur, multi capientur ex iis, et multi ex eis relinquentur. At brevi omnes fere peribunt.” Quod quomodo e verbis Hebræis exsculpat, vix intelligitur. Kimchi ita exponit: non sunt divitiæ, quæ clauduntur domi, neque pecudes, quæ relinquantur in agris. Sunt, qui in neutro intelligant, *clausum* et *derelictum*, pretiosum et vile, custoditum et neglectum. Sed loci librorum Regum supra allati docent, hanc formulam non nisi de personis usurpari. Lud. de Dieu in *Crit. S.* ad h. l. intelligendos arbitratur *conjugatos* et *calibes*, ex Arabico loquendi usu, quo *יִדְּוּ* dicitur qui vinculo matrimonii uxori ac liberis adstrictus concluditur ac coërcetur intra familiam, contra *יִדְּוּ*, qui nec uxori nec liberis adstrictus sibi relinquitur suæque libertati. Nobis simplicissimum videtur, *conclusis*, i. e., mancipiis *et liberis*, omnes et universos designari.

Ver. 37.

And he shall say.

Bp. Horsley.—When it is said.

Booth.—Then he shall say.

Rosen.—Dicitque.

Bp. Patrick.—37 *He shall say.*] Or, “It shall be said.”

Where are their gods, their rock in whom they trusted.] It is dubious whether these words be directed to the Jews [so Pool, Rosen.] or to the Gentiles who had oppressed them. It seems most agreeable to take them as a reproach to the enemies of the Jews, who had long bragged of the power of their gods, and ascribed all their success to them (ver. 27), who now could not deliver them in their distress, &c.

Rock. See notes on verse 4.

God.—37 *Where now* (will he say) *are your gods?* the supporters in whom ye trusted?

Booth.—

37 Then will he say, *Where are your gods?* The supporters in whom you trusted?

Ver. 38.

Bp. Patrick.—38 *Which did eat the fat of their sacrifices, &c.*] For the same rites were used among the Gentiles as among the Jews.

The LXX refer this to the worshippers themselves, and translate it thus (agreeably enough to the Hebrew), "The fat of whose sacrifices ye ate, and drank the wine of their drink-offerings." And Onkelos to the same purpose.

Rosen.—*Qui dii adipem sacrificiorum eorum comederunt. Dii adipem comedere dicuntur, quia illis adolebantur in sacrificiis iis oblati, ut sacrificia Jovæ oblata vocantur cibus ejus* Lev. xxi. 6.

Ver. 40, 41.

I live for ever.

Ken., Ged., Booth., &c.—As I live for ever.

41 *If I whet.*

Ken., Ged.—I will whet.

Booth.—

When I whet my glittering sword,
And mine hand layeth hold on judgment,
I will render, &c.

Rosen.—40 וְאִנִּי חַי עַד, *Ut vere vivam in æternum, tam vere fiet, quod juro.* — 41 וְאִנִּי חַי עַד, *Nisi acuero fulgur gladii mei, i.e., gladium meum fulgurantem et coruscantem.* Cf. Ez. xxi. 15, 20; Nah. iii. 3. וְאִנִּי חַי עַד, *nisi, q. d., non vivam in æternum (vs. 40), moriar, nisi acuero rel.* Alias enim simplex וְאִנִּי חַי עַד post jurisjurandi formulam negat, vid. Gen. xiv. 23; xxi. 23; 1 Sam. iii. 14. Alii, qui וְאִנִּי חַי עַד h. l. pro si capiunt, duo priora versus membra protasin, duo posteriora apodosin constituere putant, hoc modo: *cum acuero gladium meum, etc., tum rependam hostibus meis.* Sed prius præferendum videtur. וְאִנִּי חַי עַד, *Et nisi prehenderit iudicium manus mea, nisi prehenso iudicis gladio tribunal adscendero, ad iudicium exercendum. Reddam vindictam hostibus meis, gentibus illis, quæ in meum populum sævierunt, cf. vs. 43.*

Ver. 42.

Pool.—*From the beginning of revenges upon the enemy, i.e., when once I begin to revenge myself and my people upon mine and their enemies, I will go on and make a full end.* Or, *with the head, or with the blood of the head, i.e., of the chief or chiefs, of the revenges of the enemy, i.e., of the revengeful or malicious enemy of God and of his people.* The noun substantive is oft put for the adjective; as Gen. xvii. 5, *a multitude of nations* is put for *many nations*, Rom. iv. 17; and Gen. xlv. 22, *changes of raiment, i.e., changeable raiment*; and Ps. xcix. 4, *the king's strength, i.e., the strong*

and mighty king; and so here, *the revenges of the enemy, i.e., the revengeful enemy.* And by the *head* may be here understood either the devil, or the heads and rulers of those empires which were enemies to God's people. Or, *of the head* shall be *the revenges upon the enemies, i.e., I will take vengeance upon all mine enemies, yea, upon the head or heads of them.*

Bp. Patrick.—*From the beginning of revenges upon the enemy.*] How the Hebrew word *paroth* comes to signify *revenges*, I am not able to give an account; but in that sense we take it both here and in Judges v. 2. The word *para*, from whence it seems to be derived, signifies to *make bare, or naked.* And so the Vulgar Latin here understands it; and thence Joh. Forsterus hath given a probable sense of these words (taking *rosh*, which we translate *beginning, for the head*, as it properly signifies, or *the king*), in this manner, "Because of the baring (i.e., making bare) of the head by the enemy;" that is, the taking away of the kingdom and priesthood from Israel. The LXX translate it ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν, "from the head of the princes of the enemies." Which is a sense very agreeable, if we could find any word in the Hebrew like to *paroth* that signifies *princes or rulers.* But I think there is a more simple sense may be given of these words than any of the forementioned, only by supposing the particle *lamed* to be omitted (as in many other places) before *paroth*, which is this, "From the king to the slave of the enemies."

For they were wont to shave their captives, as every one knows, by way of contempt and scorn. Which is the reason God threatens baldness so often to the Israelites by his prophets, when he was so angry with them, that he gave them up to be slaves. Next to this is the translation of Onkelos, "I will take away (those words he adds) the crowns from the head of the enemy." Which was the making the king's head bare.

This universal slaughter is most notably expressed by Jeremiah, l. 35—37, 43. And some think this prophecy will be then most amply fulfilled, when the Jews shall be called, and made members of the Church of Christ (see Dr. Jackson, book xi. on the Creed, ch. 12).

Ged., Booth.—

42 Mine arrows I will make drunk [with blood],

And my sword shall devour flesh ;
With the blood of the slain and the
captives ;

With *flesh* from the hairy crown [*Ged.*,
the dishevelled heads] of the enemy.

Dr. A. Clarke.—42 The word מַעֲרָה, *paroth*, rendered *revenges*, a sense in which it never appears to be taken, has rendered this place very perplexed and obscure. Mr. *Parkhurst* has rendered the whole passage thus :

I will make my arrows drunk with blood :
And my sword shall devour flesh,
With the blood of the slain and the captive,
From the hairy head of the enemy.

Probably מַעֲרָה מִמָּוֶה may be more properly translated, *from the naked head*—the enemy shall have nothing to shield him from my vengeance; the crown of dignity shall fall off, and even the helmet be no protection against the sword and arrows of the Lord.

Gesen.—מַעֲרָה m. 1. *hair, locks*, as being shorn, see r. מַעֲרָה no. 2. Num. vi. 5; Ez.

xliv. 20.—Arab. مَرَع, id.

2. *Leader of an army or people, prince*, see the root מַעֲרָה no. 3. Plur. מַעֲרָה Deut. xxxii. 42; Judg. v. 2 [see note on Judges v. 2]; comp. for the gender of nouns of office, *Lehrg.* p. 468, 878. Arab. مَرَع, prince, head of a family.

Prof. Lee.—מַעֲרָה, *Revenge*, Deut. xxxii. 42; Judg. v. 2. *Gesenius* takes the word to mean *chiefs*.

Bp. Jebb.—Sometimes, in the alternate quatrain, by a peculiar artifice of construction, the third line forms a continuous sense with the first, and the fourth with the second. Of this variety, a striking example occurs in *Bp. Lowth's* nineteenth prælection: its distinguishing feature, however, is not there sufficiently noted: more justice has been done to the passage by Mr. *Parkhurst* (*Heb. Lexicon, voce* מַעֲרָה) whose translation follows:—

I will make mine arrows drunk with
blood ;

And my sword shall devour flesh :

With the blood of the slain and the cap-
tive ;

From the hairy head of the enemy..

Deut. xxxii. 42.

That is, reducing the stanza to a simple
quatrain :

I will make mine arrows drunk with blood ;

With the blood of the slain and the captive :
And my sword shall devour flesh ;
From the hairy head of the enemy.

Again, verse 25 :

From without, the sword shall destroy ;

And in the inmost apartments terror ;

Both the young man and the virgin ;

The suckling, with the man of grey hairs.

The youths and virgins, led out of doors by the vigour and buoyancy natural at their time of life, fall victims to the sword in the streets of the city: while infancy and old age, confined by helplessness and decrepitude to the inner chambers of the house, perish there by fear, before the sword can reach them.—*Jebb's Sacred Literature*, p. 29.

Rosen.—42 *Inebriabo sagittas meas sanguine; et gladius meus vorat carnem; e sanguine confossi et captivitatis, captivorum, abstracto posito pro concreto.* Verba מַעֲרָה מִמָּוֶה bene LXX., ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν. Etenim nomen מַעֲרָה, plane ut consonum Arab., proprie quidem capitis capillum, cæsariem, hinc verticem et summum rei, tum caput et principem familiæ, populi, denotat, ut Jud. v. 2. Nomen מַעֲרָה quamvis viros principes significet, tamen h. l. est plurale femininum, ut solent Hebræi de viris, qui munere funguntur, nomina feminina usurpare, vid. *Gesenii Lehrgeb.*, p. 468, not. et p. 878. A. Schultens in *Animadverss. philolog.* ad h. l. retentâ propriâ nominis מַעֲרָה significatione verba מַעֲרָה מִמָּוֶה sic vertere mallet: *a capite capillato hostis*, quod eodem modo Ps. lxxviii. 22. Deus percussurus dicitur מַעֲרָה מִמָּוֶה, *verticem capillatum* hostium. A nudandi significatu, quo Chaldaicum מַעֲרָה pollet, unde מַעֲרָה est *denudatio, relectio*, Onkelos vertit: *ad amovendum coronas a capite osoris et inimici*. Saadias: *e capitibus tyrannorum hostium*. Habuit מַעֲרָה pro plurali nominis מַעֲרָה, Arabibus מַעֲרָה, quod illis non tantum Pharaonem, sed et in genere tyrannum durum et superbum notat. Sed vetustissimam Græcorum interpretationem ceteris omnibus præferendam judicamus. Ceterum observat Lowthus l. c. p. 217, edit. Lips., cerni in hoc vs. peculiare artificium in sententiarum distributione, quum posteriora membra ad priora referenda sint alternatim, hoc modo :

מַעֲרָה מִמָּוֶה

מִמָּוֶה מַעֲרָה

מִמָּוֶה מַעֲרָה

מִמָּוֶה מַעֲרָה

Simile exemplum vide Ps. xxxiii. 13, 14.

Pool.—43 *With his people.* This translation is justified by St. Paul, Rom. xv. 10, the particle *with* being oft understood, as Lev. xxvi. 42. He calls upon the nations to rejoice and bless God for his favours, and especially for the last wonderful deliverance which shall be given to the Jews when they shall be converted unto the Gospel in the last days, which they have all reason to do, not only from that duty of sympathy which they owe to all people, and especially to God's ancient people, whereby they are to *rejoice with them that rejoice*, but because of that singular advantage and happiness which all nations will have at that time, and upon that occasion. Or, *Rejoice, O ye Gentiles, his people* [so Ged.]; i. e., O you Gentiles, who once were not God's people, but now are his people, do you rejoice for God's mercies to the Jews his ancient people, bless God for their conversion and salvation.

Bp. Patrick.—43 *Rejoice, O ye nations, with his people.*] Here the particle *eth* is omitted before *ammo*, as I supposed, in the foregoing words, *lamed* to be before *paroth*. Which made the Vulgar translate these words, O ye nations, praise his people." But the LXX discerned the true sense, and translate it as we do: the apostle having justified their translation in Rom. xv. 10, where he expresses this, word for word, as they do, *εὐφράνθητε ἔθνη μετὰ λαοῦ αὐτοῦ*, "rejoice, ye Gentiles, with his people." But it must here be noted, that before these words the LXX have some other, which are very remarkable, *εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ, καὶ προσκυνήσωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ*, "rejoice ye heavens together with him, and let all the angels of God worship him" (and then follows, "rejoice ye Gentiles with his people"), which are not in the Hebrew, nor in the Chaldee, and yet the latter clause of them, *προσκυνήσωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ*, "let all the angels of God worship him," are the very words of the Apostle, Heb. i. 6, which seem to have been taken from hence out of the LXX, for they are nowhere else to be found in the Scripture. The margin, indeed, of our Bibles refers us to Ps. xcvi. 7. But there the words of the LXX are otherwise, *προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ*, "worship him all ye his angels;" which are in the second person; whereas here, and in the apostle, the words are in the third. We may therefore suppose rather, that the LXX

from ancient tradition among the Jews, added these words, before they translated this verse, to declare unto what time the fulfilling of them should principally belong. For Psalm xcvi. seems to be but a descendant (as Dr. Jackson's words are) upon this part of Moses's song; from whence the Jews might learn the scope of it. And accordingly the apostle uses the words of the LXX here in this place, rather than those of the Psalmist; because he would have the Hebrews understand and consider, that Moses himself had predicted the exaltation of the Son of God, as the Psalmist afterward expounded him.

There is another translation of these words of Moses, which is very agreeable to the apostle in Rom. xv. 10, "Rejoice, ye nations, who are his people" (see ver. 21 of this chapter). Either way, this is a plain prophecy of the Gentiles becoming one body with the people of Israel. And thus Kimchi himself translates it, "Sing, ye Gentiles, who are his people:" which began to be fulfilled after our Saviour's ascension to the throne of his glory in the heavens, when all the angels of God worshipped him. Hitherto Moses had supposed, in this song, great enmity between them: and that sometimes they had plagued Israel sorely; as at others, God rendered to them according to what they had done unto his people. But now he breaks out into a rapture of joy, to think that they should one day be reconciled, and make one people of God. And the LXX thus understanding it, might well preface to their translation of this verse, with the words now mentioned, "Rejoice, ye heavens, together with him." For if there be joy in heaven, as Procopius Gazæus well glosses, at the repentance of one sinner, how much more for the salvation of the whole world, by destroying the devil's tyranny? Which being to be performed, by the advancement of the Son of God into the heavens, the next words might well be added, "Let all the angels of God worship him." Which they had always done (the same Procopius observes) as their God who created them; but now they praise and extol his humanity, exalted at the right hand of God.

Ken.—Quicumque legit Paulina verba, ex Mose petita (Rom. xv. 10) *εὐφρανθήτε ἐθνη ΜΕΤΑ τοῦ λαοῦ αὐτοῦ*, vix expectabit, ut apud Mosén reperiatur verba Apostolico argumento prorsus contraria. Libro tamen evo-

בְּיָדָהּ וְהָם תִּפְּנֶה לְרִגְלָהּ וְשָׂא מִדְּבַרְהָ חַיִּי :
 הַיְּהוָה צִוְּהָלָנוּ מִשָּׁה מִזְרָשָׁה קְהִלָּת
 יִצְחָק : וְיָהִי בִישְׁרֹנוּ מִלֶּךְ בְּהַתְאַסֵּף
 רֹאשֵׁי עָם יַחַד שְׂבָתָי וְשָׂרָאֵל :
 v. 5 ב' ו' פ' מ'

1 καὶ αὕτη ἡ εὐλογία ἣν ὑπόλογσε Μωσῆς
 ἄνθρωπος τοῦ θεοῦ τοὺς υἱοὺς Ἰσραὴλ πρὸ τῆς
 τελευτῆς αὐτοῦ. 2 καὶ εἶπε, Κύριος ἐκ Σινᾶ
 ἦκει, καὶ ἐπέφανεν ἐκ Σεὶρ ἡμῖν, καὶ κατέ-
 σπευσεν ἐξ ὄρους Φαράν, σὺν μυριάσι Κάδης,
 ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ. 3 καὶ
 ἐφείσαστο τοῦ λαοῦ αὐτοῦ, καὶ πάντες οἱ ἡγα-
 σμένοι ὑπὸ τὰς χεῖράς σου· καὶ οὗτοι ὑπὸ σέ
 εἰσί· καὶ ἐδέξατο ἀπὸ τῶν λόγων αὐτοῦ
 4 νόμον, ὃν ἐνετείλατο ἡμῖν Μωσῆς, κληρο-
 νομίαν συναγωγαίς Ἰακώβ. 5 καὶ ἔσται ἐν τῷ
 ἡγαπημένῳ ἄρχων, συναχθέντων ἀρχόντων λαῶν
 ἄμα φυλαῖς Ἰσραὴλ.

Au. Ver.—1 And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law (Heb., a fire of law) for them.

3 Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet: every one shall receive of thy words.

4 Moses commanded us a law, even the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

2 Law.

Gesen.—דָּבָר f. constr. דָּבָר, plur. constr. דְּבָרִים, a word of the later Hebrew.

1. A mandate of a king, an edict, decree, Ezra viii. 36; Esth. i. 8; ii. 8; iii. 14.

2. A law, statute, Esth. i. 19; ii. 12; iii. 8; iv. 11, 15. Here too we may refer the difficult words, Deut. xxxiii. 2, כִּי־יָהִי בִישְׁרֹנוּ מִלֶּךְ, at his (Jehovah's) right hand fire a law to them, sc. the Israelites, where we may understand perhaps the pillar of fire guiding their way in the desert. Others render: fire of law, referring it to the law as given in fire. Vulg., *lex ignea*, Engl. Vers., *fiery law*.

Note. The origin of this word is doubtful. Many regard it as Persian, comparing دَا, right, justice, from the verb دَادَن, āden, to give, to publish, to command,

coll. דָּבָר. But it may be Semitic, for דָּבָר, from r. דָּבַר, to throw, to cast, perhaps also to point out, to teach, like the synon. דָּבָר; hence pp. a pointing out, concr. one who points out, a guide, leader, as in Deut. i. c. then i. q. דָּבָר, law, mandate.

Prof. Lee.—דָּבָר, f. constr. דָּבָר, pl. m. דְּבָרִים, constr. דְּבָרִים. Syr. دَبْرٌ, دَبْرٌ, placitum.

Pers. دَا, justice. Edict, mandate, law, Esth. i. 13, 15, 19; ii. 12; iii. 14; viii. 13; ix. 14. Phrases, דָּבָר הַיּוֹם, law of to-day; i. e., existing law, Esth. ix. 13. דָּבָר אֵשׁ, Deut. xxxiii. 2. Usually, a fiery law for them. Gesen., *columna ignea*. I am disposed to think that דָּבָר here, is the same as the Arab. دَرْج, i. q. دَنْع, a stroke, ictus dolorem inferens, &c.; and that it alludes to those instances of the lightning, &c., in which God had interposed, and would still interpose, for his people. See the whole verse.

3 Sat down.

Gesen.—דָּבָר in Kal not used, according to the Heb. intpp. "to be fitted, joined;" better to lean upon, to lie down, comp. Arab. دَلَس, Conj. VIII.

Pual Deut. xxxiii. 3, הָיָה דָּבָר לְרַגְלֵהֶם, and they (the Israelites) are laid down (encamped) at thy feet, i. e., at the foot of Mount Sinai. Some prefer to read דָּבָר, they abide, from r. דָּבַר Syr., to abide.

Prof. Lee.—Puh. דָּבָר, Were seated, sat down, Deut. xxxiii. 3, only. LXX, ὑπὸ σέ εἰσί. Vulg., *appropinquant*.

Pool.—2 The Lord came, to wit, to the Israelites, i. e., manifested graciously and gloriously among them. From [so Ken., Patrick, Rosen., &c.] Sinai, i. e., beginning at Sinai, where the first and most glorious appearance of God was, and so going on with them to Seir and Paran. Or, to Sinai, the particle *mem* oft signifying to, as is evident by comparing Isaiah lix. 20, with Rom. xi. 26; 1 Kings viii. 30, with 2 Chron. vi. 21; 2 Sam. vi. 2, with 1 Chron. xiii. 6. See also Gen. ii. 8; xi. 2; xiii. 11; 1 Sam. xiv. 15. Or, in Sinai, the particle *mem* being put for *beth*, in, as Exod. xxv. 18; Deut. xv. 1; Job xix. 26; Psalm. lxxviii. 29; lxxii. 16. Rose up; he appeared or showed himself, as the sun doth when it riseth. From Seir, i. e., from the mountain or land of Edom, which is called Seir, Gen. xxxii. 3; xxxvi. 8; Deut. ii. 4, to which place the Israelites came, Numb. xx. 14, &c.; and

from thence God led them on towards the Land of Promise, and then gloriously appeared for them in subduing Sihon and Og before them, and giving their countries unto them; which glorious work of God's is particularly celebrated Judg. v. 4. But because the land of Seir or Edom is sometimes taken more largely, and so reacheth even to the Red Sea, as appears from 1 Kings ix. 26, and therefore Mount Sinai was near to it; and because Paran, which here follows, was also near Sinai, as being the next station into which they came from the wilderness of Sinai, Numb. x. 12; all this verse may belong to God's appearance in Mount Sinai, where that glorious light which shone upon Mount Sinai directly did in all probability scatter its beams into adjacent parts, such as Seir and Paran were: and so this is only a poetical and prophetic variation of the phrase and expression of the same thing in divers words, and God *coming*, or *rising*, or *shining from or to or in Sinai*, and *Seir*, and *Paran* note one and the same illustrious action of God appearing there with *ten thousands of his saints* or holy angels, and there giving a *fiery law to them*, as it here follows. And this interpretation may receive some strength from Hab. iii. 3, where this glorious march of God before his people is remembered; only *teman*, which signifies the *south*, is put for *Seir*, which is here, possibly to signify that that *Seir* which is here mentioned was to be understood of the southern part of the country of Seir or Edom, which was that part adjoining to the Red Sea. Others refer this of *Seir* to the brazen serpent, that eminent type of Christ, which was erected in this place. *Mount Paran*; a place where God eminently manifested his presence and goodness, both in giving the people flesh which they desired, and in appointing the seventy elders, and pouring forth his Spirit upon them, Numb. xi.; though the exposition mentioned in the foregoing branch may seem more probable. *With ten thousands of saints*, i.e., with a great company of holy angels, Psal. lxviii. 17; Dan. vii. 10, which attended upon him in this great and glorious work of giving the law, as may be gathered from Acts vii. 53; Gal. iii. 19; Heb. ii. 2; xii. 22. *From his right hand*; which both wrote the law and gave it to men; an allusion to men, who ordinarily write and give gifts with their right, and not with their left hand [so

Patrick]. *A fiery law*. The law is called *fiery*, partly, because it is of a fiery nature, purging, and searching, and inflaming, for which reasons God's word is compared to *fire*, Jer. xxiii. 29; partly, to signify that fiery wrath and curse which it inflicteth upon sinners for the violation of it, 2 Cor. iii. 7, 9; and principally, because it was delivered out of the midst of the fire, Exod. xix. 16, 18; Deut. iv. 11; v. 22, 23.

3 *The people*, i.e., the tribes of Israel, which are called *people*, Gen. xlviii. 19; Judg. v. 14; Acts iv. 27. The sense is, This law, though delivered with fire, and smoke, and thunder, which might seem to portend nothing but hatred and terror, yet in truth it was given to Israel in great love, as being the great mean of their temporal and eternal salvation. And although God shows a general and common kindness to all men, yet he loved this people in a singular and peculiar manner. *All his saints*; *all God's saints* or *holy ones*, i.e., his *people*, as they are now called, the people of Israel, who are all called *holy*, Exod. xix. 6; Numb. xvi. 3; Deut. vii. 6; Dan. vii. 25; viii. 24; xii. 7, because they all professed to be so, and were obliged to be so, and many of them were such; though some appropriate this to the true saints in Israel. *Are in thy hand*, or, were *in thy hand*, i.e., under God's care, to protect, and direct, and govern them, as that phrase signifies, Numb. iv. 28, 33; John x. 28, 29. These words are spoken to God [so Patrick, Rosen.]; and for the change of persons, *his* and *thy*, that is most frequent in the Hebrew tongue. See Dan. ix. 4. This clause may further note God's kindness to Israel in upholding and preserving them when the fiery law was delivered, which was done with so much dread and terror, that not only the people trembled and were ready to sink under it, Exod. xx. 18, 19, but even Moses himself did *exceedingly fear and quake*, Heb. xii. 21. But in this fright God sustained both Moses and the people in or by his hand, whereby he in a manner hid and covered them, that no harm might come to them by this terrible apparition. *They sat down at thy feet*, like scholars, to receive instructions and counsels from thee. He alludes either, 1. To the manner of disciples among the Jews, who used to sit at their masters' feet, Luke x. 39; Acts xxii. 3. See also Gen. xlix. 10; 2 Kings iv. 38. But it is doubtful whether

this custom was so ancient as Moses. Or, 2. To the place where the people waited when the law was delivered, which was at the foot of the mount. *Shall receive of thy words*; the people, easily understood from the foregoing words, did or will receive or submit to thy instructions and commands. This may respect either, 1. The people's promise when they heard the law, that they would *hear and do* all that was commanded, Deut. v. 27. Or, 2. The people's duty to do so. 3. The people's privilege, that they were admitted to receive so great a privilege as the words and laws of God were.

4 *Moses commanded us a law.*] Moses speaks this of himself in the third person, which is very usual in the Hebrew language. The law is called their *inheritance*, partly because the obligation of it was hereditary, passing from parents to their children, and partly because this was the best part of all their inheritance and possessions, the greatest of all those gifts and favours which God bestowed upon them.

5 *And he was king in Jeshurun.*] Moses [Jarchi, Rosen., *He*, i. e., *God*; see below] was their king, not in title, but in reality, being under God their supreme and uncontrollable governor and lawgiver: though the word oft signifies only a *prince* or *chief ruler*, as Judg. xix. 1; Jer. xix. 3; xlv. 25. *In Jeshurun*, i. e., in Israel, so called Deut. xxxii. 15. *When the heads of the people and the tribes of Israel were gathered together*: when the princes and people met together for the management of public affairs, Moses was owned by them as their king and lawgiver, and he directed and ruled them as their superior. This he saith to show that the people approved and consented to the authority and law of Moses.

Bp. Patrick.—1 *The man of God.*] Or, "the prophet of the Lord," as Onkelos translates it: for prophets are called *men of God* in the holy books (1 Sam. ix. 6—8; 1 Kings xiii. 1; 1 Tim. vi. 11; 2 Tim. iii. 17; 2 Pet. i. 21), because, in the exercise of their sacred function, they did not deliver their own sense, nor the sense of other men, but the mind and will of God who spake by them.

2 *The Lord came from Sinai.*] In the first place, he endeavours to make them sensible of what God had done already for them; and the chief of all of his benefits being the revelation of his mind and will to them, he commemorates that as a common

blessing to them all, before he begins to speak in particular to each tribe: for that is meant by "the Lord came from Sinai;" where he appeared in a most particular manner, and from thence promulgated his law with the greatest solemnity (Exod. xx.).

He came with ten thousands of saints.] Or, as our Mr. Mede thinks it should be translated, "with his holy ten thousands," or "myriads;" that is, attended with an innumerable company of angels, who waited on him at the giving of the law. See Psalm lxviii. 7; Dan. vii. 10, of which Enoch, perhaps, prophesied in part, Jude 14, 15. And from hence it may be thought, that notion of the Jewish doctors, followed by St. Stephen and St. Paul, that the law was given by angels, had its beginning (Mede, book ii., p. 437); that is, they attended upon God as his ministers when he himself gave the law.

Went a fiery law for them.] For the law of Moses was given out of the midst of fire, and therefore called a *fire of law*, as the words are in the Hebrew (Exod. xix. 16, 18; Deut. iv. 11, 12; v. 22—24). The cabalists (as Reuchlin observes) fancy that God wrote the law in a globe of fire, and sent it to them. But the Jerusalem Targum is more sober, which thus expounds it, "He stretched his right hand out of the midst of flames of fire, and gave the law unto his people." And Onkelos still better, "The law written with his right hand he gave us out of the midst of fire." Or, as Campeg. Vitringa would have this latter part of the verse translated, "On his right hand a fire, and out of the fire a law for them." The meaning being, that God came to Mount Sinai with that fire; for, in Scripture, to be *on the right hand* of any one, is to accompany him (lib. ii. Observ. Sacr., cap. 4).

By the conclusion of this verse it is apparent, that the former part of it belongs entirely to God's mercy unto the children of Israel, upon whom he bestowed his law, in most illustrious tokens of his presence. Which makes it highly probable, that his "rising up from Seir upon them, and shining from Mount Paran," belongs to the same matter; that is, the cloud wherein he descended on Sinai, with a vast host of angels, extended itself so far, as to cover the neighbouring mountains of Seir and Paran. Though the meaning may be, as I have shown, that he continued his presence with

them after they went from Sinai, through all their journeys in the wilderness of Seir and Paran, till they came to the place where they now were.

3 *And they sat down at thy feet.*] The first word (which we translate *sat down*) being nowhere else found but here and Isa. i. 5, where it plainly hath another sense, hath occasioned various interpretations of this sentence. But most agree in this of Sol. Jarchi, that as scholars sat at the feet of their master round about him, while he taught them their lesson, so the people encompassed the mount where God was, and heard his law, which he thence delivered. But it is a question, whether there was such a custom of scholars in those days; and the people did not sit, but stood at the foot of the mount (Exod. xx. 18). Therefore Onkelos understands this of their sitting down, or pitching their tents, where the glorious cloud that led them rested (Numb. x. 12, 33).

Every one shall receive of thy words.] This still is commonly referred to the people's receiving the law. But Onkelos thinks it hath respect to their journeys "at the commandment of the Lord" (Numb. x. 13). For so he interprets it, "They went forward according to thy word." And so the Jerusalem Targum expounds these and the foregoing words; "Behold, they were led, and came to the foot of his cloud, and went forward and rested, according to the command of his word." It takes in also the other sense of the word *tucchu* (as it signifies *smiting* in Isa. i. 5) in this manner, "Though he inflicted many chastisements upon them, yet they did not cease, nor desist from the doctrine of the law."

5 *And he was king in Jeshurun.*] Or, "for he was king," that is, under God, the supreme ruler and governor of Israel; and therefore, in his name, and by his authority, required them to observe these laws.

Ken.—1—5 These verses being remarkably unintelligible, the following correction and translation are offered, with deference, to the learned.

ו זאת הברכה אשר ברך משה
איש האלהים את בני ישראל לפני
מורו ויאמר :

2 יהיה מסיני בא
זרח משעיר למו :
3 הופיע מהר פארן

ואתה מריבת קדש

מימינו אש אור למו :

4 אף חבב עמים

וכל קדושו ברך :

5 והם תכו לרגליו

וישאו מדברותיו :

6 תורה צוה לנו

מורשה קהלת יעקוב :

7 ויהי בישרון מלך

בהתאסף ראשי עם

יחד שבמי ישראל :

1 And this is the blessing, wherewith Moses, the man of God, blessed the children of Israel, before his death. And he said—

2 JEHOVAH came from Sinai,

And he arose upon them from Seir ;

3 He shone forth from mount Paran,

And he came from Meribah-Kadesh :

From his right hand a fire shone forth upon them.

4 Truly, he loved the people,

And he blessed all his saints :

5 For they fell down at his feet,

And they received of his words.

6 He commanded us a law,

The inheritance of the congregation of Jacob.

7 And he became king in Jeshurun ;

When the heads of the people were assembled,

Together with the tribes of Israel.

The general nature of this solemn introduction is to shew the foundation, which Moses had for blessing his brethren; namely, because God had frequently manifested his glory in their favour. And the several parts of this introduction are disposed in the following order—The manifestation of the Divine glory on Sinai, as it was prior in time and more magnificent in splendour, is properly mentioned first—That God manifested his glory at Seir, is evident from Judg. v. 4: "Lord, when thou wentest out of Seir, when thou marchedst out of the fields of Edom; the earth trembled, and the heavens dropped," &c. The next place is Paran; where "the glory of the Lord appeared before all the children of Israel" (Numb. xiv. 10). And we read (Numb. xx. 1) that, towards the end of the forty years, they came to Kadesh, which we learn from ver. 13 was called Meribah, on account of their contentious opposition to the deter-

minations of God in their favour; and there the glory of the Lord again appeared, as we are informed in ver. 6. These, then, says Moses, were the places, from whence God manifested his glory, in a fiery appearance; the more illustriously to proclaim his special providence over, and care of, Israel. For this is the inference he makes from all those glorious appearances, "Truly he loved the people, and he blessed all his saints," i.e., all those, whom he had chose unto himself to be, not only a peculiar people, but also an holy nation. That, in order to make them such, God had displayed his glory on mount Sinai; where they had fallen prostrate at his feet with the humblest adoration, and vowed the most sincere obedience. For, that God had there commanded them the law, which was to be the possession and inheritance of all the children of Jacob. And, to crown the whole, God had not only blessed them as their lawgiver, but had also vouchsafed to be their king; honours, which had both been conferred at that most solemn assembly, when the chiefs and all their several tribes were assembled together. Let us proceed now to the observations, which offer themselves in favour of the preceding alterations.

1. The words מִרְבַּת קֹשׁ cannot regularly signify *with ten thousands of saints*; because the general senses of מ are *ab* and *absque* (as in the three instances just before it in the same verse) and because קֹשׁ is not *saints* but *holiness*. But Moses seems in this, as in each of the preceding lines, to have given the name of a place; and קֹשׁ is the constant name for *Kadesh*, otherwise called *Meribah-Kadesh*: and indeed the word is in this very place rendered by the LXX, Καδης. In the eighth verse of this chapter it is called מִרְבַּת, *Meribah*; but, in the fifty-first verse of the former, we have מִרְבַּת קֹשׁ, *Meribah-Kadesh*: and so in Ezek. xlvii. 19, מִרְבַּת קֹשׁ, but in ch. xlviii. 28, מִרְבַּת קֹשׁ—exactly the same as in the instance just quoted from the chapter preceding, and as in the instance before us, excepting the change of *one* letter. The three preceding lines then containing each the name of a place, and these two words being (with the change of a single letter) the name of a fourth place, from whence also the Divine glory was manifested in the wilderness; it seems preferable to consider these words as implying *this place*, rather than to translate קֹשׁ, *saints*, which it does not properly

signify; the regular word being קְדוֹשִׁים, and it occurs in the third line following.

Farther: if קֹשׁ could properly be translated *saints*; then, according to the rules of language, the relative pronoun, next following, could have no other antecedent: and hence it will follow, that the fiery law (generally supposed to be expressed in the next words) was given to these saints—he came with ten thousands of saints (i.e., angels) "from his right hand went a fiery law" for them. Besides; the word *saints* very seldom, if ever, signifies *angels*; for the prophecy of Enoch, taken literally, is—Behold, the Lord cometh with his holy myriads: and in Zech. xiv. 5, the Lord my God shall come, and all קְדוֹשֵׁי, *his saints* (not עִמָּךְ, *with thee*, but probably עִמָּו, conformably to all the ancient versions) *with him*; where the word *saints* has frequently been applied to "the spirits of just men made perfect." If the preposition מ be thought absolutely necessary before מִרְבַּת, we may conclude it has been omitted, as it frequently is elsewhere; and where it was not so likely to be omitted as here, the noun beginning with the very same letter: thus we have מִרְבַּת frequently for מִרְבַּת: see also page 157 of this Dissertation.

2. מִיְמֵי אֵשׁ רַח לֵמוֹ, *from his right hand a fire of law for them*. The word רַח is Chaldee; and is not found in any book written before the captivity, but in this place: and here it is used very obscurely, because it follows אֵשׁ; for certainly *a fire of law* (if we examine the ideas closely) is a phrase not very intelligible. But farther: the blessing of *the law* is gratefully acknowledged in ver. 4, where *the law* is expressed by its proper word תּוֹרָה; and therefore we may presume it was not intended here in ver. 2, and expressed by the Chald. word רַח—a word, which is not here acknowledged by the Greek and Syr. versions. And that רַח was not originally the word here, may be farther presumed, because one of the Sam. MSS., No. 51, reads וְרַח; and in another, No. 50, the *vau* is placed over the word, as if omitted.

These several reasons concurring against the present reading, let us see what prospect there may be of a rational emendation; and perhaps the true sense of this difficult place may be best illustrated by its parallel place, in the sublime and justly-celebrated ode of Habakkuk—

3 אֱלֹהִים מִיְמֵי יְבוּא

וקדוש מהר פארן
כסה שמים הודו
ותהלתו מלאה הארץ :
ונגה כאור תהיה
קרנים מידו לו
ושם חביון עזה :

3 God came from Teman,
And the Holy One from Mount Paran ;
His glory covered the heavens,
And the earth was full of his praise.

4 And his brightness was as the sun ;
The splendours (issuing forth) from his hand,
For there was the *manifestation* of his power.

Before this passage be applied, it may be proper to offer a few observations upon it. As *אור*, in Job xxxi. 26, signifies the sun (which, being the principal source of light through this system, may properly be called *light*, or *the light*, *kar' εἶς*), that rendering seems to improve the sense here. As *קרנים* is derived from *קץ*, *splendere, radios splendoris emittere*, it is much better rendered here *splendours* than *horns*. And as *the hand*, and *right hand*, and *arm*, are expressions frequently applied to God, upon any signal display of the Divine power, perhaps the hand of God cannot so properly be said to hide and conceal, as to exert and manifest his power and majesty; and that the verb, from whence the noun *חביון* is derived, had this idea of showing forth, is evident from several places in the Samaritan Version; as Gen. xli. 25, what God is about to do *החבי* he hath discovered (*or, made known*) to Pharaoh.

In this illustrious passage then, which is parallel, or at least remarkably similar, to that of Moses, we see the brightness or splendour is poetically represented as streaming from the hand of God; that awful hand, which is mighty in operation, and has so often manifested the Divine power to a wondering world. Three, therefore, of the four words here seem to be determined; for, as in Habakkuk the brightness streams from the hand of God, so here the fire proceeds from, or kindles at, the right hand of Jehovah.

מימינו אש.....למו

From his right hand a fire.....to them.

It only remains then to consider here, what was most probably the word, which

originally completed this proposition. And, amidst the uncommon confusion of interpreters and commentators, the Sam. version alone seems to have preserved it. For that version, which in general exactly expresses the words of the text, reads the line here, *מימינו נור אורה לון*—so that the first word *מימינו* being the very same, and the second being the Chald. word for *אש*, we have the third word *אורה* or *אור* to agree with *אש* (which is sometimes of the masculine and sometimes of the feminine gender), and this word fills up the line, instead of the present irregular word *יה*, or as it has been sometimes writ *יה*. And indeed this various reading in the Sam. MSS. strongly confirms this correction; for, whence can the *י* in *יה* be derived, but from the middle of the original word *אור*, which has been corrupted in its other two letters? One of the other letters (*ר*) is very similar to, and therefore may easily have been mistaken for *ה*: and (which is extremely observable) the sense with this verb *אור* perfectly coincides with the words of Habakkuk before cited; there it is—"the splendours (issuing forth) from his hand;" and here—"the fire shone forth upon them from his right hand." It having been just presumed, that the *י* in *יה* is the middle letter of *אור*, we may remark, that this verb has the *י* in the preter tense; as appears from *Buxt. Thesaur.*, pag. 208, where we read—*אור*—"Cholem per totum præteritum retinet."

3. The next line, that requires illustration, is *כל קדשי בידך*, *omnes sancti ejus in manu tuâ*; and certainly if ever a line wanted illustration, we have such a one now before us. Moses, speaking of Jehovah, is here supposed to say—"Truly he loved the people, all his saints are in thy hand!" But whose saints? And in whose hand? According to the Vulgate the line should be *כל קדשי בידו*, *all his saints are in his hand*; and the Chaldee paraphrase gives the same sense. This indeed somewhat mends the matter; but yet the Syr. version seems to have preserved the truer reading, which is—

סכלסמן סכססס סכסס
וכל קדשי בך

Et omnibus sanctis suis benedixit.

This reading of *בך* instead of *בידך* is a very small variation, as to the letters; but it makes a great improvement in the sense of the line, which is now made perfectly to

agree with the context—"Truly he loved the people, and he blessed all his saints." This reading is confirmed by the Sam. version, which has בָּרַךְ; which cannot signify *in manu tua*, but seems to be בָּרַךְ with the addition of ם to express the *Kamelz*, and a ך for a ך. The addition of ך before the first word ל has the authority, not only of the Syr. version, but also of the Sam. text.

4. The words בָּרַךְ and מְבָרַךְ should probably be בָּרַךְ and מְבָרַךְ; because it seems necessary to the sense, that the pronoun here suffixed should be of the third person. There can be no doubt, but the authors of the Greek version read the latter word מְבָרַךְ, as they have rendered it *απο των λογων αυτου*: and the Vulgate has the pronoun in the third person, in both instances; reading—*pedibus ejus*, and *doctrina illius*. The variation seems to have been introduced by some ignorant transcriber, who altered these two words, to make them agree with בָּרַךְ, which had been before corrupted from בָּרַךְ. (See page 417.) The context is uniformly in the third person—*Jehovah came—he arose—he shone—he loved—he blessed*: consequently the sense here should be—they *sat down* (not at thy, but) *at his feet, and received of his words*. The first of these nouns, though singular in the printed Hebrew, is plural not only in the Sam. text, but in Heb. MSS. 1, 5, 11, 12, 14, 63; in *Camb.* 2; and in *Erfurt* 1, 2, 3, 4.

5. That the verb שָׂא should be שָׂא, will be soon evident; because it follows a verb plural, refers likewise to time past, and has the same plural nominative case. Accordingly we find, that in the Sam. Pentateuch the word is שָׂא, which undoubtedly was at first שָׂא; not only because the ך, which is preserved in the Hebrew, is necessary, but because the word in the Sam. version is שָׂא, *et acceperunt*. The Syr., Ar., and Chald. versions have this verb in the plural number, with the conjunction preceding it. The omission of ך both at the beginning and end of this word is just such another corruption, as has been remarked, page 167; where בָּרַךְ is writ instead of בָּרַךְ.

6. That Moses should (in this his final blessing) speak of himself by name, in the third person, is very improbable: and, as the pronoun לִי, *nobis*, occurs in the same line, it seems impossible. For could Moses say—Moses commanded us, i. e., Moses commanded me and you, i. e., Moses com-

manded Moses and you? And 'if such language would be absolutely absurd, no friend to the character of Moses will, I suppose, insist upon its having dropped from him on this solemn occasion. But farther: if Moses could have been the person here spoken of (as well as the person here speaking) he must be also the person intended in the next verse, as king of Jeshurun or Israel. But this is a title, which he never assumed, or rather disclaimed; see Deut. xvii. 14; and indeed God himself was the only king of Israel before Saul: see 1 Sam. viii. 7, &c.

'Tis very probable then, that this word has been inserted by mistake, on account of its remarkable likeness to the very next word—מָשָׁח or מָשָׁח and מָשָׁח or מָשָׁח; for other instances may be produced, where a letter having been negligently omitted or added, transcribers have afterwards inserted both the proper and improper word, that they might be sure of having the true reading in one of them. Wherefore, as the transcriber of MS. 4 (2 Kings xv. 17) finding some copies had מָשָׁח, *Ozihu* and others מָשָׁח, *Ozrihu*, has inserted both; and as *Camb.* MS. 1 has מָשָׁח, *Maath* and מָשָׁח, *Amoth*, in Ezek. xlv. 2; and lastly, as in the printed text of Isaiah xii. 2, are inserted מָשָׁח, *Jah* and מָשָׁח, *Jehovah*; so here may have been inserted מָשָׁח, *Moshe*, and מָשָׁח, *Morshe*.—*Kennicott's Dissertation on 1 Chron.* xi., page 423, &c.

Kennicott's Posthumous Remarks.—Deut. xxxiii. 1—5. This introduction to the final benediction by Moses is generally considered as relating only to the Israelites. But the learned Father Houbigant seems justly to suppose, that it relates also to the rest of mankind, as not excluded from the Divine regard; but who were all to be favoured, in future times, with the revelation of God's will, as certainly as Israel had been already. If then these last words of Moses were intended to celebrate God's universal love to men, in Christ and his Gospel; the true translation of the 3d and 5th verses may be this—

2 Jehovah came from Sinai;

And he arose from Seir upon them;

He shone forth from mount Paran;

And he came with ten thousands of saints;

From his right hand (went) a fiery law for them.

3 Truly he loveth (עָמִים) the nations,

And all that are holy he will bless:

- For they shall sit down at his feet;
And they shall receive of his words.
4 A law hath he commanded unto us;
The inheritance of the congregation of Jacob.
5 But *there shall be a king* in Jeshurun;
When the heads of the *NATIONS shall*
assemble themselves,
Together with the tribes of Israel.

Bp. Horsley.—

- 2 Jehovah came from Sinai,
And his uprising was from Seir,
He displayed his glory from Mount Paran,
And from amidst the myriads came forth
the Holy One;
On his right-hand streams [of fire].
3 O loving Father [Sam., *אב דורב*] of the
peoples,
All the saints are in thy hand,
And they are seated at thy feet,
And have received of thy doctrine.
4 To us he [i. e., the Holy One] prescribed
a law;
Jacob is the inheritance of the Preacher.
He [i. e., the Preacher] shall be [LXX,
Vulg.] king in Jeshurun,
When the chiefs of the peoples [LXX]
gather themselves together
In union with the tribes of Israel.

2 *His uprising was from Seir.* *נר* in this line, as *אשרה* in the fifth, I take to be a noun substantive, and in both places I suppose an ellipsis of the verb. The *נ*, at the end of both lines, I take for the pronoun of the third person singular, rehearsing the proper name Jehovah. Of this use of *נ*, for *י*, Bishop Lowth, in his Third Prelection, has produced many instances. The construction of the Hebrew, according to my notion of it, may be more exactly represented in the Latin language than in the English: “Exortus ei erat a Seir; a dextrâ ejus [prorumpabant] ei [ignes].” *Streams [of fire]*. For *ה*, I read, with the Samaritan text, a great number of the very best MSS., and with Dr. Durell, *אשרה*. Perhaps the best of all would be *אשרה*, which some copies of the Samaritan text give. But whether *אשרה*, or *אשרה*, the word is certainly plural, &c. 3 *And have received.* I read *וישאו*, upon the authority of the Samaritan version, the Syriac, Arabic, Chald., and Kennicott. 4 *In Jeshurun.* The LXX render “Jeshurun” by *ὁ ἁγανημενος*, which is very consistent with the senses they give to the root. “The justified” seems to

be the meaning of the word. In either sense, of “the well-beloved,” or “the justified,” it denotes the whole family of the faithful, and it is no patronymic of the Israelites. When it is applied to them, it is in their spiritual character, as for a time they made the whole of God's acknowledged church.

Ged.—1—5 Now this is the benediction, with which Moses, the man of God, blessed the children of Israel before his death; the chiefs of the people of the tribes of Israel, being assembled [transposed from ver. 5]. *O Lord* (said he), who camest from Sinai; dawnest upon them from Seir; shonest on them from the mountains of Pharan! and from whose right hand came streams of water for them, from the copious springs of Kadesh! O loving Father of [Sam., so Durell, Horsley] the people [i. e., of the tribes of Israel]! all thy hallowed ones are in thine hands; at thy feet they fall down, to receive thy behests: the law which thou hast enjoined to us, as the inheritance of the people of Jacob: for, *thou art king in Israel.*

2 *From whose right hand came streams of water for them, from the copious springs of Kadesh.* I follow the Sam. copy, and arrange the text thus: *ואשר מרגבו קדש מימינו*. We have not only the authority of Sam. for *אשר*, but of Sept., Vulg., Onk, Syr., who all must have found *אשר*, not *אשרה*, or *אשרה* (which is the reading of several MSS.), in their Hebrew exemplars. I have more than once already remarked, that the *ה* and *ו* have been often interchanged, from their resemblance in the antient alphabet. In the next place, I read *מרגבו* with Sam. and not less than seventy-eight MSS. Thirdly, I read *מימינו* with Sam. and one MS. Fourthly, I read *אשרה* in one word, with Sam. and more than fifty MSS. I reject *ה*, not merely because *ה* is a Chaldee term; but, both because it is a novel Chaldee term, and never used, not even here, by Onkelos or the Thargumists; and because *ה* cannot with any grammatical propriety be rendered *a fiery law*. To resume, then, in an inverse order, *אשרה* can mean nothing else than streams of water; particularly such as issue from rocks or mountains. We have now a proper nominative to the verb *אשר*; and we have only to explore the meaning of *מימינו* and *מרגבו*. The learned and most ingenious Mr. Bradley thinks that *מרגבו* is the same with *מרגבו*, *מרגבו*, or *מרגבו*; for

so it is written in Ezek. xlvii. 19, and even joined with the same word קֶשׁ which follows it here. Hence he would make the two words the name of a place, and render: *From his right hand came streams for them from Meriboth-Kadesh, or Meriba-Kadesh.* And this explanation once pleased Kennicott (1 Dissert., p. 423), and Archbishop Secker (in his MS. notes). There are, however, two objections to it: first, there wants the preposition כ. This indeed, it may be replied, may have been dropt, from its contiguity with the following כ: but this is, at least, improbable: nor is there a vestige to be found of it in any MS. or any of the antient versions. Secondly, the word is uniformly with a double *beth*: and so read all the antients, referring it not to יֵרֵב, from which the name of מִרְיָבָה is derived, but to יֵרֵב. Suppose, then, this latter to be the root; יֵרֵב or יֵרֵבָה will denote a *copious quantity* of anything; and more especially a *copious quantity* of water. See the Arab. יֵרֵב.—*Geddes.*

Booth.—1 Now this is the blessing, with which Moses, the man of God, blessed the Israelites before his death, when the chiefs of the people, of the tribes of Israel, were assembled [transposed from verse 5]:

2 And he said,
Jehovah came from Sinai,
And dawned on them from Seir;
He shone forth from mount Paran!
The holy one came with multitudes;
Fire from his right hand was a signal to them.

3 Yea, he loved the people;
All his hallowed ones he blessed [Syr.]:
They sat down at his feet,
And they received of his words:

4 The law which he enjoined us for an inheritance [reading מוֹרֶשָׁה מוֹרֶשָׁה; so Ged.],

An inheritance for the assembly of Jacob;
5 For he was king in Jeshurun.

Then of Reuben and Simeon he said;

2 The two last distiches of this verse are allowed to be obscure; and critics have taken different methods to elucidate and explain them. Durell makes קֶשׁ the nominative to יֵרֵב, and thinks it means here the *Holy one*. He thinks יֵרֵבָה means the house of Israel; and renders the first comma thus: "And the Holy One came with multitudes." He then reads יֵרֵבָה, in one word, with a great number of MSS., and renders the

second comma thus: "From his right hand issued streams to them." Green makes the preceding יֵרֵב the nom. to יֵרֵבָה, but, with Sept., makes קֶשׁ a proper name; and, supplying the preposition כ before it, he renders the first comma thus: "and marched with his ten thousand men from Kadesh:" and the second comma he renders: "Fire from his right hand was a signal to them." That is (says he), Fire proceeding from the right hand of the cloud of glory was a signal to the Israelites, when to strike their tents and march forward, and when to pitch again. He refers to a passage in Habakkuk iii. 5, "He had beams of light issuing from his hand." Geddes thus arranges the text, יֵרֵבָה מִרְיָבָה קֶשׁ מִמֶּנּוּ אֲשֶׁרֹה לָנוּ. "O Lord! (said he) who camest from Sinai; dawnest upon them from Seir; shonest on them from the mountains of Pharan! and from whose right hand came streams of water for them, from the copious springs of Kadesh!" He considers אֲשֶׁרֹה the nominative of the verb יֵרֵב. The rendering of Green is, in my judgment, entitled to preference, if אֲשֶׁרֹה be the genuine reading; for יֵרֵב in Syr. signifies, *signum*. See Castet in verb. If we read יֵרֵבָה, then the rendering of Durell will be the most proper. If the text be considered as corrupted, no conjectural emendation pleases me more than that of Ken. who instead of יֵרֵב from the Sam. version imagines יֵרֵב was the genuine lection. "From his right hand fire *shone* on them." See 1st Dissert., p. 424. The pertinent observation of Rosenmüller ought to have a place here. "Observa perpetuam metaphoram a sole desumptam, qui initio lucem præmittit (בֹּא), postea oritur ipse (יֵרֵב), tandem terras illustrat (יֵרֵבָה), et totum cælum percurrit (יֵרֵבָה). Sic gradatim Deus præsentiam suam in populo declaravit, quacunquē iter fecit, inde a termino Ægypti, usque ad fines Cananæos."—*Booth.*

Rosen.—2 *Jova e Sinai venit*, i. e., obviam venit Israelitis ad montis pedem accedentibus, respectu habito ad illud Ex. xix. 17: *Moses populum e castris Deo obviam duxit.* יֵרֵבָה מִרְיָבָה קֶשׁ לָנוּ, *Ortusque est ex Seire eis Israelitis*, qui vs. 3, 4, nomine designantur. Pronomina haud raro spectare constat ad nomina nondum quidem expressa, sed tamen ex iis, quæ sequuntur, et orationis nexu facile intelligenda; vid. Jes. xiii. 2, coll. 17; Ps. xviii. 15, coll. 18, et plura exempla in Gesenii *Lehrgeb.*, p. 740. Pro לָנוּ LXX,

Onkelos, Syrus, et Vulgatus expriment 1 Pers. Plur. *nobis*, non quod *נל* legerunt, sed ut conveniret cum vs. 4. *Seir* mons est Idumææ, vicinus deserto montis Sinai, vid. ii. 1. — *הר צר פארן*, *Illuxit e monte Pharan*, qui est inter montem Seir et Sinai, prope Kadesch in limite Idumæorum, Gen. xiv. 6; Num. x. 12; xiii. 3, 26. Intelligendus est hic locus de statione Israelitarum ad montem Sinai, et de glorioso Jovæ adventu in illum montem; ita, ut terribilis illa tempestas, quæ respicitur etiam Jud. v. 4, 5; Habac. iii. 3, sqq.; Ps. lxxviii. 9, Israelitis exorta sit primum versus *Seir*, et plenius *illuxerit de monte Pharan*, usque dum tandem in monte Sinai subsisteret, unde porro populo suo obviam ivit. *וַיָּבֹאוּ*, *Venitque e myriadibus sanctitatis*, sanctis, i. e., e sede sua celesti, ubi myriades angelorum thronum ejus circumstant, ad mandata sua exequenda parati, vid. Dan. vii. 10; Jes. vi. 6; 1 Reg. xxii. 19; Apoc. v. 11. Ante verba *וַיָּבֹאוּ* מִן הַמָּוֶת, Mendelii Fil. in Commentario Hebr. recte notat repetendum esse *וַיָּבֹאוּ*, ut ita sint interpretanda: *et e dextra ejus venit iis, Israelitis, ignis legis*. *וַיָּבֹאוּ* conflatum est e duobus vocc. *וַיָּבֹאוּ*, *ignis*, et *וַיָּבֹאוּ*, *lex* (unde in codd. haud paucis divisim est scriptum *וַיָּבֹאוּ*), quod præter hunc locum nonnisi in duobus senioribus V. T. libris, Esth. i. 13, 15, 19, et Dan. vi. 9, 13, 16, occurrit. Convenit cum Persico *وَأَمَّا*, *jus, justitia*, et Armenorum *Dat, judicium*. Est igitur *וַיָּבֹאוּ* quasi *ignis edictalis*, diciturque ita Lex Israelitis a Deo per Mosén tradita, quod media inter fultura promulgata esset; vid. Ex. xix. 16, sqq. Hoffmannus per *וַיָּבֹאוּ*, *ignis præceptum* significari existimat *columnnam ignis et nubis*, quæ Israelitis per Arabiæ deserta iter facientibus præiret. "Apertissime," inquit, "ita nominari poterat signum illud miraculosum divinæ majestatis splendorem oculis quasi ingerens, et quovis tempore projectionem vel quietem *demandans*." Negat enim, hunc vs. ad promulgationem legis in monte Sinaitico referendum esse; sed hoc potius illum dicere: Deus suis auxilium allaturus ex illa regione iis obviam venit, in qua perpetuo habitat; poetico autem modo vatem descendere in singulas illius regionis partes etiam in aliis carminibus distinctas, videlicet Jud. v. 4; Habac. iii. 3; Ps. lxxviii. 9. Nobis tamen, uti supra diximus, totum hoc proœmium in beneficio illo insigni, quod Deus in populum

Israeliticum legibus ei datis contulit, celebrando versari videtur.

3 *Et amat*, sc. Jovæ, *populos*, i. e., tribus populi Israelitici, quæ et vs. 19 et Jud. v. 14 *עַמִּים* vocantur. *Omnes sancti ejus*, populi Israelitici, sunt *in manu tua*, O Deus! i. e., custodis et tueris pios populi Hebræi. Suffixum 3 masc. sing. ad subjectum, uti loquuntur, illud, quod proxime præcedit, populum Hebræum, nomine *עַמִּים* insignitum, est referendum. Constructio ad sensum, cujusmodi in V. T. innumeræ. Recte Onkelos: *omnes sancti domus Israelis*. Saadiah: *et omnes præstantes eorum*. *וַיִּשְׁתַּחוּ*, *Et illi*, Israelitæ, *procubuerunt ad pedes tuos*, O Deus! stabant ad montis Sinai radices, ex quo tu tonabas, leges accepturi. *וַיִּשְׁתַּחוּ* est præter. Pyal verbi *וַיִּשְׁתַּחוּ*, ejusdem cum Arab. *سجد* significationis: *nixus fuit rei, recubuit in latus*. In verbis *וַיִּשְׁתַּחוּ* *וַיִּשְׁתַּחוּ* verbum singulare est distributive capiendum: *unusquisque illorum, Israelitarum accepit*, i. e., omnes illi receperunt *de enunciatis tuis*, i. e., enuntiata, præcepta tua.

5 *Estque in Jeshurun rex*. *Rege Aben-Esra Mosén* intelligit, quem legem exponentem audiverint capita populi, quæ mox memorantur; et ante *וַיִּשְׁתַּחוּ* subaudiendum putat *וַיִּשְׁתַּחוּ* similitudinis. Sed Moses numquam se regem gessit, quin xvii. 14 minime se talem esse innuit. Recte Jarchi, et post eum plerique interpp. hic intelligunt *Deum*, qui eo, quo lex Israelitis data, tempore, solus agnoscebat Israelitarum rex, "cui," ut Clericus ait, "soli tributum solvebant Hebræi, solisque ejus legibus obsequi tenebantur; vid. Jud. viii. 23; 1 Sam. viii. 7. Regis autem est, leges condere, præmiisque et pœnis eas sancire, quod fecit Deus; internuncii contra, seu ministri regii, eas acceptas ad populum ferre, quo ministerio functus est Moses." De *וַיִּשְׁתַּחוּ* vid. xxxii. 15, — *וַיִּשְׁתַּחוּ* *וַיִּשְׁתַּחוּ*, *Cum congregarent se capita populi*, scil. eo die, quo lex a Deo data est, unde ille *וַיִּשְׁתַּחוּ*, *dies congregationis* vocatur x. 4; xviii. 16. Cf. Ex. xix. 7, 17. Alii de tempore futuro hoc intelligunt. Ita Jarchi: "omni tempore quo sese congregant capita populi." Ante verba *וַיִּשְׁתַּחוּ* *וַיִּשְׁתַּחוּ* est repetendum *וַיִּשְׁתַּחוּ*, *cum sese uno congregarent tribus Israelis*.

Ver. 6.

יְהִי רָחוּק וְאֶל־מָת וַיְהִי מִסְפָּר :

ζήτω 'Ρουβὴν, καὶ μὴ ἀποθάνειω, καὶ ἔστω πολὺς ἐν ἀριθμῷ.

Au. Ver.—6 Let Reuben live, and not die; and let not his men be few.

And let not his men be few. So Rosen.

Ged., Patrick.—Although his men be but few in number.

Bp. Patrick.—In the last clause of this verse, we repeat the word *not* (which is wanting in the Hebrew) without any necessity: for the words may be thus translated exactly, "let Reuben live, and not die, though his men be few." Which seems to be a confirmation of the prophecy of Jacob (Gen. xlix. 4), "that he should not excel," and yet should live, and not perish; that is, be in some measure a flourishing tribe, though not so numerous as some others (see there). And possibly it may be here suggested, that though they passed armed over Jordan before their brethren to settle them there (according to their engagement, Numb. xxxii. 27; Josh. iv. 12, 13), yet none of them should perish, but both they, and their wives, and children, that stayed behind them, should be all preserved.

Broth.—And Simeon [Alex.], let not his men be few.

Dr. A. Clarke.—*And let not his men be few.* It is possible that this clause belongs to Simeon. In the Alexandrian copy of the Septuagint the clause stands thus: Καὶ Συμεὼν ἔστω πολὺς ἐν ἀριθμῷ, and let SIMEON be very numerous, but none of the other versions insert the word. As the negative particle is not in the Hebrew, but is supplied in our translation, and the word Simeon is found in one of the most ancient and most authentic copies of the Septuagint version; and as Simeon is no where else mentioned here, if not implied in this place, probably the clause anciently stood, *Let Reuben live, and not die; but let the men of Simeon be few.* That this tribe was small, when compared with the rest, and with what it once was, is evident enough from the first census, taken after they came out of Egypt, and that in the plains of Moab nearly forty years after. In the first, Simeon was 59,300; in the last, 22,200, a decrease of 37,100 men!

Rosen.—6 Sequuntur nunc vota pro singulis tribubus, initio facto a primogenito. *Vivat Ruben, nec moriatur!* i. e., ea tribus nunquam intercidat. Ad verba יִחְיֶה רֹאשׁוֹ וְלֹא יִמָּוֶת אִישׁוֹ, ut alias haud raro, veluti

Gen. xliii. 9; Prov. xxx. 3; Jes. xxiii. 4, hoc sensu: *nec sint viri ejus numerus*, i. e., pauci, qui facile numerari possunt; cf. ad Gen. xxxiv. 30; Jes. x. 19. Sit semper numerosissima hæc tribus! Postquam Rubeni bene precatus esset Moses, aut qui eum loquentem hic facit, vota facienda erant pro Simeone, qui filiorum Jacobi ordine secundus erat, Gen. xxix. 32, 33. Sed nulla plane Simeonis fit mentio. Erant, qui Simeonis nomen librariorum negligentia excidisse, illudque post יִחְיֶה רֹאשׁוֹ inserendum conjicerent, cui conjecturæ favet, quod in versionis Græcæ cod. Alex. et aliis nonnullis illius vers. codd. legitur: καὶ Συμεὼν ἔστω πολὺς ἐν ἀριθμῷ. Sed in longe plerisque codd. Simeonis nomen omissum est. Vix dubium, illud ex mera conjectura a quopiam additum esse, quum nec in cod. ullo Hebræo, nec in ceteris versionibus antiquis Simeonis nomen compareat, Jonathanem si excipias, qui in sua versus 7 paraphrasi hæc habet: *et hæc est benedictio tribus Judæ, et conjunxit in parte et in benedictione ejus Simeonem, fratrem ejus.* Votis pro Juda et vota pro Simeone tacite contineri existimarunt et interpp. quidam alii, quod Simeoniticæ tribus agri ambirentur agris tribus Judæ, imo per hujus agros diffusi essent, Jos. xix. 1, 9; 1 Chr. iv. 27, 28 sqq. quare expeditiones hisce tribubus communes erant, Jud. i. 3. Alii alia conjecerunt. Sed veram causam haud nominatæ tribus Simeon non dubitamus esse hanc, quod eo, quo hæc pericopa literis consignata est, tempore, Simeonitæ numero ita imminuti essent (jam in itinere per desertum nulla tribus tantam imminutionem passa erat, ac Simeonitæ, vid. Num. xxvi. 14, coll. ibid. i. 23), et cum Judæis, in quorum parte agri eorum siti erant, ita coaluissent, ut propriam et distinctam tribum non amplius constituerent, nec digni igitur poetæ viderentur, quos peculiaribus votis impertiret. Eadem fere nonnullorum ex Hebræis interpretum sententia fuit, a Jarchio ad vs. 7 commemorata, voce יִחְיֶה, qua incipit votum pro Juda, innui, comprehendi illo et votum pro Simeone (יִחְיֶה a יִחְיֶה, cf. Gen. xxix. 33), atque etiam, quando diviserunt Israelitæ terram, tulisse Simeonem partem suam inter sortem tribus Judæ, Jos. xix. 9. Porro quod attinet ordinem, quo pro singulis tribubus vota fiunt, vates non sequitur eum, quo illarum conditores, Jacobi filii, sunt nati, sed, uti vere observat Aben-Esra, illorum dignitalis ratio habetur. Hinc post Rubenem,

natu maximum, cui, ex ætatis prærogativa, primus locus debebatur, sequitur Juda (vs. 7), quod is in expeditionibus bellicis ceteras tribus dux anteiret (cf. ad Gen. xlix. 8 sub fin.); tum sequuntur Levi et Benjamin, propterea quod Levitæ versari in urbe Hierosolymitana solebant, quæ Judaicos inter et Benjaminiticos agros media sita erat; illos excipit Josephus, quem loco posteriore ponere haud commode potuit, quum jam fratrem suum natu minorem, Benjaminem, præmisisset. Tum ponit Sebulonem, quod fortis et animosus in bello esset (Jud. v. 18), et post eum Issascharem. Absolutis filiis Jacobi iis, qui ex legitimis ejus uxoribus nati essent, transit ad ceteros, ex ancillis natos, inter quos primum locum assignat Gado, quod Gaditæ in terræ Canaanis expugnatione fratres suos expediti præcederent (iii. 15), tum ponit Danem, e qua tribu dux populi, Simson, oriundus erat; deinceps sequitur Naphtali, denique Ascher, qui eo natu minor erat.

Ver. 7—11.

7 וְנָתַתְּ לַיהוּדָה וְיִזְחָר שְׁמֵעַ יְהוֹה
 חֹל יְהוּדָה וְיִזְחָר שְׁמֵעַ יְהוֹה
 לוֹ וְעֵזֶר מִצְדָּיו תִּהְיֶה : 8 וְלֵוִי
 אֲמָר הַמָּיִה וְאֶמְרֶיהָ לְאִישׁ חֲסִידָהָ
 אֲשֶׁר נָסִיתוֹ בְּמַסָּח תִּרְיָהּ עַל-מִי
 מְרִיכָה : 9 הָאֲמָר לְאֶבְרָם וְלִאֲמָלָם
 רֵאִיתִיו וְאֶת-אֶחָיו לֹא הִצִּיר וְאֶת-בָּנָיו
 לֹא נָדַע כִּי שָׁמְרוּ אֶת-מִרְיָהּ וּבְקִרְיָהּ
 וְנִצְרוּ : 10 יִירָה מִשְׁפָּטֶיהָ לִיגְעָלָב
 וְתוֹרָתָהּ לִישָׁרָאֵל יְשִׁימוּ קְטוֹרָהּ בְּאֶפֶס
 וְכָלִיל עַל-מִזְבֵּחָהּ : 11 בְּרָהּ יְהוֹה
 חֵילָהּ וְהָעַל יְדֵיו תִּרְצָה מִחַץ מְהֵרָה
 תִּמְיוּ וּמִשְׁנָאִיו מְרִיבֵיהֶם :

7 v. 9. ק

7 v. 7. ר' ב' צ

7 καὶ αὐτῇ Ἰούδα. εἰσακούσων κύριε φωνῆς Ἰούδα, καὶ εἰς τὸν λαὸν αὐτοῦ ἔλθοις ἄν. αἱ χεῖρες αὐτοῦ διακρινοῦσιν αὐτῷ, καὶ βοηθὸς ἐκ τῶν ἐχθρῶν ἔσθῃ. 8 καὶ τῷ Λευὶ εἶπε. ὅτε Λευὶ δῆλους αὐτοῦ, καὶ ἀλήθειαν αὐτοῦ τῷ ἀνδρὶ τῷ δσίφ, ὃν ἐπείρασεν αὐτὸν ἐν πείρᾳ. ἐλοιδόρησαν αὐτὸν ἐφ' ὕδατος ἀντιλογίας. 9 ὁ λέγων τῷ πατρὶ καὶ τῇ μητρὶ οὐχ ἑώρακά σε, καὶ τοὺς ἀδελφούς αὐτοῦ οὐκ ἐπέγνω, καὶ τοὺς υἱούς αὐτοῦ ἀπέγνω. ἐφύλαξε τὰ λόγια σου, καὶ τὴν διαθήκην σου διετήρησε. 10 δηλώσουσι τὰ δικαιώματά σου τῷ Ἰακώβ, καὶ τὸν

νόμον σου τῷ Ἰσραηλ. ἐπιθήσουσι θυμίαμα ἐν ὀργῇ σου διαπαντὸς ἐπὶ τὸ θυσιαστήριόν σου. 11 εὐλόγησον κύριε τὴν ἰσχὺν αὐτοῦ καὶ τὰ ἔργα τῶν χειρῶν αὐτοῦ δέξαι. κατάξον ὁσφύν ἐχθρῶν ἐπανεστηκότων αὐτῷ, καὶ οἱ μισοῦντες αὐτὸν μὴ ἀναστήτωσαν.

Au. Ver.—7 And this is the blessing of Judah : and he said, Hear, Lord, the voice of Judah, and bring him unto his people : let his hands be sufficient for him ; and be thou an help to him from his enemies.

8 And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah ;

9 Who said unto his father and to his mother, I have not seen him ; neither did he acknowledge his brethren, nor knew his own children : for they have observed thy word, and kept thy covenant.

10 They shall teach [*or*, let them teach, &c.] Jacob thy judgments, and Israel thy law : they shall put incense [*or*, let them put incense] before thee [*Heb.*, at thy nose], and whole burnt sacrifice upon thine altar.

11 Bless, Lord, his substance, and accept the work of his hands : smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

8 *Thummim* and *Urim*. See notes on Exod. xxviii. 30.

Pool.—7 Hear, Lord, the voice of Judah, i. e., God will hear his prayer for the accomplishment of those great things promised to that tribe, Gen. xlix. 8—11. Bring him unto his people ; either, 1. When he shall go forth to battle against God's and his enemies, bring him back with honour, and victory, and safety to his people [so Patrick, Rosen., Ged.], i. e., either to the rest of his tribe, who were left at home when their brethren went to battle, or to his brethren the other tribes of Israel. Or, 2. When that tribe shall go into captivity, let them not always be kept in captivity, as the ten tribes are like to be, but do thou bring him again to his people. Or, 3. As thou hast promised the gathering of the people to him, even to the Shiloh, who was to come out of his loins, Gen. xlix. 10 ; so do thou bring him, i. e., the Messiah [so Ken.], who may be understood out of that parallel prophecy, and who may be here called Judah, because he was to come from him, as he is for that reason called David in divers places, to his

people, i. e., to that people which thou hast given to him. Or, 4. *Bring him in*, to wit, as a prince and governor, as thou hast promised, Gen. xlix., *to his people*, i. e., to thy people of Israel, now to be reckoned as *his people*, because of their subjection to him. Or rather, 5. *Bring him in to his people*, to that people which thou hast promised and given to him, i. e., to that portion of land which thou hast allotted to him, settle him in his possession; the *people* or inhabitants being here put for the land inhabited by them, as the Israelites are told they should *possess the nations* or people of Canaan, Deut. xi. 23; xii. 2, i. e., their land, as it is explained, Deut. xvii. 14; xxx. 18; for the people they were not to possess, but to dispossess, and to root out. *Let his hands be sufficient for him*: this tribe shall be so numerous, and potent, and valiant, that it shall suffice to defend itself without any aid, either from foreign nations or from other tribes; as appeared when this tribe alone was able to grapple with nine or ten of the other tribes.

8 *Thy Thummim and thy Urim be with thy holy one; the Thummim and the Urim*, which are *thine*, O Lord, by special institution and consecration; by which he understands the ephod, in which they were put, Exod. xxviii. 30, by a synecdoche, and the high priesthood, to which they were appropriated, by a metonymy; and withal the gifts and graces signified by the *Urim* and *Thummim*, and necessary for the discharge of that high office, shall be with *thy holy one*, i. e., with that Levite, that priest, which thou hast consecrated to thyself, and which is *holy* in a more peculiar manner than all the people were, i. e., the priesthood shall be confined to and continued in Aaron's family. *Whom thou didst prove*: this seems added by way of anticipation; although thou didst try him, and rebuke him, and shut him out of Canaan for his miscarriage about fetching water out of the rock, yet thou didst not therefore take away the priesthood from him. *At Massah* [so Ken., Horsley, Rosen., Ged., Booth.]; not at that *Massah* mentioned Exod. xvii., which is also called *Meribah*, where neither Moses nor Aaron are reprov'd, nor is Aaron so much as named, but at that other *Meribah*, Numb. xx., where this is expressed, which as it is called by one of the names of that place, Exod. xvii., to wit, *Meribah*, Numb. xx., so

it may be here called by its other name, *Massah*; and well may the same names be given to those two places, because the occasion of them was in a great measure one and the same. Though this place may be otherwise rendered, *whom thou didst try in trying*, or *with trial*, i. e., whom thou didst exactly and thoroughly try [so Bp. Patrick].

9 *I have not seen him*, i. e., I have no respect unto them, for so *knowledge* is oft used, as Job ix. 21; Prov. xii. 10, 11; 1 Thess. v. 12. The sense is, who followed God and his command fully, and executed the judgment enjoined by God without any respect of persons, Exod. xxxii. 26, 27 [so Patrick, Rosen., &c.]. This seems better than to refer it either to their not mourning for their next kindred, for that was allowed to all but the high priest in case of the death of father or mother, and that was only a ceremonial rite, and no matter of great commendation; or to their impartiality in executing the judgments committed to them, Deut. xvii. 9, of which they had as yet given no considerable proof. *Kept thy covenant*, i. e., when the rest broke their covenant with God by that foul sin of idolatry with the calf, that tribe kept themselves more pure from that infection, and adhered to God and his worship and service, as appears from Exod. xxxii. 26, 28. Compare Mal. ii. 6, 7.

11 *His substance*, i. e., his outward estate [so Patrick, Rosen.], as Deut. viii. 18, because he hath no inheritance of his own, and therefore wholly depends upon thy blessing. Or, *his host* or *army*, as the word is used Ezek. xxxvii. 10. The priests that attended upon God's service in the tabernacle or temple are oft compared to an *host* or *army* in regard of their exquisite order and courses and constant watches there. See Numb. iv. 3.

Bp. Patrick.—7 *This is the blessing of Judah.* As much as to say, Judah shall be remarkably blessed. For these words ["this is the blessing"] are used of none of the rest of the tribes, either of Reuben, which went before, or the others that follow after. Here is no mention made of Simeon (who was next to Reuben), because that tribe was included in Judah, with whom their possessions were mixed (Josh. xix. 1), and therefore they went together to make expeditions (Judg. i. 3). Judah also is here put before Levi, because it was to be the royal tribe,

according to the prophecy of Jacob; which Moses was assured God would fulfil, and therefore prays as follows: "And he said, Hear, Lord, the voice of Judah." Grant his petition when he calls for help against his enemies. So Onkelos paraphrases it, "Hear his prayer when he goes forth to war."

8 *Let thy Thummim and thy Urim be with thy holy one.*] Continue in this tribe the high dignity of consulting with thee, and receiving directions from thee, by the high-priest, concerning the public safety. Or, as some take it (because *thummim* is here set before *urim*, which is not in any other place), make them upright and faithful, as well as understanding and knowing in the discharge of their duty. For though by *holy one* be principally meant the high-priest, who was in a peculiar manner anointed to be separated to the service of God, especially in this part of it, to approach him with *urim* and *thummim* (which gave Aaron the name of the *saint of the Lord*, Ps. cvi. 16), yet it comprehends all the rest of the priests and Levites in conjunction with him; for they were all separated unto the Lord, having signalized themselves (as we speak) by their early zeal for the Lord, when their brethren apostatized to idolatry. Of which Moses takes notice in the next verse, "Who said unto his father, &c., I have not seen him," &c., regarded, that is, no relation when they executed the commands of God against the worshippers of the golden calf. See our learned Dr. Spencer, *De Leg. Hebr.*, lib. iii., cap. 7, dissert. 16, where he treats also of these words, as they may be applied to our Lord Christ, the true *holy one* of God; who is, indeed, a priest for ever, holy, harmless, undefiled, separate from sinners, &c. (Heb. vii. 26.)

Whom thou didst prove at Massah [so Rosen.]. Or, "whom thou hast thoroughly proved." For the words in the Hebrew are, "Whom in proving thou didst prove;" the ancient interpreters not taking *Massah* for the name of a place (as we do) but for *trying* or *proving*. And so, indeed, the words in the Hebrew seem to import; the particle [*beth*] before *Massah* being different from that before *Meribah* [which is *al*], though we translate them both alike by the word *at*. And thus the Jerusalem Targum paraphrases, "Whom thou didst prove, or try,

and he stood in the trial;" that is, approved himself perfect or upright, as Onkelos expresses it. This procured that tribe a blessing from the Lord (Exod. xxxii. 26, 29), and brought them into *special grace and favour with him*, as the word we translate *holy one* signifies. For it is not *kadosh*, but *chasisd*.

Thou didst strive at the waters of Meribah.] Though God did severely chide and reprove Moses and Aaron (who were the heads of this tribe), when they were tried at the waters of strife (Numb. xx. 12, 13), yet they did not forfeit their office by the offence they then committed; and, therefore, Moses prays it might still continue in Aaron's posterity.

9 *For they have observed thy word.*] See Exod. xxxii. 28, 29. Abarbinel, and others, make this to be the reason of what follows.

10 *They shall teach Jacob thy judgments, and Israel thy law.*] Because they were so upright, as to take no notice of their dearest relations in judgment; therefore, they were entrusted with this office of teaching the people the statutes of God, that is, deciding all controversies which arose about anything in the law. So the Jews expound it; and it is agreeable to what we read in the seventeenth chapter of this book (ver. 9, 10), and many other places, as Mr. Selden shows in the place forenamed, p. 372, &c., and our Mr. Thorndike, in his *Religious Assemblies*, ch. 2, where he observes, the *teaching* here mentioned consisted in declaring the meaning and obligation of the law in matters doubtful; as is apparent from Lev. x. 8—11. For though others might be members of their courts of judgment, yet they consisted chiefly of priests and Levites. As for *teaching* the people in their religious assemblies, that was not so much the office of the priests and Levites as of the prophets. For though the prophets, and the disciples of the prophets, were commonly priests and Levites (who, being most free from the care of estates and inheritances, and by their office, in his ceremonial service, came nearest to God of all other men, were most likely to be endued with an extraordinary degree of knowledge, and of the fear of God), yet it is certain, that the charge of *teaching* the people in their assemblies belonged as well to those prophets who were not priests and Levites as to those that were (see him, p. 25). And this was one reason, as Maimonides

observes, why the tribe of Levi might have no inheritance in the land, that, being free from the trouble of ploughing and sowing, &c., they might wholly attend to the study of the law, and be able to teach Israel God's judgments (More Nevochim, par. iii., cap. 39).

11 *Bless, Lord, his substance.*] The word we here translate *substance*, is translated *wealth*, viii. 17, 18, which consisted most in cattle (they having no land to till), which he prays God to increase, that they might have sufficient sustenance for themselves and their family.

Ken.—8—10 The prediction of Messiah by Moses does by no means end with him (in ver. 5) as an universal King; because the same person seems clearly meant in ver. 7, bring *him* unto his people, i. e., bring unto his people, in thy good time, him, the *king*, the Shiloh, of the tribe of Judah.* And let what is here mentioned, in ver. 7, as to this descendant from Judah—and in ver. 11, as to this superior of Levi—be compared with Psalm cx. For this extraordinary person was also to be a priest; to whom even the high priest, in the tribe of Levi, was to surrender up his Urim and Thummim. For, this Holy One of God, who was tempted at Massah and Meribah, is affirmed to be *Christ*: see 1 Cor. x. 9. But verses 9 and 10 here still more clearly describe the Messiah, as acknowledging none to be either

his relations or his disciples, but such only as do the will of God: for this seems the meaning of these two verses, which in our present version are unintelligible, and stand thus: "8 And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; 9 Who said unto his father, and to his mother, I have not seen him, neither did he acknowledge his brethren, nor know his own children: for they have observed thy word, and kept thy covenant." It must now be carefully observed, that he, who was proved at Massah, and was tempted at Meribah, is here called thy Holy One; and that this Holy One (whom St. Paul affirms to have been Christ) must be also he, who said unto, or spake of, his relations what here follows. And what here follows is wonderfully confirmed by the event. For we read—"While Jesus talked to the people; behold his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he said, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother, and my brethren. For whosoever shall do the will of my father, which is in heaven, the same is my brother, and sister, and mother."—Matt. xii. 46—50: add Mark iii. 32; Luke ii. 48; viii. 21: and also Mal. i. 11; and iii. 3; with Heb. xiii. 15. The following version is now submitted to the learned reader:

8 And of Levi he said:

Thy Thummim and thy Urim *be* to the man, thy Holy One;

Whom thou didst prove at Massah,

And with whom thou didst strive at the waters of Meribah.

9 Who said of his father and his mother, *I regard not*:

And who does not acknowledge, as his brethren;

And who does not own, as his children;

But those, who observe thy word, and keep thy covenant:

10 Those, who teach Jacob thy judgments; And Israel thy laws:

Those, who put incense before thee,

And a perfect oblation upon thine altar.

Bp. Horsley.—7 And bring him.] Dr. Ken-

* The following are some of Houbigant's pertinent remarks:—"In ver. 7—In *Christum* unum hæc aptari possunt, 'Adduc eum ad populum suum.' In ver. 8—Non fuit is status tribus Levi, nec ea indoles, ut filii parentes suos non agnoscerent, &c. Hæc, neque minimæ, difficultates attentum lectorem tanquam manu ducunt, et fere cogunt sic sentire, in hac de Levi benedictione opponi sacerdotium Levi sacerdotio Messiae futuro; sic dicere igitur Mosen: 'Thummim tuum, et tuum Urim, *virii sancti* tui est; quem tu tentasti: i. e., perfectio illa et doctrina, quam præ se ferunt tui sacerdotes, erit propria sancti ejus; quem Dominus non dabit videre corruptionem—quem tu tentasti, eundem de quo Paulus, neque tentemus Christum—qui dicturus est patri et matri, non novi; idem qui sic aiebat, 'Quæ est mater mea, et qui fratres? qui facit voluntatem patris mei, hic meus est frater, et soror, et mater.' In eam sententiam recte dicitur, 'Filios suos non novit, nisi eos qui custodient verbum tuum.' Post 7 addimus EN, sine quâ particulâ oratio pugnantiâ loquitur: loquitur enim de illis, quos sanctus agnosceat ut suos, qui evangelii legem promulgaturi sunt, et sacrificium Deo acceptum oblaturi."

nicott imagines an emphatical reference of the pronoun *him* [bring him] to Christ.

"Bring Him unto his people, i.e., bring unto his people, in Thy good time, Him, the King, the Shiloh of the tribe of Judah."—Kennicott's Posth.

Passages, I believe, may be produced, in which the mention of the Messiah is first introduced by a pronoun, carrying an emphasis like that of the Greek and Latin pronoun, *ἐκεῖνος*, or *iste*, when they demonstrate some very remarkable personage not mentioned before. But then this emphatical reference of the pronoun must be made evident, by a construction of the sentence, which shall exclude the reference of it to any person or thing expressly named. In this case, the pronominal suffix of the verb in *הביאנו* naturally rehearses Judah, mentioned in the preceding line.

But there will be no necessity for this unnatural reference of the pronominal suffix, or for any mystic exposition of the proper name of the tribe, by which the tribe itself, as the declared subject of the blessing, must be intended here, when the second verse is delivered from the obscurity with which the Masoretic points have covered it. There the Messiah is mentioned under an appellation that most properly belongs to him, which the Masorites have turned into a preposition.

7 Hear, O Jehovah, the voice of Judah,
ואל עמו הביאנו

1 And עמו bring thou unto him *ואל עמו* the mighty one [so Ezek. xxxi. 11] of his people;
Great for himself shall be his power,
And thou shalt be his helper against his enemies.

Verses 8—11.

8 And unto Levi he said,
Thy Thuminim and thy Urim belong to the Man, thy Holy One,
Whom thou didst prove at Massah,
And with whom thou didst contend at the waters of Meribah.

9 To him who saith of his father and his mother, I have never seen him,
Who owneth not his brethren,
And his sons he acknowledgeth not,
[But saith] Let them observe thy word,
And let them keep thy covenant.

10 They shall teach thy judgments unto Jacob,
And thy law unto Israel.

They shall place incense at thy nostrils,
And holocausts upon thy altar.

11 Bless, O Jehovah, his persevering virtue,
And be propitious to the work of his hands.

Smite the loins of them that rise against him,
And of them that hate him, that they rise no more.

9 To him who saith of his father, &c. See Matt. xii. 46—50; Mark iii. 32; Luke ii. 48, and viii. 21.

[But saith] Let them observe, &c. Houbigant would insert *וא* after *כי*, and he connects this with what precedes, thus;—"ille filios suos non alios cognoscet, quam eos qui verbum tuum custodient." But the emendation is quite unnecessary. The force of *כי* here is imperative or hortatory, and might be rendered in Latin by *scilicet*, or *nempe*. A full stop should be placed at *יד*, at the end of the preceding line; and *האמר*, at the beginning of the verse, is to be understood again at the beginning of this verse, before *כי*.

10 They shall teach. They who shall have observed God's word, and kept his covenant, and shall accordingly be acknowledged by Christ as his brethren and his sons, *they shall teach*, &c., they shall be employed by him in the propagation of his religion, and called even to the priest's office.

11 His persevering virtue. See Cocceius, and Parkhurst, *דל*.

Dr. A. Clarke.—7 And this is the blessing of Judah.] Though the word *blessing* is not in the text, yet it may be implied from ver. 1; but probably the words, *he spake*, are those which should be supplied: *And this he spake of Judah, Lord, hear the voice of Judah*; that is, says the Targum, receive his prayer when he goes out to battle, and let him be brought back in safety to his own people.

Thy holy one.] Aaron primarily, who was anointed the high-priest of God, and whose office was the most holy that man could be invested with. Therefore Aaron was called God's *holy one*, and the more especially so as he was the type of the most holy and blessed Jesus, from whom the *Urim*—all *light* and *wisdom*, and *Thummim*—all *excellence*, *completion*, and *perfection*, are derived.

Whom thou didst prove, &c.] God contended with Aaron as well as with Moses at

the waters of Meribah, and excluded him from the promised land because he did not sanctify the Lord before the people.

From the words of St. Paul, 1 Cor. x. 8—12, it is evident that these words, at least in a secondary sense, belong to Christ. He is the *Holy One* who was tempted by them at Massah, who suffered their manners in the wilderness, who slew 23,000 of the most incorrigible transgressors, and who brought them into the promised land by his deputy, Joshua, whose name and that of Jesus have the same signification.

9 *Who said unto his father, &c.*] There are several difficulties in this and the following verses. Some think they are spoken of the tribe of Levi; others, of all the tribes; others, of the Messiah, &c.; but several of the interpretations founded on these suppositions are too recondite, and should not be resorted to till a plain literal sense is made out. I suppose the whole to be primarily spoken of Aaron and the tribe of Levi. Let us examine the words in this way, *Who said unto his father, &c.* The law had strictly enjoined that if the father, mother, brother, or child of the high-priest should die, he must not mourn for them, but act as if they were not his kindred; see Leviticus xxi. 11, 12. Neither must Aaron mourn for his sons Nadab and Abihu, &c., though not only their death, but the circumstances of it, were the most afflicting that could possibly affect a parent's heart. Besides, the high-priest was forbidden, on pain of death, to go out from the door of the tabernacle, Lev. x. 2—7, for God would have them more to regard their function (as good Mr. Ainsworth observes) and duty in his service, than any natural affection whatever. And herein Christ was figured, who, when he was told that his mother and brethren stood without, and wished to speak with him, said: "Who is my mother, and who are my brethren? whosoever shall do the will of my father who is in heaven, the same is my brother, and sister, and mother." (Matt. xii. 46—50.) It is likely, also, that Moses may refer here to the fact of the Levites, according to the command of Moses, killing every man his brother, friend, neighbour, and even son, who had sinned in worshipping the *golden calf*, Exod. xxxii. 26; and in this way the Chaldee paraphrast understands the words.

Geddes.—8 Of Levi he said, Let thy

Thummim and Urim remain with thy **PIOUS** ONE; whom thou provedst at Massa; whom thou strovest with at the waters of Meriba! 9 Who said of his father and mother: "I heed them not:" who regarded not his own brothers: who acknowledged not his own sons: but observed thy commands, and kept thy covenant. 10 They shall teach Jacob thy judgments, and Israel thy law: they shall place incense before thee, and lay holocausts upon thine altar. 11 Bless, O Lord, their valour, and favour their enterprises: smite, through the loins, those who rise up against them, and hate them; so that they may rise no more.

Booth.—

7 And he said [so Ged.] this of Judah, Hear, O Jehovah, the voice of Judah, And bring him back safe to his people; Let his own hand be sufficient for him, And be thou his help against his enemies.

8 And of Levi he said, Let thy Thummim and Urim be with thy pious one Whom thou didst prove at Massah, And [Sam.] strovest with at the waters of Meribah;

9 Who said of his father and mother, I regard them not; Who acknowledged not his own brethren; Who had no respect to his own children; For he observed thy word and kept thy covenant.

10 They shall teach Jacob thy judgments, And make known thy law to Israel: They shall place incense before thee, And lay holocausts upon thine altar.

11 Bless, O Jehovah, their substance; And favour the works of their hands; Smite the loins of their opponents, Of such as hate them, that they rise up no more.

Rosen.—7 *Audi, o Jova! vocem Judæ*, i. e., auxilium ei præsta cum ad debellandos hostes egreditur, ut Aben-Esra exponit; anteibat enim Juda ceteras tribus in expeditionibus bellicis; vid. ad Gen. xlix. 8. *Et ad populum suum ducas eum*, i. e., salvum et incolumem eum reduces e bello ad suos. Saadias recte addit: *e prælio suo*. Sed Hoffmannus hoc votum spectare existimat miseram tribus Judæ conditionem ætate Jojachini, "qua rex Hierosolymis expugnatus cum magna populi parte, decem milibus scilicet, omnibus principibus et militibus

bus, a Nebucadnezero, captus et Babylonem ductus est (2 Reg. xxiv. 10, sqq. Jer. xxvii. 20); meliorem enim partem tunc a reliquo populo divisam ut Deus *אֱלֹהֵינוּ*, *ad populum suum*, i. e., in patriam reducat, vates supplex precatur." In verbis *וְיָרֵךְ לָנוּ* explicandis in duas potissimum partes discedunt interpp., aliis voc. *וְיָרֵךְ*, *multus, copiosus, magnus fuit*, aliis ad *וְיָרֵךְ*, *contendit* referentibus. Illi verba hæc sic capiunt: *manus ejus satis ei sint*, quomodo *וְיָרֵךְ* supra i. 6 aderat. Ita interpres Persicus: *manus ejus ei sufficiant*. Arabs Erpenii: *manus ejus magnæ sint ei*. Et Græcus Venetus: *αἱ χεῖρες αὐτοῦ ἀρχῶν αὐτοῦ*. His accensendus Aben-Esra, qui hunc in modum exponit: *sufficiant ei manus suæ, nec alio, qui ipsum alijuvet, opus habebit, nisi auxilio divino solo*. Sed quo minus *וְיָרֵךְ* hic obvium ad *וְיָרֵךְ* referamus, vetat *Camez* literæ *ר* subscriptum, quod arguit, esse illud præter. vel particip. verbi *וְיָרֵךְ*. Legitur quidem *וְיָרֵךְ*, *multum cum Camez* 2 Chr. xxviii. 8. (*וְיָרֵךְ*, *prædu multa*); sed ibi accentus distinctivus major Tiphcha poscit vocalem longam *Camez*. Attamen hoc nostro loco in codd. pluribus olim *וְיָרֵךְ*, cum Patach, extitisse, non tantum innuit nota Masorethica huic voci adscripta: *Camez*, unde colligi potest, fuisse codices, in quibus aliter, videlicet *וְיָרֵךְ*, scriptum esset, verum et certum est inde, quod etiamnum supersint codd., qui *וְיָרֵךְ* exhibent, ut tres Erfurtenses, a J. H. Michaëlis in Nott. Critt. ad Biblia Halensia ad h. l. et complures alii a De Rossio in *Scholiis Critt.* ad h. l. laudati, et inter hos quidem Hispanici nonnulli, et cod. Hillelianus numero 413 ab eo signatus. Alterum autem, *וְיָרֵךְ*, quo adscito verba ita sunt vertenda: *manus sua contendat*, i. e., pugnet *pro se*, graviores et antiquiores pro se habet testes, videlicet textum Samar., qui *וְיָרֵךְ* exhibet (unde interpres Samaritanus *וְיָרֵךְ*, *manus ejus contendet pro eo*), LXX, *διακρίνουσιν αὐτῷ*, Aquilam, *δικάζουσιν*, Symmachum, *ὑπεμαχῆσσουσιν*, Vulgatum, *pugnabunt pro eo*, Onkelosum, *manus ejus ultionem ei facient de inimicis suis*, quod sequutus Jarchi verba sic exposuit: *suscipiant causam ejus et ulciscantur ultionem ejus*. Saadias: *redde, o Deus, manus ejus defendentes jus suum pro se*. His accensendus et Syrus, quisecondum cod. Usserianum 1 habet *וְיָרֵךְ*, *contendent pro eo*. Ceterum nihil difficultatis habet, quod nomini duali *וְיָרֵךְ* jungitur verbum sing.

וְיָרֵךְ, quum et alia hujus structuræ exempla occurrant, vid. Gesenii *Lehrgeb.*, p. 714. — *וְיָרֵךְ*, *ad auxilium*, auxiliator, *ab hostibus suis*, s. contra hostes suos, tu sis, o Deus! Cf. Ps. lx. 13.

8—11 Ad *וְיָרֵךְ* Aben-Esra notat, præfixum *ל* hic non esse Dativi notam, sed valere *propter, de*, ut Gen. xx. 13. *אֶמְרֵי אֲדָם*, *dic de me: frater meus est*. Quod videtur ideo monuisse, ne quis forte suffixa pronomina 2 pers. ad *וְיָרֵךְ* ad Levin referat, quæ sane ad Jovam sunt referenda, ut verba *וְיָרֵךְ* *אֶמְרֵי אֲדָם* hoc dicant: *Urim et Thummim tua, o Jova! sunt viro erga te pio*, ei illa gestanda tradidisti, concredidisti. De *וְיָרֵךְ* et *וְיָרֵךְ* vid. Ex. xxviii. 30, Patet, verbis illis significari Aaronem et sacerdotium ipsi ejusque posteris collatum; vid. Ex. xxviii. 36, sqq. *Quem tentasti in Massa, quocum contendisti ad aquas Meribæ*. Respiciunt hæc ea, quæ Ex. xvii. 4—7 et Num. xx. 1—13 narrantur. *Tentavit Deus Aaronem*, i. e., fiduciam, quam in ipso poneret, explorare voluit, dum jussit eum petram alloqui, *contendit* cum eo, diffidentiam, quam ea occasione prodidit, reprehendendo; vid. ad Num. xx. 12, 24. *וְיָרֵךְ* *וְיָרֵךְ*, *Prosperet Jova opes ejus*. *וְיָרֵךְ* hic *opes, facultates* denotat, ut viii. 18; Gen. xxiv. 29; Ps. lxii. 11. *Et opus manuum ejus adprobet, gratum habeat. Conquassa quoad lumbos adversarios ejus*. *וְיָרֵךְ* est accusativus, sive casus adverbialis, quem loquendi usum pluribus illustravit Gesenius *Lehrgeb.*, p. 685, 687.

Ver. 12.

*לְבִנְיָמִן אֶמְרֵי יִרְדֵּי יְהוָה יִשְׁלַח לְבָשָׁח
עָלָיו חֶמֶף עָלָיו כְּלִי-חַיִּים וְגִין כְּהָרִי
שָׁכֵן :*

καὶ τῷ Βενιαμὴν εἶπεν. ἡγαπημένος ὑπὸ κυρίου κατασκηνώσει πεποιθώς, καὶ ὁ θεὸς σκαύξει ἐπ' αὐτῷ πάσας τὰς ἡμέρας, καὶ ἀναμέσον τῶν ὤμων αὐτοῦ κατέπανσε.

Au. Ver.—12 *And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.*

The beloved of the Lord. So most commentators.

Dr. A. Clarke.—Some object to our translation of the Hebrew *וְיָרֵךְ* by the term *beloved*, and think the original should be divided as it is in the Samaritan, *וְיָרֵךְ*, *the*

hand, even the hand of the Lord shall dwell for safety or protection, עליו, upon him. This makes a good sense, and the reader may choose.

And the Lord shall cover him all the day long.

Bp. Horsley.—Read, עליו חזקתו עליו כל היום.

"The Most High shall overshadow him all the day,

And rest between his shoulders."

—See Houbigant's excellent note.

Houbigant.—12 Benjamin autem dixit; dilectus Domini securum habebit habitaculum; Altissimus obumbrabit ei; totam diem super humeros ejus imminet. Sunt in hoc versu tria membra, cum suo cujusque verbo. Priori membro inest שכן, habitabit (confidenter) quod de Benjamin effertur omnes vident. Sed alterum verbum דחק, protegit, in Deum unum aptari potest. Tertium, שכן alii de Benjamin, alii de Deo efferunt. Soli Græci Intt. hunc versum commodè legunt et interpretantur, hoc modo: dilectus Domini habitabit confidenter, Deus obumbrabit ei omnem diem, et inter humeros ejus requiescit. Pro שכן priori legunt עליו, Altissimus, vel Deus; sic ut דחק de Deo dicatur, quomodo et tertium verbum שכן. Nimirum comparatur Deus aquilæ ab alto delapsæ, humeris Benjamin imminenti, atque eum suis alis protegenti. In quâ nos et scripturâ et sententiâ acquiescimus, quam etiam exsequebantur Syrus et Arabs, Deo tamen omisso, et quam Chaldæus eatenus, ut verbum שכן ultimum de Deo enuntiet, quod verbum incommode attribuit Benjamin, etsi ita, post vulgatum, plerique Recentiores; qui quidem inducunt orationem desultorium et inconstantem, dum prius verbum Benjamin tribuunt, alterum Deo, tertium Benjamin. Infelicissimè omnium Clericus, qui sic: quem diligit, Jehovah, is apud eum habitabit, quasi in portu erit apud eum totâ die, atque inter colles ejus manebit. Nam דחק verbum Kal, quasi in portu esse, sine exemplo est; ac penè ridiculè colles terræ Chanaan sic habentur ut humeri ejus (Dei). Sam. Codex omittit prius עליו quo ex omisso, nihil perit sententiæ. Tamen melius legitur עליו addito], quia facilius omittitur a Scribis littera una, eademque antecedenti simili, quam totum verbum.

Ged.—12 And of Benjamin he said: "May the beloved of the Lord rest in security: may the SUPREME continually protect him, and dwell," &c.

Booth.—

12 And of Benjamin he said,
The beloved of Jehovah shall dwell in safety;

The Most High shall ever protect him,
And he shall dwell among his mountains.

Gesen.—I. דחק, i. q. דָּחַק, to cover, seq. על, comp. דָּחַק; hence, to protect, Deut. xxxiii. 12.

Rosen.—12 Dilectus Jovæ habitabit secure apud eum, Jovam. Dicitur Benjaminis tribus secure apud Jovam habitatura, quod eum secum habebat in templo et habitaculo suo. Nimirum non tantum urbs Hierosolymitana in hac tribu sita erat, Jos. xviii. 28; verum etiam potissima Sanctuarii pars. Pertinebat autem pars aliqua ad tribum Juda, Ps. lxxviii. 68, atque ideo etiam illi accensetur urbs Jos. xv. 63. דחק עליו, Protegens eum, Benjaminem, erit Deus. דחק hoc solo loco obvium, significatu non differt a cognato דָּחַק, obtexit. Verba legendi vero nomini rei, quæ tegenda dicitur, præmissa particula על jungi solent, vid. e. c. 22, 2 Reg. xx. 6.

Bp. Patrick.—[He shall dwell between his shoulders.] For the Divine Majesty (saith Onkelos) shall dwell in his country. It being in the temple, and the temple in the tribe of Benjamin, where it stood upon Mount Moriah, as the head of a man upon his shoulders; as Dr. Lightfoot glosses in his Temple Service, p. 145, edit. 1. Or the word we translate here shoulders may signify, as it is translated in other places, sides (Numbers xxxiv. 11), or borders. And nothing is more certain, than that the Divine habitation was in the borders of Benjamin, whose lot touched Judah's at Jerusalem; and was so united to it, that when the rest fell off from Judah, the tribe of Benjamin always adhered to it.

This being the sense which the ancient interpreters give of this verse, and very agreeable to the words, I shall not trouble the reader with any other.

Rosen.—Et inter humeros, i. e., latera, tractus ejus habitabit Jovæ, quod templum suum in hac tribu habet. דחק in libro Josuæ, ubi de divisione terræ agitur, frequenter de latere, tractu, urbis vel regionis usurpatur, vid. xv. 8, 10, 11; xviii. 12, 13, 16, 18, 19.

Ver. 13—17.

13 וְלִי־יִשְׂרָאֵל אֶמֶר מְלִכָּת יְהוָה אֲרָצוֹ
מִמֶּנִּי שְׁמַיִם כִּפְּלֵ וּמִתְהוֹם לְרַבָּתָהּ

תַּחַת : 14 וּמִפְּנֵי הַבְּוֹאֹת שָׁמַשׁ
וּמִפְּנֵי גֶרֶשׁ יְרֵחִים 15 וּמִרְאֵשׁ הַרְרֵי
הָאֵדָם וּמִפְּנֵי גְבָעוֹת עוֹלָם : 16 וּמִפְּנֵי
אֶרֶץ וּמִלֵּאָה וּרְצוֹן שְׁכֵנֵי סִנְה תְּבוֹאֹתָהּ
לְרֹאשׁ יוֹכָף וּלְהַרְלֹךְ קִיָּר אֶחָיו :
17 בְּכֹזֶר שׁוֹרֵי הָהָר לֹא וּמִגִּגְרָא רֵאִם
נִרְצִי בָהֶם עֲפִים יִנְגַח יִחְדָּו אֶפְסִיר
אֶרֶץ וְהֵם רִבְבוֹת אֶפְרַיִם וְהֵם אֶלְתָּ
מִבְשָׁה :

13. v. 13. כֶּסֶף בִּזְיָ

13 καὶ τῷ Ἰωσήφ εἶπεν. ἀπ' εὐλογίας κυρίου ἡ γῆ αὐτοῦ, ἀπὸ ὧρων οὐρανοῦ καὶ δρόσου, καὶ ἀπὸ ἀβύσσων πηγῶν κάτωθεν. 14 καὶ καθ' ὥραν γεννημάτων ἡλίου τροπῶν, καὶ ἀπὸ συνόδων μηνῶν, 15 ἀπὸ κορυφῆς ὄρεων ἀρχῆς, καὶ ἀπὸ κορυφῆς βουνῶν ἀενάων. 16 καὶ καθ' ὥραν γῆς πληρώσεως. καὶ τὰ δεκτὰ τῷ ὀφθέντι ἐν τῇ βᾶτῳ ἔλθοισαν ἐπὶ κεφαλῇ Ἰωσήφ, καὶ ἐπὶ κορυφῆς δοξασθεῖς ἐπ' ἀδελφοῖς. 17 πρωτότοκος ταύρου τὸ κάλλος αὐτοῦ. κέρατα μονοκέρωτος τὰ κέρατα αὐτοῦ. ἐν αὐτοῖς ἔβη κεραιεῖ ἄμα, ἕως ἀπ' ἄκρου γῆς. αὗται μυριάδες Ἐφραῖμ, καὶ αὗται χιλιάδες Μανασσῆ.

Au. Ver.—13 And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits brought forth by the sun, and for the precious things put forth [Heb., thrust forth] by the moon [Heb., moons],

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush : let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns [Heb., an unicorn] : with them he shall push the people together to the ends of the earth : and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

Ver. 13.

Precious things.

Prof. Lee.—כֶּסֶף, Arab. كَسْبٌ, gloria. Excellence, glory, i.e., any thing so consi-

dered, and thence, *the best, most choice* ; as in the phrr. כְּבוֹד שָׁמַיִם, *glory of the heavens* ; here, of the dew, Deut. xxxiii. 13 ; and see my note on Job xxix. 19, p. 413, כְּבוֹד הַשֶּׁשׁ, —of the incomings of (from) the sun. שָׁמַשׁ —, of the putting forth of the moons, Ib. vr. 14. גִּבְעוֹת עוֹלָם —, of the hills of eternity, Ib. vr. 15. See vr. 16. מִפְּנֵי רֵאִם, *fruit of much choice, great excellence*, Cant. iv. 13, 16. In the Syr. we have ܡܢܝܢ, for dry fruit. But this will not suffice to determine the sense of this word, Ib. vii. 14, occ. with ܡܢܝܢ. Aquila, Deut. xxxiii. 15, τραγημάτων τῶν βουνῶν. Sym. ὀπώρας τῶν βουνῶν.

Pool.—13 His portion shall be excellent, and endowed with choice blessings from God, as it here follows. For the precious things of heaven, i.e., the precious fruits of the earth brought forth by the influences of heaven, the warmth of the sun, and the rain which God will send from heaven. For the deep that coucheth beneath ; the springs of water bubbling out of the earth.

Dr. A. Clarke.—13 The deep that coucheth beneath.] Probably referring to the plentiful supply of water which should be found in digging wells : hence the Septuagint have ἀβύσσων πηγῶν, *fountains of the deeps*. Some suppose there has been a slight change made in the word כֶּסֶף, for the dew, which was probably at first כֶּסֶף, FROM ABOVE [so Bp. Horsley], and then the passage would read thus : For the precious things of heaven FROM ABOVE, and for the deep that coucheth BENEATH. This reading is confirmed by several of Kennicott's and De Rossi's MSS. The Syriac and Chaldee have both readings : The dew of heaven from above.

Ged., Booth.—

And of Joseph he said,
Blessed by Jehovah be his land,
With the precious dew of the heavens,
And with springs from the low-lying deep.

Rosen.—13 Prosperata Jove, i.e., a Jova, sit terra ejus. Respicitur hoc vs. et proximis fertilitas regionis quæ tribubus Ephraimi et Manassis obtigit. Prosperata, inquit, sit terra illa כֶּסֶף שָׁמַיִם כֶּסֶף אֶרֶץ, a dono pretioso cæli, videlicet a rore, eo videtur h. l. et pluvia comprehendendi. כֶּסֶף proprie guidois eximium et præstans denotat, coll. Arab. כֶּסֶף, gloria superavit, hinc munus pretiosum. מִן הַקֶּסֶף יִצְאָה, Et ab abyssu jacente deor-

sum, i. e., laticibus subterraneis et fontibus, quibus plantæ alantur; cf. ad Gen. xlix. 25.

Ver. 14.

Bp. Patrick.—For the precious fruits brought forth by the sun.] Whose kindly heat brings them forth, and makes them grow to maturity.

The precious things put forth by the moon.] For all fruits are plumped by the moon's cool and fattening moisture in the night, which is digested by the sun in the day. Or, this passage may relate to the several sorts of fruit which are produced every month. So Onkelos interprets it, "It produceth also sweet fruits at the beginning of every month." For the word *jerachim* in the Hebrew, being in the plural number, signifies moons, i. e., months. And so the Jerusalem Targum translates it, *in every new moon*, which comprehends the whole month.

Dr. A. Clarke.—The precious fruits brought forth by the sun.] All excellent and important productions of the earth, which come to perfection once in the year. So the precious things put forth by the moon may imply those vegetables which require but about a month to bring them to perfection, or vegetables of which several crops may be had in the course of a year.

Ged., Booth.—

14 With the precious productions of the sun,

And with the precious fruits of the moon.

Rosen.—14 שֶׁבַח וְחֵן, *Proventus solis*, sunt vel omnis generis fructus, qui solis beneficio et calore producuntur et ad maturitatem perveniunt; vel, ut alii volunt, qui semel tantum intra solarem periodum, seu annuum, proveniunt, ut vinum, triticum, hordeum. Ita LXX, καὶ καθ' ὥραν γεννημάτων ἡλίου τροπῶν. Illis respondent in altero hemistichio שֶׁבַח וְחֵן, *protrusum*, s. *protrusa lunarum*, i. e., fructus, qui singulis mensibus, aut aliquot lunæ periodis præterlapsis, colliguntur, ut fœnum, olera, ficus in Palæstina, paucis mensibus exceptis. Alii per שֶׁבַח וְחֵן intelligunt eos fructus, qui sub influxu lunæ germinant, nimirum quod, ex mente veterum, aliarum plantarum incrementa a sole, aliarum a luna pendeant; vid. Plin. *H. N.*, xviii. 30, 49, et Virgil. *Georg.* i. 276, sqq. 396. Quam interpretationem tamen vix admittat linguæ usus, ex quo pluralis, שֶׁבַח וְחֵן, nusquam de luna, verum semper de

mensibus usurpatur. Recte igitur Onkelos: *faciat pretiosos fructus ab initio mensis, mense.* Saadias: *legumina menstrualia.* Cf. Ez. xlvii. 12; Apoc. xxii. 2.

Ver. 15.

Dr. A. Clarke.—15 The chief things of the ancient mountains.] וְיִסְחָד הָרֵי קִדְם, and from the head or top of the ancient or eastern mountains, the precious things or productions being still understood. And this probably refers to the large trees, &c., growing on the mountain tops, and the springs of water issuing from them. The mountains of Gilead may be here intended, as they fell to the half-tribe of Manasseh. And the precious things of the lasting hills may signify the metals and minerals which might be digged out of them.

Bishop Patrick.—15 Such as Mount Ephraim, and Samaria, and Bashan, which were exceeding fruitful in grapes and olives, and such-like excellent fruit; and called ancient and lasting, because they were made together with the earth, in the beginning; and not mounts cast up by the art of men (see Gen. xlix. 20).

Ged., Booth.—

15 With the chief things [Ged., precious things] of the ancient [Ged., primeval] mountains,

And the precious things of the everlasting hills;

Rosen.—Verba וְיִסְחָד הָרֵי קִדְם, *Aben-Esra* dicit per ellipsin posita esse pro וְיִסְחָד הָרֵי קִדְם, et prosperata sit terra Josephi munere, s. proventu pretioso cacuminis montium æternorum. Alii וְיִסְחָד pro synonymo nominis קִדְם habent, quemadmodum וְיִסְחָד, Cant. iv. 14, sunt præstantissima aromata. וְיִסְחָד plures volunt esse montes orientales, quibus designentur montes Gileadici ad orientem solem siti alterique Manassitarum dimidio distributi. Sed parallelum vs. 27, וְיִסְחָד הָרֵי קִדְם, in altero hemistichio suadet, ut וְיִסְחָד de tempore antiquo capiamus. Sicut igitur וְיִסְחָד הָרֵי קִדְם, 1 Reg. viii. 27; Ps. lxxviii. 34, est cælum antiquum, et infra vs. 27, וְיִסְחָד הָרֵי קִדְם, *Deus æternus*, ita hic וְיִסְחָד הָרֵי קִדְם erunt montes antiqui, qui inde ab eo tempore, quo formata est terra, existiterunt. וְיִסְחָד est forma poetis priva ab וְיִסְחָד pro usitatore וְיִסְחָד. De וְיִסְחָד הָרֵי קִדְם, vid. Gen. xlix. 26. Totius commatis sensum Hoffmannus recte ait hunc esse: cacumine montium æternorum et collium, qui tabida

non consumuntur vetustate, temporisque robori fortiter resistunt perpetuo idem manentes. Additque, præcipuæ fertilitatis montes fuisse in tribuum a Josepho oriundarum regione, nempe juga montium Ephraim, Basan, et Gilead (iii. 13; Num. xxxii, 33), unde variis fructibus, vitibus, segetibus et pascuis hæc tribus abundabant, quin etiam aromatibus magni pretii et opobalsamo, Gen. xxxvii. 25; xliii. 11.

Ver. 16.

Fulness thereof.

Bp. Patrick.—By the *fulness* of the earth may be meant, either the plenty or abundance of its fruits, or the ripeness thereof, as Bochartus observes in his Canaan.

That dwelt in the bush. So most commentators.

Conquest's Bible.—Who appeared to me in the bush.

Bp. Patrick.—For the good will of him that dwelt in the bush.] That is, of God, "whose majesty (as Onkelos paraphrases) dwells in the heavens, and was revealed to Moses in the bush" (Exod. iii. 2, 4). That is, the Shechinah there appeared in a most glorious manner, and the Lord told Moses he was there present, whose *good will*, which is the fountain of all blessings (for to it they owed their deliverance out of Egypt, which God then promised to Moses out of the bush), he wished might be the peculiar portion of Joseph.

Let the blessing come upon the head of Joseph.] The word *blessing* is not in the Hebrew; but this being connected with the foregoing words, may be thought a prayer, that the good-will of God, the fountain (as I said) of all blessings, may rest upon Joseph. Or, as Onkelos translates it, "Let all those things (before named) come upon the head of Joseph." And so the Jerusalem Targum expounds it, "Let all these blessings come, and be made perfect upon the head of Joseph."

Upon the top of—him that was separated from his brethren.] That is, saith the same Targum, "upon him that was made ruler over all the land of Egypt, and splendid in the honour given him by his brethren" (see this explained upon Gen. xlix. 26).

Geddes.—16 And with the precious things of the all-fertile earth: and may the favour of Him, who abode among the briars, rest on the head of Joseph; on

the crown of the distinguished among his brethren.

Booth.—

16 With the precious things of the earth and its fulness;

And may the favour of him who dwelt in the bush

Come upon the head of Joseph;

On the crown of the distinguished of his brethren.

Rosen.—16 *Munere terræ et plenitudine ejus*, i.e., iis quibus est plena. Nomine אָבֶן־עֶסְרָא h. l. *campestris* indicari existimat, opposita montibus, de quibus vs. 15. Cui sententiæ ob stare recte Hoffmannus monuit, אָבֶן־עֶסְרָא nusquam alias arctiori hoc significato reperiri, præsertim si cum אֶרֶץ jungitur, ut Psalm xxiv. 1; L. 12, neque scriptores Hebræos tam anxie agere in enumerandis rebus, ita ut, quæ jam antecedentibus inerant, aut in sequentibus continentur, proferre soleant, vid. e. c. Gen. vii. 14, 21. Plures Noster coacervat voces, quo luculentius liberalitas Dei erga Josephum ejusque sobolem appareat: quem in finem et vocem אָבֶן iterum iterumque repetit. Recte Saadias: *tota terra Josephicæ tribus*. אֶרֶץ אֶבְרָם, *Et favor incolentis rubum*, i.e., Jovæ, qui Mosi in rubo ardente apparuit (Ex. iii. 2), sc. אֶבְרָם, *veniat*, obtingat ei, quod ex iis, quæ sequuntur repetendum. אֶבְרָם pro אָבֶן est forma poetica status constructi cum Jod paragogico, in Participiis satis usitatus, vid. Gen. xlix. 11; Ps. cxiv. 8; cxxiii. 1. Quemadmodum olim Jacobus Josephi filiis (Gen. xlviii. 16) fausta omnia apprecatus est ab *Angelo qui ipsum ex omnibus malis liberavit*, ita Moses, quem auctor hujus Carminis loquentem inducit, Josephi soboli apprecatur favorem ejus, qui sibi in rubo flammante apparuit. אֶבְרָם, *Veniat*, sc. אֶבְרָם, *benedictio hæc*, ut Jarchi et Aben-Esra suppleant; quorum posterior recte observat, junctam esse huic voci duplicem paragogem אֶבְרָם, est enim pro אָבֶן. Cf. de hac hujus vocis forma Gesenii *Lehrg.*, p. 464. Verba אֶבְרָם אֶבְרָם deprompta sunt e Gen. xlix. 26, ubi. not. vid.

Ver. 17.

Unicorns. See notes on Numb. xxiii. 22.

Dr. A. Clarke.—אֶבְרָם, which we translate *unicorn*, from the *μονοκερως* of the Septuagint, signifies, according to Bochart, the *mountain goat*; and according to others, the

rhinoceros, a very large quadruped with one great horn on his nose, from which circumstance his name is derived. See the notes on Numb. xxiii. 22; xxiv. 8. *Reem* is in the singular number, and because the *horns* of a *unicorn*, a one-horned animal, would have appeared absurd, our translators, with an unfaithfulness, not common to them, put the word in the plural number.

[*To the ends of the earth.*] Of the land of Canaan, for Joshua with his armies conquered all this land, and drove the ancient inhabitants out before him.

They are the ten thousands of Ephraim, &c.] That is, The *horns* signify the ten thousands of Ephraim, and the thousands of Manasseh. Jacob prophesied, Gen. xlviii. 12, that the *younger* should be *greater* than the *elder*; so here *TENS of thousands* are given to Ephraim, and only *thousands* to Manasseh. See the census, Numb. i. 33—35.

Ged.—17 The beauty of a young bull shall be his *beauty*; and his horns shall be the horns of a *rhinoceros*! with these he shall push together the *hostile* peoples to the extremities of the land! such the ten thousands of Ephraim, such the thousands of Manasseh!

Booth.—

17 His glory is like that of the choicest bull;

And his horns like the horns of the *rhinoceros*!

With them he shall push the people;—
He shall push them to the extremity of the land!

These are the ten thousands of Ephraim,
And these the thousands of Manasseh!

Rosen.—לִּבְנוֹ שׂוֹד יִצְחָק, *Primogenitum bovis ejus*, quod attinet, *gloria est ei*. בְּנוֹ שׂוֹד est nominat. absol., de quo vid. Gesenii *Lehrgeb.*, p. 723, b. Hoffmannus hæc verba sic reddit: *primogenitus*, i. e., præstantissimus est *bos ejus*, quo myriades Ephraimi et millia Manassis altero vs. membro memorata indicari existimat. Verum ii *cornubus*, de quibus statim, innuntantur; et nomina בְּנוֹ שׂוֹד in statu constructo juncta esse docent Accentus. *Primogenito bovis* Josephicæ tribus Hebræi fere Josuam, quo illustri duce terra Canaan est expugnata Ephraimo, filio Josephi, oriundum, intelligunt; recte, ut ego quidem arbitror. *Bovis primogenito*, i. e., valido comparatur ob vim et fortitudinem quam in terra expugnanda exseruit.

Verbis לִּבְנוֹ שׂוֹד Jarchi bene notat respici locum Num. xxvii. 20, ubi Moses jubetur Josuam honoris, qui ipsi a populo exhiberetur, participem facere. וְיָצֵא יְהוָה אֶת הַקֶּרְנוֹת, *Et cornua orygis sunt cornua ejus*, primogeniti bovis tribus Josephicæ, cujus proxime mentio est facta. *Iis petet populos una*, cunctos, וְיָצֵא יְהוָה אֶת הַקֶּרְנוֹת, usque *ad limites terræ*, ante וְיָצֵא subaud. ל, cf. Ps. lix. 14. Quænam sint illa duo cornua, mox declarat: וְיָצֵא יְהוָה אֶת הַקֶּרְנוֹת, *et illa sunt myriades Ephraim et illa sunt millia Manassis*, numerosi exercitus utriusque tribus. Ceterum præponitur et hic Ephraim Manassi ut Gen. xlviii. 19, 20.

Ver. 18, 19.

וְלִזְבוּלֹן אָמַר שְׂמַח וּבְגִלָּה בְּצֵאתָהּ
וְיִשְׁשַׁכָּר בְּצֵאתָהּ : 19 עֲשֵׂה יְהוָה
וְיִשְׁשַׁכָּר וְיִצְחָק וְיָצֵא יְהוָה אֶת הַקֶּרְנוֹת
וְיָצֵא יְהוָה אֶת הַקֶּרְנוֹת : 18 וְלִזְבוּלֹן אָמַר שְׂמַח וּבְגִלָּה בְּצֵאתָהּ

18 καὶ τῷ Ζαβουλὼν εἶπεν. εὐφράνῃτι Ζαβουλὼν ἐν ἐξοδίᾳ σου, καὶ Ἰσάχαρ ἐν τοῖς σκηνώμασιν αὐτοῦ. 19 ἔθνη ἐξολοθρεύσουσι. καὶ ἐπικαλέσειςθε ἐκεῖ, καὶ θύσετε ἐκείθυσίαν δικαιοσύνης, ὅτι πλοῦτος θαλάσσης θηλάσει σε, καὶ ἐμπόρια παράλιον κατοικούντων.

Au. Ver.—18 And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

Pool.—Thou shalt prosper, and have cause of rejoicing. *In thy going out*; either, 1. To war [so Onkelos], as this phrase is oft used, as Gen. xiv. 17, which was in part verified, Judg. v. 18. Or, 2. To sea, in way of traffic [so Patrick, Horsley, Rosen., &c.], because their portion lay near the sea. Or both may be joined; and in both respects his course is opposite to that of Issachar, who was a lover of peace and pasturage. See Gen. xlix. 14, 15. *Issachar* is here joined with *Zebulun*, both because they were brethren by father and mother too, and because their possessions lay near together. *In thy tents*, i. e., thou shalt give thyself to the management of land and cattle, living quietly in thy own possessions, disliking the troubles of war and of merchandise. So the phrase is used Gen. xxv. 27; Josh. xxii. 4; Judg. v. 24; vii. 8.

Ged., Booth.—

18 And of Zebulun and Issachar he said,
Rejoice, Zebulun, in thy commerce,
And, Issachar, in thy tents.

Rosen.—*Lætare, o Sebulon! in egressu tuo*, i.e., navigationibus tuis et commerciis exercendis. Tenebant enim Sebulonitæ oram maritimam, ad commercia cum finitimis Tyriis et Sidonis exercenda commode sitam, vid. ad Gen. xlix. 13. Tu vero, o Issachar! lætare in tentoriis tuis, domi manens, et agris colendis occupatus, cf. ad Gen. xlix. 15.

Pool.—19 *They*; either, 1. Zebulun and Issachar [so Rosen.]. Or rather, 2. Zebulun only [so Bishop Patrick], as the following matter shows; and it was Zebulun that Moses takes more special notice of, ver. 18, bringing in Issachar only by the by, in conjunction with him, or in opposition to him. And so, having dispatched Issachar in two words, he returns to Zebulun, a more active tribe.

The people.

Pool.—*The people*, i.e., the Gentiles; either those of Galilee [so Bp. Horsley], which was called *Galilee of the Gentiles*, who were their neighbours; or people of other nations [so Dr. A. Clarke], with whom they had commerce, which they endeavoured to improve in persuading them to the true God, and his worship and service. *Unto the mountain*, i.e., to the temple, which Moses knew was to be seated upon a mountain. *Sacrifices of righteousness*, i.e., such as God requires, and righteousness obligeth them to offer. Their trafficking abroad with heathen nations shall not make them forget or neglect their duty at home, nor shall their distance from the place of sacrifice hinder them from coming to it to discharge that duty.

Bp. Patrick.—19 *They shall call the people unto the mountain.* Here Moses predicts the house of God should be set upon a mountain; unto which, he saith, Zebulun (for the latter end of the verse shows he speaks particularly of them) should invite the rest of their tribes [so Rosen.], by their forwardness and zeal, to go up to worship God at the three great festivals. So the Jerusalem Targum paraphrases, "Behold the people of the house of Zebulun shall be ready to go to the mount of the holy house of the Lord." Or, by *the people*, perhaps, he means the Gentiles

their neighbours, whom they should endeavour to bring to the service of the true God; which was especially fulfilled when Christ came (Matt. iv. 15, 16).

Dr. A. Clarke.—*They shall call the people unto the mountain.* By their traffic with the *Gentiles* (for so I think גוים, *ammim*, should be understood here) they shall be the instruments in God's hands of converting many to the true faith; so that, instead of sacrificing to idols, they should offer *sacrifices of righteousness*.

Rosen.—*Populos ad montem vocabunt, ibi mactabunt sacrificia justitiæ*, i.e., Sebulonitæ et Issacharitæ divites redditu ceteras tribus ad montem, in quo templum exstructum, invitabunt, et ibi sacrificia salutaria Deo offerent. עֲצֵרִים sunt tribus Israeliticæ, ut vs. 3. עֲצֵרִי h. l. ex communi Hebræorum sententia Moriam montem, cui templum erat impositum, designat. וְנִדְּבָרָה, *Sacrificia justa*, ut Ps. iv. 6, sunt vel rite et legitime oblata (ut Lev. xix. 36, וְנִדְּבָרָה וְנִדְּבָרָה sunt *balances justæ et pondera justa*, vid. et supra xvi. 18), vel, quod malim, pia ac grata erga Deum mente, pro acceptis ab eo beneficiis oblata. Cf. ad Ps. iv. 6.

Ged., Booth.—

19 They shall invite the people to the *holy* mount;

There they shall offer righteous sacrifices [*Ged.*, sacrifices of equity];

For they shall suck affluence from the seas:

And from treasures hidden in the sand.

Treasures hid in the sand.

Pool.—i.e., such precious things as either, 1. Are contained in the sand of the sea and rivers, in which sometimes there is mixed a considerable quantity of gold and silver. Or, 2. Such as grow in the sea, or are fetched from the sandy bottom of it, as pearls, coral, ambergris, &c. Or, 3. Such as being cast into the sea by shipwreck are cast upon the shore by the workings of the sea, and thence taken either by merchants, or by the people that live upon the sea-coast.

Dr. A. Clarke.—*And of treasures hid in the sand.* Jonathan ben Uzziel has probably hit upon the true meaning of this difficult passage: "From the sand," says he, "are produced looking-glasses and glass in general; the *treasures*—the method of finding and working this, was revealed to these tribes." Several ancient writers in-

form us that there were havens in the coasts of the Zebulunites in which the *vitreous* sand, or sand proper for making glass, was found. See Strabo, lib. xvi.; see also Pliny, Hist. Nat., l. xxxvi., c. 26; Tacitus, Hist., l. v., c. 7. The words of Tacitus are remarkable: Et Belus annis Judaico mari illabitur; circa ejus os lectæ arenæ admixto nitro in vitrum excoquuntur. "The river Belus falls into the Jewish sea, about whose mouth those sands, mixed with nitre, are collected, out of which *glass* is formed," or which is melted into glass. Some think that the celebrated shell-fish called *murex*, out of which the precious *purple dye* was extracted, is here intended by the *treasure hid in the sand*: this also Jonathan introduces in this verse. And others think that it is a general term for the advantages derived from navigation and commerce.

Rosen.—נִיחָם יָמִים יָדִים נָחָם, *Nam affluentiam maris sugent, opibus et deliciis externis, quæ navibus invehuntur, affluent.* נִיחָם יָמִים חֵל, *Et abscondita thesaurorum, i.e., thesauros absconditos arenæ.* Iis alii intelligunt auri argentine fodinas, quæ in tribuum illarum ditione fuerint; alii immensas opes collectas, quas in arena defoderint Sebulonitæ et Issacharitæ; alii aurum, argentum, gemmas ab exteris allatas, quæ e terra vel arenis extrahi aut colligi solent; quod et mihi præplacet. Digna tamen, quæ memoretur, Jonathanis est interpretatio, et Dathio probata: *ex arena producent specula et vasa vitrea, quoniam thesauri limitum revelati sunt ipsis.* Nam in finibus Sebulonitarum erant ostia fluvii Beli, qui arenam vitriariam effundit, ex qua primum vitrum est confectum. Vid. Plinius *H. N.*, xxxvi. 26; Strabonis *Geogr.*, l. xvi., cap. 2, § 25; Tacit. *Hist.*, l. v., cap. 7; Joseph. *De bello Jud.*, l. ii., cap. 9.

Ver. 20, 21.

וּלְנֶדֶד אֶמָּר בְּרִינָה מִרְחִיב גָּד
בְּלָבִיא שָׁגוֹ וְטָרַח זָרוֹעַ אֲחִיקְדָּלָד :
וַיֵּרָא רֵאשִׁית לוֹ בִּישָׁם חֲלָקָת :
מִדָּלֶקֶת סָפֶנּוּ וַיִּתָּא רֵאשִׁי עִם צִדְקָת :
יִהְיֶה עֲשָׂה וּמִשְׁפָּטֵי עַם־יִשְׂרָאֵל :

קס"ב. פ' כ"א.

20 καὶ τῷ Γὰδ εἶπεν. εὐλογημένος ἐμπλατύ-
νων Γὰδ. ὡς λέων ἀνεπαύσατο, συντρίψας
βραχίονα καὶ ἀρχοντα. 21 καὶ εἶδεν ἀπαρχὴν
αὐτοῦ, ὅτι ἐκεῖ ἐμερίσθη γῆ ἀρχόντων συνηγ-

μένων ἅμα ἀρχηγοῖς λαῶν. δικαιοσύνην κύριος
ἐποίησε, καὶ κρίσιν αὐτοῦ μετὰ Ἰσραὴλ.

Au. Ver.—20 And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated [Heb., ceiled]; and he came with the heads of the people, he executed the justice of the Lord, and his judgements with Israel.

Pool.—20 By praising God for enlarging Gad, he supposeth the ground of these praises, that God would enlarge Gad, i.e., either, 1. Enlarge his territories; which seems needless, because they had a very large portion now when Moses uttered these words. Or, 2. Bring him out of his straits and troubles, which he was likely to be oft engaged in, because he was encompassed with potent enemies. And in this sense the phrase is used Psalm iv. 1: compare Psalm xxxi. 8; cxviii. 5. One instance of the fulfilling hereof we have Judg. xi.

Lion. So Rosen.

Patrick, Ged., Booth.—Lioness. See notes on Gen. xlix. 9.

Bp. Patrick.—20 Blessed be he that enlargeth Gad.] That is, blessed be God, who hath allotted to him such a large inheritance [so Rosen.]; which he afterward also farther enlarged, as we read 1 Chron. v. 18—20.

He dwelleth as a lion.] Lives secure and fearless. This was a very warlike tribe, as we learn from 1 Chron. xii. 8, and therefore here compared to a *lioness* (so *labi* signifies), which equals a lion, if not exceeds him, in strength and fierceness; as Bochartus hath observed out of good authors in his Hierozoicon, par. i., lib. iii., cap. 50. And so Onkelos here translates it, "He dwelleth as a lioness." And the Jerusalem Targum puts in both after this manner; "he remains quiet, as a lion and a lioness; neither is there people or kingdom that shall stand before them."

Teareth the arm with the crown of the head.] Kills the princes with their kings, as Onkelos truly expounds it. For by *arms* are meant men of strength and power; and by the *crown of the head* is properly to be understood the chief commander, ruler, or king. And therefore the LXX also translate "crown of the head" by "Ἀρχοντα, prince or supreme governor."

21 *He provided the first part for himself.]*

He first received his portion in the land which they conquered, as Onkelos expounds it. Which he is said here to *provide for himself*, because this tribe (with Reuben, and part of Manasseh), desired to be possessed of the country of Sihon, which was accordingly given to them (Numb. xxxii. 1, 2, 33).

Because there, in a portion of the law-giver.] Which Moses (who was their law-giver) gave them by God's order; whereas the other nine tribes and a-half had theirs given them by Joshua.

Was he seated.] The word in the Hebrew signifies *hid*, i. e., protected, when, going to the war in Canaan, they left their wives, and children, and cattle, without any defence but God's providence, according to the promise they made to Moses (Numb. xxxii. 16, 17, &c.). What the Jerusalem Targum, and Onkelos, and several of the rabbins, even Abarbinel himself, here say, of Moses being buried in this tribe (which they make the sense of these words), I think is no more to the purpose, than what the Cabalists observe upon this place, that in the blessing of Gad, the whole alphabet is found, *because Moses our master* (saith Baal-Hatturim) was buried in his territory, who observed the whole law from *aleph* to *tau*, i. e., from the beginning to the end (see Theodoric Hackspan, Cab. Judaica, n. 10).

He came.] He speaks of this as a thing already done, because he certainly foresaw they would perform their engagement.

With the heads of the people.] With the chief commanders of the rest of the tribes of Israel. Or, as the word may be translated more literally, "He came, the heads of the people;" i. e., the Gadites marched in the front before the children of Israel. For so was the agreement between Moses and them, as we read in Numb. xxxii. 17, that they should "go ready armed before the children of Israel." Of which engagement Joshua put them in mind when they were entering into Canaan (Josh. i. 14), and they stood to it (ver. 16, 17).

He executed the justice of the Lord.] Upon the seven nations of Canaan, whom God commanded them to extirpate.

His judgments with Israel.] Going in the foremost of the Israelites to battle, till the whole country was subdued to them (Numb. xxxii. 21, 22, 29; Josh. xxii. 2—3, &c.).

Bp. Horsley.—

20 And of Gad he said,
Blessed be he that enlargeth Gad;
He reposeth like a lion [in his laire],
When he has torn the shoulder and the head.

21 And he provided a prime part for himself;

When the commissioner appointed the portions, he was housed,
And had lodged the heads of the people.
He executed the just decrees of Jehovah,
And his judgments, with Israel.

And had lodged the heads of the people; viz., in the principal cities of the conquered country. See Numb. xxxii. 34—36. Had lodged, נָחַל; from the sense of the noun נֶחֱלִית, a chamber. The people. I read with Sam. נַחֲלָה; for the individual people of the tribe of Gad is meant.—Bp. Horsley.

Booth.—

20 And of Gad he said,
Blessed be he who enlargeth Gad.
Like a lioness he coucheth,
And teareth both the arm and the head.

21 And he seeth the first parts allotted to himself:

For an assigned portion [so Durell]
there is secured.

Yet he shall go at the head of the people;
He shall execute the justice of Jehovah,
And his judgments in favour of Israel.

*Geddes.—*Of Gad he said: Blessed be he who enlargeth Gad. Like a lioness he coucheth; and maketh a prey of both head and shoulder. 21 Therefore he seeth the first portion allotted to himself; and with joy receiveth, from the Lawgiver, a protected residence. Yet he shall go over at the head of the people, to execute the justice of the Lord, and his decrees in favour of Israel.

21 *Therefore he seeth.]* It is, in my opinion, impossible to make sense of the text as it stands. Hence the strange diversity among the ancient interpreters. Vulg.: *Et vidit principatum suum, quod in parte sua doctor esset repositus: qui fuit cum principibus populi, &c.* Onkelos here wildly paraphrases to this purport: "At the beginning he shall receive his portion; because there, in his inheritance, Moses, the great scribe and chief of Israel, was buried; and he went out and went in before the people," &c. Still wilder, but of the same nature, is the Thargum; and not dissimilar are the versions of Syr. and Saadias. Even Gr. Ven.

is tinged with the same notion, although he renders more literally: *Εἶδε τ' ἀρχὴν αὐτῶ, καὶ γὰρ ἐκεῖ μέρη τυπτοῦ ἐστεγασμένου καὶ ἐθρῶσε κεφαλᾷ λεῶ, κ.τ.λ.* What modern critics have done to heal the sore will appear from some of their versions, from Le Clerc downward.

Le Clerc.—"Vidit sibi primitias, qui illic parte legislatoris cohonestatus est; venit cum capitibus populi," &c.

Houbigant.—"Providit sibi primitias, ubi partem a legislatore flagitavit, cum populi principibus," &c.

Dathe.—"Primitias terræ promissæ sibi expetiit, ibique in portione statuta cum dignitate vivet: sed antea præcedet populum," &c.

Michælis.—"Er sieht schon einen Anfang, denn hier ist ein Erbtheil, rechtmässig, und beneidet: Voran vor dem Volk wird er gehen," &c.

Hezel.—"Sieht nur einen Anfang für sich, dort aber noch ein Land eines trügerischen Fürsten, kommt unter die Häupter des Volks," &c.

Purver.—"He also looks the first for himself, because he is covered there at the part of the lawgiver, and comes with the heads of the people," &c.

Durell.—"For he provided the first part for himself: when there in the decreed portion he was secured, then he went with the heads of the people," &c.

Bate.—"And he shall provide a chief part for himself, for there shall be the sway of a studded sceptre, and he shall restrain the heads of the people," &c.

Green.—"He hath provided a principal part for himself; for there was he settled in his portion by the lawgiver. But he shall march with the heads of the people," &c.

It would be tedious to accumulate here all the arguments which these authors adduce in support of their respective versions. I shall content myself with those of Dathe, as they are, in my opinion, the most plausible of all. Here, then, is the essence of his note:—"Liceat mihi meam afferre conjecturam, et versionem suprapositam explicare. Adverbium loci *שם*, *ibi*, emollit, ut spero, duritiem ellipseos præpositionis *א* ante *אֶתְּ*. Participium activum *אֶתְּ* quod ex meo sensu paullo durius, vel de Mose, vel de Gado, explicatur, ego passivè lego; et, quoniam cum *אֶתְּ* construitur, in fœminino *אֶתְּהָא*, ne quem offendant enallage generis,

cujus tamen quamplurima exempla sunt in lingua Hebræa. Tandem *אֶתְּ* ex usu hujus vocis in ling. Chald. explico, et ad Gadum refero. Sic evito alteram enallagem generis, quæ statuenda est, si *אֶתְּ* cum *אֶתְּ* construitur. Quod si quis illis generis enallagis non offenditur, possunt etiam verba illa verti: *Ibi portio statuta ei est: s. manet spectabilis.* Sic non opus est ellipsi præpositionis *א*." The only fault of this exposition, adopted by Rosenmüller, is, that it is too ingenious; and makes postulates which will not be easily granted.

I will now risk my emendation of the text, and my version made in consequence. The emendation is a very small one: it consists, first, in withdrawing a single letter from the beginning of one word, and adding it to the end of the preceding. Instead of *אֶתְּ שם כִּי*, I read *אֶתְּ שם כִּי*; I suspect, indeed, that the original reading was *שם כִּי אֶתְּ*, but as there is no absolute necessity for this alteration, I let *כִּי* stand as it is. I am also inclined to think that a *כ* has been dropt from the beginning of *אֶתְּ*, but neither is this addition necessary; for *אֶתְּ* has the same meaning as *אֶתְּ*. See Judg. v. 9, and Isa. xxii. 16. Secondly, the transposition of a single letter being, as before, made, I take *אֶתְּ* to be the verb *אֶתְּ*, which, though not elsewhere used in Hebrew, has in Arabic the same signification with *אֶתְּ*, only is more emphatical, and here more properly used. Its meaning is *to receive immediately*, and without reserve; which was exactly the case of the tribe of Gad; to whose name (*lucky*) there is most probably an allusion here intended. I might avail myself of the rules of criticism, and say that perhaps *אֶתְּ* was the original reading, and that the *א* had been changed into a *כ*, a change most easily made; but I content myself with *אֶתְּ* as it is, in the meaning which I have just now mentioned. I next consider *אֶתְּ* as a noun, as it is in 1 Kings vi. 15; vii. 7; in Jerem. xxii. 14; Hag. i. 4; and *אֶתְּ* in Jonah is to be considered in the same sense; that is, *a covering, a protection, a shelter.* These preliminaries granted, a literal version may be framed thus: "Ergo, vidit primam, portionem sibi datam: cum lætus recipit a decernente tegmen: attamen ibit primus populi, justitiam Domini faciens et judicia propter Israellem."—*Ged.*

Rosen.—20 *Benedictus*, laudatus sit *qui*

dilatat Gadum, i. e., Deus, qui Gado am-
plos et latos fines concedit. *Discerpelque*
brachium et verticem, i. e., fortes suos adver-
sarios eorumque reges rapiet et delebit leonis
in morem, qui prædæ, quam cepit, brachium
seu armum cum capite uno impetu et impres-
sione unguium lacerat. *Brachium* imago
est fortium militum, nam in brachio residet
vis; *vertex* imago principis aut ducis, quare
LXX pro ἡ γὰρ ἀρχὴν posuerunt.

21 $\text{וַיִּבְרָךְ אֶת מֹשֶׁה}$, *Prospicit*, eligit sibi *pri-*
mitias, scil. terræ Cananææ occupandæ.
Tribus Gad enim cum tribu Ruben et di-
midia Manassis primam partem terræ occu-
patæ cis Jordanem accipiebat, Num. xvii.
In explicandis verbis $\text{וַיִּבְרָךְ אֶת מֹשֶׁה}$ admodum variant interpretes. LXX ea
una cum iis, quæ proxime præcedunt, sic
reddunt: *Kal εἰδὲν ἀπαρχὴν αὐτοῦ, ὅτι ἐκεῖ*
ἐμερίσθη γῆ ἀρχόντων συνηγμένων. Patet,
 וַיִּבְרָךְ collective accepisse, et principes in
terra ea, quam tribus Gad occupavit, con-
gregatos intellexisse. A qua sententia haud
longe abest Saadias: *et quidem vidit in prin-*
cipio regionis suæ quod coetus legislatorum
ibi esset repositus. Sed Hebræorum pleri-
que וַיִּבְרָךְ in singulari capiunt intelli-
guntque *legislatore tecto*, recondito, i. e.,
sepulto, Mosen, et Num. xxi. 18. וַיִּבְרָךְ vo-
catum, qui intra fines terræ Gaditis assignatæ
sepultus esset, ut igitur tribus Gad amore
religionis illum terræ tractum optarit. Ita
Onkelos: *et acceptum est in principio id*
quod ejus erat, i. e., accepit primus partem
suam, nam ibi in sua hæreditate Moses,
doctor magnus Israelis, sepultus est. Eodem
sensu Hieronymus: *Et vidit principatum*
suum, quod in parte sua doctor esset repositus.
Similiter Tellerus hunc locum interpretatus
est: *Elegit sibi primum terræ, propterea*
quod ibi ducis, Mosis, portio exigua reposita
sit, eâ vero Mosen suum ipsius sepulchrum
innuere existimat, quod solum de terra
promissa quasi suam portionem acceperit.
Jarchi hæc verba eo refert, quod Mosis
sepulchrum nemini cognitum est. Hæc
enim ad vocem וַיִּבְרָךְ scripsit: *ista portio agri*
tecta et abscondita fuit ab omni homine,
dicitur enim (xxxiv. 6): *et nemo novit sepul-*
chrum ejus. De Rossi in Scholiis Critt.,
p. 32, verba sic interpretatur: *quia ibi*
portio principis, i. e., regia et præstantissima,
erat recondita, seu reposita. Gesenius in
Lez. Hebr. min., p. 538, locum ita exponit:
vidit, portionem legislatoris, i. e., ab legis-

observatque, adjectivum mascul. וַיִּבְרָךְ , ad
nomen femin. וַיִּבְרָךְ referendum, construi
cum propiore וַיִּבְרָךְ , quemadmodum 1 Sam.
ii. 4, habetur: $\text{וַיִּבְרָךְ אֶת הַיָּרְדֵּן}$, *arcus heroum*
est fractus, ubi וַיִּבְרָךְ pro וַיִּבְרָךְ positum; cf.
Lehrgeb., p. 721. Neque tamen sensus ille
satis commodus videtur. Nos quidem cum
aliis nonnullis locum sic interpretamur: *Et*
prospexit, selegit sibi primam terram ab
Israelitis occupatam, regionem Sichonis et
Ogis, eo quod ibi, nempe in *portione legis-*
latoris, in portione a Mose sibi assignata
(Num. xxxii. 33; Jos. i. 13, 14) *protectus*,
securus sit. Nam in urbibus munitis (Num.
xxxii. 34—36) tuti erant eorum liberi et
uxores, dum ipsi ad bellum irent; de quo
verba, quæ proxime sequuntur: $\text{וַיִּבְרָךְ אֶת הַיָּרְדֵּן}$,
et ibat Gadus, i. e., ibant Gaditæ, tanquam
capita, duces, principes *populi*, quod Jarchi
bene ita explicat: *illi enim ibant ante copias*
expeditas Israelitarum dum terram Cana-
næam subigebant; quoniam fortes erant. *Et*
sic dixit iis Moses (iii. 18): *Vos autem præ-*
cedetis expediti ante fratres vestros rel.
Eodem sensu Onkelos: *ille egressus et in-*
gressus est in capite populi, ante populum.
 $\text{וַיִּבְרָךְ אֶת הַיָּרְדֵּן}$, *Justitiam Jovæ fecit*, et *jura*
sua cum Israele, i. e., fecit, sive, quum hic
Moses de futuro tempore loquens inducatur,
faciet quæ Deus præcepit et ipse promisit se
facturum, h. e., comitabitur fratres eosque in
expugnanda terra juvabit, et cum iis exse-
quetur, quæ Deus in Cananæos decrevit.
Quod promissis steterunt Gaditæ laudat in
iis Josua xxii. 1—3.

Ver. 22.

$\text{וַיִּבְרָךְ אֶת הַיָּרְדֵּן}$ *וַיִּבְרָךְ אֶת הַיָּרְדֵּן*
 $\text{וַיִּבְרָךְ אֶת הַיָּרְדֵּן}$

καὶ τῷ Δάν εἶπεν. Δάν σκύμνος λέοντος,
καὶ ἐκπηδήσεται ἐκ τοῦ Βασάν.

Au. Ver.—22 And of Dan he said, Dan
is a lion's whelp: he shall leap from Bashan.
He shall leap from Bashan.

Pool, Horsley, Ged., Rosen.—Which *leap-*
eth from Bashan; for this clause seems not
to belong to the tribe of Dan, which was at
a great distance from Bashan, even at the
other end of the land, and therefore this
seems too great a leap for him; and if he
did leap so far, he should rather be said to
take his leap from his own lot in the south
of Canaan, and thence to *leap not from*
Bashan, but to Bashan, to fall upon his
enemies there: but it rather is a continuation

of the metaphor, and belongs to the *lion*, which is said to *leap from Bushan*, because there were many and fierce lions in those parts; see Judg. xiv. 5; whence they used to come forth to prey, and their manner was to leap upon the prey.—*Pool*.

Ver. 23.

וְלִנְפֹתָלִי אָמַר נִפְתָּלִי קִבֵּץ רָצוֹן
: וְלִנְפֹתָלִי אָמַר נִפְתָּלִי קִבֵּץ רָצוֹן יְהוָה יְהוָה יְהוָה יְהוָה

καὶ τῷ Νεφθαλί εἶπε. Νεφθαλί πλησμονὴ δεκτῶν. καὶ ἐμπλησθήτω εὐλογίας παρὰ κυρίου. βάλασσαν καὶ λίβα κληρονομήσει.

Au. Ver.—23 And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south.

O Naphtali—possess thou. So Rosen.

נֶפֶטְלִי est imperat. cum ἡ paragogico, pro ὡ; cf. Gesenii *Lehrgeb.*, p. 383.—*Rosen*.

Houb., *Horsley*, *Ged.*, *Booth*.—"Naphtali—shall possess." Legendum, vel נֶפֶטְלִי, *hereditas ejus*, vel נֶפֶטְלִי, *hereditabit*, ut Samaritani scribunt.—*Houbigant*.

Ver. 24.

וְלִאֲשֶׁר אָמַר בְּרִיךְ מִבְּנֵי אֲשֶׁר יִחִי
: רָצוֹן אֲחֵיו וְלִבָּלְבָם בְּשֶׁמֶן רָנְלוֹ

καὶ τῷ Ἀσήρ εἶπεν. εὐλογημένος ἀπὸ τέκνων Ἀσήρ. καὶ ἔσται δεκτὸς τοῖς ἀδελφοῖς αὐτοῦ. βάψει ἐν ἐλαίῳ τὸν πόδα αὐτοῦ.

Au. Ver.—24 And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

Let Asher be blessed with children, &c. So Rosen.

Pool.—i.e., He shall have numerous, and those strong, and healthful, and comely, children. Or, *shall be blessed or praised of or above the sons*, i.e., the other sons of Israel, or his brethren, as it here follows, i.e., his portion shall fall in an excellent part, where he may have the benefits both of his own fat soil, and of the sea, by his neighbours Tyrus and Sidon. *Acceptable to his brethren*; by his sweet disposition and winning carriage, and communication of his excellent commodities to his brethren, he shall gain their affections.

Booth.—Blessed shall he be in his brethren.

Ged.—Asher, blessed in his children, shall be also dear to his brethren.

Rosen.—24 בְּרִיךְ מִבְּנֵי *Benedictus sit ex filiis*, i.e., auctus multa sobole; conf. ad

Num. xxvi. 47.—וְיִרְצָה יְהוָה, *Gratus sit fratribus suis*, iis e terræ suæ proventibus res optimas suppeditaturus; cf. Gen. xlix. 20. *Tingatque oleo pedem suum*, ita abundet oleo, ut eo pedes lavare possit.

Ver. 25.

בְּרִיגָל וְנִחְשֶׁת מְנַסְּלָהּ וְיִימִיחַ דְּבָרָהּ :

σίδηρος καὶ χαλκὸς τὸ ὑπόδημα αὐτοῦ ἔσται. ὡς αἱ ἡμέραι σου, ἡ ἰσχὺς σου.

Au. Ver.—25 Thy shoes shall be iron [or, under thy shoes shall be iron] and brass; and as thy days, so shall thy strength be.

Thy shoes shall be iron and brass.

Ged., *Booth*.—25 Thy bars shall be of iron and of brass.

Pool.—*Thy shoes shall be iron and brass*: this may note either, 1. Their great strength, by which they should be able to tread down and crush their enemies, as Christ's feet for this very reason are said to be of brass, Rev. i. 15. Or, 2. The mines of iron and copper, which were in their portion, whence Sidon their neighbour was famous among the heathens for its plenty of brass and iron, and Sarepta is thought to have its name from the brass and iron which were melted there in great quantity. Compare Deut. viii. 9. Or, 3. The strength of its situation; and so some ancients and moderns render the words, *thy habitation or thy enclosure shall be iron and brass*, i.e., fortified as it were with walls and gates of iron and brass, being defended by the sea on one side, by their brethren on other sides, as also by mountains and rivers. *So shall thy strength be*, i.e., thy strength shall not be diminished with thine age, but thou shalt have the vigour of youth even in thine old age; thy tribe shall grow stronger and stronger.

Bp. Patrick.—25 *Thy shoes shall be iron and brass*.] Or, as in the margin, "Under thy feet shall be iron;" which hath made some think these minerals were dugged out of Libanus, near to which lay the tribe of Asher; who, according to this exposition, trod upon a soil full of iron and brass. But no author, Bochartus saith, mentions any such thing as the brass of Libanus; and therefore some understand by these expressions, the barbarous people that dwell in Galilee of the Gentiles, who pressed the Asserites, as an iron shoe or fetters do the feet. But the Arabic here by *minal*, which we translate *shoe*, understands a *bol* or *bar*;

and renders this passage, "Thy bolts shall be iron and brass;" that is, as Onkelos expresses it, "They should be as strong as iron and brass." And so Kimchi, expounding the words of Jonathan (who interprets it, "Thy habitation shall be as strong," &c.), saith the meaning is, "Their country should be as well fenced, as if it had been shut up in brazen or iron walls;" and R. Solomon to the same purpose (see Hierozoicon, par. ii. lib. vi., cap. 16). But I have observed, that the same Bochartus acknowledges in his Phaleg. that Sarepta (which the Hebrews calls Zarephath, 1 Kings xvii. 9), a city of Sidon, had its name from the brass and iron which were here melted; being in great plenty in that country, as the Hebrews gather from this blessing of the tribe of Asher (who were the inhabitants of those places), "Iron and brass are under thy shoe," as he there interprets it (lib. iv., cap. 34). And so a very learned man, long before him, David Chytræus, expounds these words, and adds this observation; Nam Sidon et Sarepta, quæ a metallis excoquendis nomen habet, in tribu Asser fuerunt, "For Sidon and Sarepta, which had its name from the melting of metals there, were in the tribe of Asher."

Dr. A. Clarke.—Thy shoes shall be iron and brass.] Some suppose this may refer to the iron and copper mines in their territory; but it is more likely that it relates to their warlike disposition, as we know that greaves, boots, shoes, &c., of iron, brass, and tin, were used by ancient warriors. Goliath had greaves of brass on his legs, 1 Sam. xvii. 6; and the brazen-booted Greeks, καλκοκημίδες Ἀχαιοί, is one of the epithets given by Homer to his heroes; see Iliad, lib. viii., ver. 41.

Prof. Lee.—כְּבָרִים, r. כְּבָרִים. Arab. نَعْلٍ, calceis donavit; conj. ii. lamina ferrea munivit: hence the notion of defence. A bolt, or lock, of a gate, &c., Cant. v. 5; Neh. iii. 3, seq. כְּבָרִים, masc. id. Deut. xxxiii. 26, or Defence, perhaps, generally. LXX, ἰπρόδημα.

Gesen.—כְּבָרִים, m. id. Deut. xxxiii. 25, i. q. כְּבָרִים, m. (r. כְּבָרִים) a bolt, bar, Cant. v. 5; Neh. iii. 3, 6.

Rosen.—25 In verbis כְּבָרִים כְּבָרִים כְּבָרִים explicandis in duas potissimum partes interpretes discedunt, nomen כְּבָרִים hoc solo loco obivium aliis ejusdem ac כְּבָרִים, calceamentum

significationis habentibus, aliis haud diversæ a כְּבָרִים, sera, pessulus, existimantibus. Priori significato ceperunt LXX, qui illud ἰπρόδημα vertunt, quos sequuti Syrus et Vulgatus. Neque tamen, quid eo adscito significato verba ferrum et æs sint tua calceamenta, sibi velint, consentiunt. Jonathan ea hoc modo exponit: Clari erunt, o tribus Asher, sicut ferrum, et fortes sicut æs, pedes ipsorum, ad ambulandum in rupibus petrarum. Eundem in sensum collineat Cocceius, qui in Lexico illa sic explicat: dabo tibi ambulare in securitate, ut pedibus tuis nulla noxa accadat, quasi ferro et ære calceatus esses. Kimchi et Abartenel calceo per metonymiam terram calcata, sive regionem quam Ascheritæ sorte obtinuerint continuoque calcaverint, significari existimant, ut his verbis significetur, in Ascheritarum portione montes ferri ærisque feraces esse. Alii cogitant de caligis seu ocreis militum, minutis cuspidatisque clavis ferreis munitis, veluti Bynæus in libro de Calceis Hebræor., lib. i., cap. 4. Sed quum calceamenti significatus nomini כְּבָרִים assignatus sensum idoneum minime fundat; significatio altera, sera, pessuli adsciscenda erit, quam et Saadias expressit, qui כְּבָרִים, sera tua reddidit. Verbum כְּבָרִים, fores obserare, obdere foribus pessulum, notat 2 Sam. xiii. 18; Jud. iii. 23, 24. Unde verborum ferrum et æs, i. e., ferreus et æreus sit pessulus tuus sensus erit vel hic: urbes tuæ ferreis æneisque pessulis (non ligneis, quorum vulgo usus fuit, cf. d. a. u. n. M., p. ii., p. 323), undique conclusæ et munitissimæ sint. Vel: terra tua tum natura, tum opere, æque munita et tuta ab hostium insultibus sit, ac si ferreis æneisque repagulis sit circumclusa. Hunc sensum expressit Onkelos: firma ut ferrum et æs sit tua habitatio.

As thy days so shall thy strength be.

Bishop Patrick.—Chytræus expounds it, "All the time of their life, they should retain the same vigour of body and mind." Which seems to be the sense of Onkelos, "As the days of thy youth, so shall thy strength be." And the Jerusalem Targum more expressly, "Such as they were in the days of their youth, such they should be in their old age." Or simply these words signify, that this tribe "should grow stronger and stronger;" which Hottinger seems to have aimed at, when he propounded this exposition in his Smegma Orientale, cap. 7, "As are thy days, so are thy riches and

wealth." Masius, quite contrary, upon Josh. xix. 31, interprets these words to signify, that they should have perpetual conflicts with the old inhabitants of the country. All which various interpretations proceed from the uncertain signification of the Hebrew word *daba*, which we render *strength*.

Dr. A. Clarke.—*And as thy days*, so shall *thy strength* be.] If we take this clause as it appears here, we have at once an easy sense; and the saying, I have no doubt, has comforted the souls of multitudes. The meaning is obvious: "Whatever thy trials or difficulties may be, I shall always give thee grace to support thee under and bring thee through them." The original is only *two words*, the latter of which has been translated in a great variety of ways, וְיָמֶיךָ רַחֵם. Of the first term, there can be no doubt, it literally means, *and as thy days*; the second word, רַחֵם, occurs nowhere else in the Hebrew Bible: the *Septuagint* have rendered it by *ισχυς*, *strength*, and most of the versions have followed them; but others have rendered it *affliction*, *old age*, *fame*, *weakness*, &c., &c. It would be almost endless to follow interpreters through their conjectures concerning its meaning. It is allowed among learned men, that where a word occurs not as a verb in the Hebrew Bible, its root may be legitimately sought in the Arabic. He who controverts this position knows little of the ground on which he stands. In this language the root is found:

דָּב signifies *he rested, was quiet*. This gives a very good sense, and a very appropriate one; for as the borders of this tribe lay on the vicinity of the Phœnicians, it was naturally to be expected that they should be constantly exposed to *irruptions*, *pillage*, &c.: but God, to give them *confidence* in his protection, says *According to thy days*—all circumstances and vicissitudes, *so shall thy rest be*—while faithful to thy God no evil shall touch thee; thy days shall increase, and thy quiet be lengthened out. This is an unfailling promise of God: "I will keep him in perfect peace whose mind is stayed upon me, because he trusteth in me;" therefore "trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength" (Isai. xxvi. 4). Some derive it from דָּבַי, *he abounded in riches*; the interpretation then would be, *As thy*

days increase, so shall thy riches. This makes a very good sense also. See Rosenmüller.

Gesen.—דָּבַי, a root not in use, i. q.,

Arab. دَبَّ, *to rest, to be quiet*, kindr. with r. דָּבַי, q. v. A vestige of this root appears in the pr. n. מְדָבָה, *Medeba*, i. e., waters of quiet. Hence,

דָּבַי, m. *quiet, rest*, i. e., a condition of rest; once Deut. xxxiii. 25, דָּבַי יְדָבַי, *as thy days, so shall thy rest be*, i. e., as long as thy life endures, so long shall thy condition of rest continue, q. d., thy prosperity. Vulg., *senectus tua*; but old age cannot well be put in antithesis with life.

Prof. Lee.—דָּבַי, m. once, Deut. xxxiii. 25. Aff. דָּבַי. Auth. Vers., "*thy strength*." LXX, ἡ ἰσχυς σου. So the Syriac and Targ. Vulg., *senectus tua*. Sam., *Doctores tui*. Gesen., *magnificentia tua*. He objects to the "*senectus*" of the Vulgate, because he says this word can form no opposition to דָּבַי; while he equally improperly proposes *languor, quies*, poet. *mons tua*, to this word. But, on what grounds can he make a word, which he says is the same with דָּבַי, *repitavit*, signify *languor, quies, mors*? I can see no connecting link between these several notions. Hottinger had proposed the Arab.

دَبِي, *lentus, incessus*, &c.; but these, he says, are metaphorical senses, taken from دָּבַי. Still this can be no objection here; because it may also be argued, that even many Hebrew words may be shown to be derived from a metaphorical acceptance of others. But, if this were true, how then

should we account for دَبِي, n. a. تَدْبِيَّة, *operatus est*; اَدْبِي, *produxit* quid simile

locustis parvis, &c.? Is it not full as likely that such locusts received their name from the notion of *production*, as that this verb was formed from the name of the locust?

and hence the phrases, دَبَا دَبِي, sing. and

دَبَا دَبِي, *multæ opes*. The passage evidently contains a blessing promised to Asher; and, if we may rely on the etymologies just offered, it ought to mean, *as thy days* (shall be) i. e., as the circumstances of thy life, thy

trials, wants, &c. See my notes on Job, p. 301, &c. (so shall) be *thy produce, wealth, power*. The opposition here is complete; and the ancient translators have rightly interpreted the place.

Rosen.—In verbis יְהוָה יִשְׁרָאֵל, interpretationis diversitatem creat nomen ἀπαξ λεγόμενον יִשְׁרָאֵל. Plures illud capiunt fortitudinis significatu. Ita jam LXX, καὶ ὡς αἱ ἡμέραι σου, ἡ ἰσχύς σου, quibuscum Vulgatus, Syrus, et Saadias consentiunt. Onkelos: *et sicut dies juventutis tuæ sit fortitudo tua*. Alii senectutem illo nomine significari existimant, quasi per literarum metathesis sit pro יָשָׁר, a יָשָׁר, *languescere*, ut optet, senectutem Aseritarum ita firmam et lætam futuram esse, ut fuerit juvenis. Sed יָשָׁר pro diebus *juventutis* plane pro lubitu sumitur. Assentior Pfeiffero, qui in *Dubiis Vezatt.*, ad h. l. coll. Arab. דָּבַר, *quievit* locum sic interpretatur: quamdiu durabunt dies tui, duret etiam quietus status tuus, i. e., quietam semper agas vitam. Qui sensus optime congruit iis, quæ proxime antecedunt.

Ver. 26, 27, 28.

26 אֵין כְּאֵין יִשְׁרָאֵל יִשְׁרָאֵל רַבָּב שְׂמַיִם
בְּעֶזְרָךְ וּבְגִבְיֹתַי שְׁחָקִים : 27 מַלְכָּה
אֶלֶּהִי מִלְּדָם וּמִתַּחַת יְרֵעַת עוֹלָם וְיִגְשֶׁשׁ
מִפְּנֵיךְ אוֹיֵב וַיִּמְאֵר חֲשָׁקוֹ : 28 וַיִּשְׁכֹּן
יִשְׂרָאֵל בְּטֶח בְּדָד עַיִן וַיַּעֲלֵב אֶל־אֲרָץ
דִּקְנוֹ וַתִּירֹשׁ אֶחָד־שְׁמָיו וַיַּעֲרַב־קָל :

26 οὐκ ἔστιν ὥσπερ ὁ θεὸς τοῦ ἡγαπημένου, ὁ ἐπιβαίνων ἐπὶ τὸν οὐρανὸν βοηθός σου, καὶ ὁ μεγαλοπρεπὴς τοῦ στερεώματος. 27 καὶ σκεπάσει σε θεοῦ ἀρχή, καὶ ὑπὸ ἰσχύος βραχυόντων ἀενάων· καὶ ἐκβαλεῖ ἀπὸ προσώπου σου ἐχθρὸν, λέγων, ἀπόλοιτο. 28 καὶ κατασκηνώσει Ἰσραὴλ πεποιθὼς μόνος ἐπὶ γῆς Ἰακώβ, ἐπὶ σίτῳ καὶ ὀλῳ καὶ ὁ οὐρανός σοι συννεφὴς δρόσῳ.

Au. Ver.—26 *There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.*

27 The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, *Destroy them.*

28 Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

Jeshurun. See notes on xxxii. 15.

Dr. A. Clarke.—We have already seen the literal meaning of *Jeshurun*, chap. xxxii. 15; but besides its literal meaning, it seems to be used as an expression of *particular affection*: hence Calmet understands it as a *diminutive* of the word *Israel*. We know that τέκνοι, *sons*, in the mouth of St. John, signifies much *less* than τέκνια, which, properly translated, would be *beloved children*, a term which at once shows the helplessness of the offspring, and the tender affection of the parent. So Jeshurun may be understood here: and hence the Septuagint seem to have apprehended the full force of the word by translating it τοῦ ἡγαπημένου, the *beloved one*, the object of God's especial delight.

Who rideth upon the heaven in thy help.

Bishop Horsley.—Rather, "Thy helper rideth on the heavens." Compare Exod. xviii. 4; and see the translation of the LXX and Vulgate, here, and in that place.

Pool.—26 *Upon the heaven*, i. e., upon the clouds, to succour thee from thence, by sending thunder and lightning upon thine enemies. See Psalm xviii. 7, &c.; lxviii. 34, &c. *In his excellency*, or, *in his magnificence*, i. e., magnificently, gloriously, and with great majesty as well as power.

27 *Thy refuge*, or, *thy dwelling-place* [Bishop Horsley, *shelter*]. Compare Psalm xci. 1. *Underneath*, i. e., under thy arms to hold thee up, as my hands were once held up by Aaron and Hur. He will support and defend thee. Or the meaning is, Though he dwelleth on high, yet he comes down to the earth beneath to assist and deliver thee. *Shall say, Destroy them*, i. e., shall give thee not only command and commission, but also power, to destroy them; for God's *saying* is doing, his word comes with power.

28 *Alone*; either, 1. Though they be alone, and have no confederates to defend them, but have all the world against them, yet my single protection shall be sufficient for them. Or, 2. Distinct and separated from all other nations, with whom I will not have them to mingle themselves. See Numb. xxiii. 9; Ezra ix. 1, 2. *The fountain of Jacob*, i. e., the posterity of Jacob, which flowed from him as waters from a fountain, in great abundance. Compare Psalm lxviii. 26; Isa. xlviii. 1. The *fountain* is here put for the *river* or *streams* which flow from it, as Psalm civ. 10; as the *root* is put for the *branch*, 2 Chron. xxii. 10;

Isa. xi. 10; Rev. v. 5; and as Jacob or Israel, who is the *fountain*, is oft put for the children of Israel. Or, *the eye* (for so the Hebrew word oft signifies) of Jacob, i. e., of the people of Israel; and so the sense is, They who now only hear of the land of promise shall shortly see it, which I am not suffered to do, and shall enjoy it, which is oft signified by *seeing*, as Psalm iv. 6; xxvii. 13; xxxiv. 12; Eccles. ii. 1; iii. 13.

Bp. Patrick.—26 *Who rideth upon the heaven in thy help.*] Who commandeth in the heavens, as well as in the earth; and sends help and succour to thee from thence by thunder, lightning, and hailstones; as we read he did in many places (Psalm xviii. 8, 9, &c.; lxviii. 33—35). “And as he that rides upon a horse, turns him this way, and that way, as he pleaseth (they are the words of Maimonides in his *More Nevochim*, par. i. cap. 70), so God by his power and pleasure commands the heavens; and is not fixed to them, as the soul of them (which was the foolish opinion of the Zabii), but, as the rider is far more honourable and excellent than the beast on which he sits, and of a quite different species from it; so God is represented by this metaphor (though but in a weak manner), as separate from the heavens, and of a more excellent nature, far transcending them, which are but the instruments he uses, to fulfil his will and pleasure.”

In his excellency on the sky.] Or, as it may be translated word for word, *and in his magnificence, the clouds*. From whence he sends such storms and tempests, as demonstrate his power.

27 *The eternal God is thy refuge.*] Or “dwelling-place;” to whom they might always betake themselves for safety, and never fail of it (Psalm xc. 1). In the Hebrew the words are, “The eternal God is the habitation,” or dwelling-place; from whence the Jews have framed this maxim, to preserve all men from having low thoughts of God, as if he was contained in anything, “God is the place wherein the world dwells, and not the world the place where God dwells.” So Maimonides observes in the place above named, out of Bereschith Rabba.

Underneath are the everlasting arms.] To support all those, with an unwearied power and care, who commit themselves unto him.

28 *Israel then shall dwell in safety alone.*] Live in quiet and peace, separate from all

other people: or, the Divine protection shall be sufficient for their security. This Rasi thinks was fulfilled in the days of Solomon (1 Kings iv. 25): but others of them think it is still to be fulfilled.

The fountain of Jacob.] That is, his posterity, who flowed from him as a river from a fountain (Isa. xlvi. 1; li. 1). Cocceius thinks these words should be joined to the foregoing in this manner, “Israel shall dwell in safety alone by the fountain of Jacob,” that is, by God. But though this may have some countenance from the ancient interpreters (as I shall observe presently), yet most go the other way; there being the like expression in Psalm lxviii. 26, “Bless the Lord in the congregation, from the fountain of Israel:” or, as it is in the margin, “Ye that be of the fountain of Israel;” i. e., are derived from him as your Father.

Ged.—26 There is none like the God of ISRAEL; who, in your aid, rideth upon the heavens; and in his majesty, on the subtle air: 27 Humbling the gods of antiquity, and subduing the strong of prior times. From before you he will expel your enemies; and will say: “Destroy them utterly!” 28 Thus shall Israel dwell alone in security; the posterity of Jacob in a land of corn and wine: for dew their heavens shall distil.

27 *Humbling the gods of antiquity, and subduing the gods of prior time.*] The first part of this verse has been wonderfully misunderstood and misrendered. LXX [see above]; Vulg., *Habitaculum ejus sursum, et subter brachia sempiterna*; Onk., כדור אלהים בסימנים ובמסרים ארבעה עשר. Syr., בשמי שמיא. Saad., מעבודת דאלהן מן קדם להחיה ורע עולם. זהו אלהי אלהא האמלי ומן דונה מלך אלסאלם. Arab. Erp., ومن حوزة كده. Gr. Ven., *χαρος θεον φθασιως, καταθεν δε βραχίονες αιώνας*. Such a strange diversity of rendering seldom occurs; yet not one of them, I think, gives the meaning of the original. Nor have modern interpreters been more happy. Houbigant, for *ענה* reads *מנה*; and for *ורשה*, with Sam., and thus renders: *Sursum habitat Deus aternus; erit deorsum fortitudo ejus sempiterna*. Durell takes the preceding *Jeshurun* (or Israel) to be the antecedent to *משה*, and with Houbigant, following the Sam. reading *ורשה*, renders thus: “*Thou art the habitation of the eternal God, and under his everlasting arms.*” Green sup-

poses that the pronoun affix of the second person has been dropt after *סמיה*, and that in the last period the transcribers have changed the affix of the second person into the third, and then renders thus: "The eternal God is thy refuge, and his everlasting arms thy support." Delgado thinks that *סמיה* is closely connected with the last word in the preceding verse, and renders, "(which is) the habitation of the ancient God, and underneath are the everlasting arms." I shall give yet three versions more: that of Dathe: "*Perfugium est Deus antiquus, demittit brachium æternum*;" that of Michaëlis: "*Wolken sind sie wohnung des uhrhalten Gottes, und unten spürt man den ewigen arm*;" that of Hezel: "*Die wohnung des uralten Gottes; darunter seine uralten arme*." If any one of all these versions, ancient or modern, satisfy the critical or uncritical reader, I am content; but they never could satisfy me. Our Bate alone, I think, though not often so happy, has here hit on the genuine meaning of this text. *The Lord* is evidently the antecedent to *סמיה*, which is the particle active of *נזה*, *humiliare*, and *סמיה* is also the particle of the verb *נחה*, which, although it be not elsewhere used in Hebrew, is common in the Syr. and Æthiopic dialects, in the sense of *subjicere, deprimere, &c.* By *אלהי קים* is not meant Jehovah, the God of Israel, but the false gods of former times. Thus the whole verse makes a suitable and natural continuation of verse 26; without any alteration in the text, or constraint in rendering it.—*Ged.*

Booth.—

- 26 There is none like the God of Jeshurun;
Who, for thine help, rideth on the
heavens,
And in his excellency on the skies.
27 The eternal God is thy refuge:
And everlasting arms are thy support;
And he shall drive out thy foes before
thee,
And shall say, Destroy them.
28 Israel shall dwell alone, in safety;
The fount of Jacob in a land of corn
and wine:
For his heavens shall drop down the
dew.

Rosen.—26 Hic redit vates ad benedicendum omnibus in universum Israelitis. Verba *אלהי קים* LXX reddunt: *οὐκ ἔστιν ὁσπερ ὁ θεὸς τοῦ ἡγαπημένου*; Hieronymus:

*non est Deus alius ut Deus rectissimi; Onkelos: non est Deus ut Deus Israelis. Nec aliter Syrus et Saadias. Sed quo minus nomina *אלהי קים* in statu regiminis, sicut *Deus Israelis*, vertamus, vetat et Accentuum et punctorum vocalium ratio. Quodsi enim *רם* cum sequenti *אלהי* conjungeretur, Camez sub præfixo *כ* non posset consistere; sive propter *ה* articuli exclusum, sive ob vicinitatem toni hic constitui dicatur. Ad hæc idem nomen tali in statu Accentu conjunctivo debuisset notari, quo vero quum destituatur, et distinctivum, *Tiphcha*, appositum habeat, vocem *אלהי* hinc distinguendam, et in *vocandi* Casu efferendam esse liquet. Quod et Jarchi vidit, qui hæc verba sic exposuit: *scias tibi, o Jeshurun, non esse instar Dei veri omnes deos gentium. Qui vehitur cœlis pro auxilio tibi ferendo. Cf. Ps. xviii. 10, 11. Et qui in majestate sua nubibus, sc. vehitur, repetito *אלהי* ex antecedentibus.**

27 Vere observat Aben-Esra, *אלהי קים* et *קים* (quod ipsum olim in codice quodam h. l. extitisse tradunt doctores Talmudici, vid. Lightfooti *Hor. Hebr.*, ad Matth. v. 18), esse i. q. *מבדק, tabernaculum, tugurium*, quod ab injuria cœli refugium præbet, utrumque enim illud nomen Ps. lxxvi. 2, ut parallelum et synonymum sibi invicem respondere. Quare verba *אלהי קים* et hoc modo sunt capienda: ita rursum refugium tibi, o Israel, est *Deus æternus*, quo ipso sensu in Ps. xc., qui Mosi tribuitur, initio dicitur: *אלהי קים*, *Domine, tu es refugium nobis per omnes generationes.* Et Ps. xci. 9: *אלהי קים*, *Allissimum posuisti refugium tuum.* Recte igitur LXX *ἀσέπαστος* reddiderunt. Verba autem *אלהי קים* Aben-Esra sic interpretatur: *et infra*, subter te, o Israel, sunt *brachia Numinis æterna*, quæ te sustentant; *brachia æterna* vero sunt robustissima, quæ non fatigantur aut debilitantur: ita protectio tibi erit et perpetua, a Deo æterno, et validissima, quæ ab omni parte te tutum præstabit. Opponitur Jova diis novis populorum vicinorum. Ad voces *קים* et *אלהי* post Grotium notat Clericus, quum Hebræi non habeant vocem propriam, qua *æternitatem* expriment, eos translatione aut circumloquutione uti, et *קים* quidem anteriorem partem æternitatis, si ita loqui licet, significare, *אלהי* vero posteriorem; cf. Mich. v. 1. Argumentum certissimum validi sui auxilii, pergit Noster, jam dedit tibi Jova: *אלהי קים*, *expulit enim jam*

tum ex parte *hostes coram te*, et porro sic faciet, ut promisit Ex. xxiii. 29, 30; xxxiv. 11.

28 In priori versus membro in diversas partes interpretes trahit dictio יָרְחִי. Jarchi nomen יָרְחִי significatu *adspectus* capit, quo legitur Num. xi. 7, יָרְחִי בְּפָנָי, *adspectus ejus* (Mannæ), erat *instar adspectus bdellii*. Hinc serioribus Hebræis et Chaldæis יָרְחִי, proprie *secundum adspectum* seu *speciem*, simpliciter valet *in morem, sicut*. Sequutus vero Jarchi est Onkelosus, qui reddit: *habitent Israelitæ securi et soli secundum benedictionem qua iis benedixit Jacobus, pater eorum*. Eodem modo Saadias: *secundum dictum Jacobi*. Sed יָרְחִי pro יָרְחִי eo sensu, quo seniores Hebræi et Chaldæi usurpare solent, hinc poni, vix est verosimile. Recte Aben-Esra יָרְחִי hic *fontis* significati caput, et יָרְחִי יָרְחִי exponit: *omnes qui egrediuntur e fonte Jacobi*, i. e., posteri ejus, qui tanquam ex fonte largissimo prodibunt, eadem imagine, qua Israelitæ Jes. xlviii. 1 vocantur: יָרְחִי יָרְחִי, *qui ex aquis Judæ egressi sunt*. Et Ps. lxxviii. 27, *Laudate Deum, vos qui estis יָרְחִי יָרְחִי e fonte Israelis*; et cf. ad Num. xxiv. 7. Ceterum Mendelii fil. recte monuit, voces יָרְחִי יָרְחִי tam ad יָרְחִי quam ad יָרְחִי pertinere, ut primum hujus vs. membrum ita sit capiendum: *habitent Israel, secure et solitarie, habitetque fons Jacobi secure et solitarie*. יָרְחִי, *Solus* plures ita intelligunt: non mixtus cum Cananæis, inter quos tutus non potuisset populus habitare. Sed videtur potius et hic, et Jer. xlix. 31, ad securitatis descriptionem pertinere eo sensu, quo Jarchi exponit: singuli soli, unusquisque sub ficu sua erunt dispersi, ut in alta pace, nec opus habent, ut se congregent et simul habitent propter hostes. Cf. ad Num. xxiii. 9. יָרְחִי יָרְחִי pro יָרְחִי יָרְחִי, habitet Israel *terram tritici et musti*; cf. viii. 7, sqq. *Etiā cæli ejus*, Israelis, s. terræ ejus, *stillabunt ros*, ne opus habeant terram operose rigare, ut Ægyptii, vid. xi. 10. Cf. ad Gen. xxvii. 28, ubi idem apprecatur Jacobo Isaacus. LXX, *καὶ ὁ οὐρανὸς συννεφὶς αὐτῷ ὀρέσσω*; et Hieronymus: *cælique caligabunt rore*. Sensum exprimere cum emphasi voluerunt, q. d.: cæli stillabunt ita densum, ut caligare quasi videantur.

Ver. 29.

אֲשֶׁר־יִהְיֶה וְיִשְׂרָאֵל מִי כְמוֹתָ עַם נֹשֶׁעַ
בְּיָהוּדָה מִגֵּן עֲזָרָה וְנִאֲשֶׁר־הָרֵב גְּאִיתָהּ

וְיִבְחָשׁוּ אֶיִיךָ לָהּ וְאֶתָּה עַל-בְּמִתִּימוֹ
: יִרְרָהּ

μακάριος σὺ Ἰσραὴλ. τίς ὁμοῦς σοι λαὸς σωζόμενος ὑπὸ κυρίου; ὑπερασπιεῖ δὲ βοηθός σου, καὶ ἡ μάχαιρα καύχημά σου. καὶ ψεύσονται σε οἱ ἐχθροί σου. καὶ σὺ ἐπὶ τὸν τράχηλον αὐτῶν ἐπιβήσῃ.

Au. Ver.—29 Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

The sword of thy excellency.

Ged., Booth.— of thy glory.

Pool.—The sword of thy excellency, or thy most excellent sword, i. e., thy strength and the author of all thy past or approaching victories.

Rosen.—וְיִבְחָשׁוּ אֶיִיךָ, *Et qui est gladius eminentiæ tuæ*, qui est tibi instar gladii quo te supra hostes tuos efferre potes.

Shall be found liars unto thee.

Ged.—Shall be subjected to you.

Bishop Patrick.—Thine enemies shall be found liars unto thee.] Find themselves deceived in all their vain hopes of saving themselves or hurting the Israelites. Or, should be so afraid of them, that with feigned stories they should court their friendship, as the Gibeonites did. Or, more simply, should submit to them, though not heartily, yet out of fear, as this phrase is used, Ps. xviii. 44; lxvi. 3, and other places.

Rosen.—*Et mentientur tibi hostes tui*, dissimulando et adulando, ut iram tuam a se avertant humiliter tibi servire cogentur vel inimicissimæ gentes, conf. ad Ps. xviii. 45. *Et tu super excelsa eorum loca calcabis*, arces eorum in montibus positas, loca eorum inaccessa victor calcabis, iis potieris; qua ipsa phrasi et Amos iv. 13; Mich. i. 3, superbe incedens victor describitur. LXX, *καὶ σὺ ἐπὶ τὸν τράχηλον αὐτῶν ἐπιβήσῃ*. Ceperunt בְּמִתִּימוֹ, contra linguæ usum, de superiore corporis parte, i. e., cervice, et allusum putarunt ad morem Orientalium antiquorum, hostes devictos pedibus calcandi. Ita et Jarchi, qui confert Jos. x. 24. *Ponite pedes vestros super cerices regum istorum.*

CHAP. XXXIV. 1—3.

וַיַּעַל מֹשֶׁה מִעֶרְבָת מֹאָב אֶל-יְהוָה

כְּבֹרָה רִאשׁוֹת הַפְּסָקִים אֲשֶׁר עַל־פְּנֵי יִרְחֹו
וַיִּרְאֶהוּ יְהוָה אֶת־כָּל־הָאָרֶץ אֲתֶּ-
הַגִּלְעָד עַד־דֶּקֶן : וְאֵת כָּל־נַפְתָּלִי
וְאֶת־הָאָרֶץ אֲפֵרַיִם וּמְנַשֶּׁה וְאֵת כָּל־הָאָרֶץ
יְחִזְקִיָּה עַד הַיָּם הָאֲחֵרִיוֹן : וְאֵת־
הַחֲבֵל וְאֶת־הַפְּעֹר בְּקֶעֶץ יִרְחֹו עִיר
הַתְּמָרִים עַד־צֶעֶר :

1 καὶ ἀνέβη Μωσῆς ἀπὸ ἀραβῶθ Μωάβ ἐπὶ τὸ ὄρος Ναβαῦ, ἐπὶ κορυφῇ Φαργὰ ἣ ἐστὶν ἐπὶ προσώπου Ἱεριχώ. καὶ ἔδειξεν αὐτῷ κύριος πᾶσαν τὴν γῆν Γαλαὰδ ἕως Δάν. 2 καὶ πᾶσαν τὴν γῆν Νεφθαλί, καὶ πᾶσαν τὴν γῆν Ἐφραΐμ, καὶ Μανασσῆ, καὶ πᾶσαν τὴν γῆν Ἰούδα ἕως τῆς θαλάσσης τῆς ἐσχάτης. 3 καὶ τὴν ἔρημον, καὶ τὰ περὶ χώρα Ἱεριχώ, πόλιν φοινίκων ἕως Σηγώρ.

Au. Ver.—1 And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah [*or, the hill*], that *is* over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

1 *And Moses went up, &c.*

Dr. A. Clarke.—This chapter could not have been written by Moses. A man certainly cannot give an account of his own death and burial. We may therefore consider Moses's words as ending with the conclusion of the preceding chapter, as what follows could not possibly have been written by himself. To suppose that he anticipated these circumstances, or that they were shown to him by an especial revelation, is departing far from propriety and necessity, and involving the subject in absurdity; for God gives no prophetic intimations but such as are absolutely necessary to be made; but there is not necessity here, for the Spirit which inspired the writer of the following book would naturally communicate the matter that concludes this. I believe, therefore, that Dent. xxxiv. should constitute the *first chapter* of the book of Joshua.

On this subject the following note from an intelligent Jew cannot be unacceptable to the reader.

"Most commentators are of opinion that

Ezra was the author of the last chapter of Deuteronomy; some think it was Joshua, and others the *seventy* elders, immediately after the death of Moses; adding, that the book of Deuteronomy originally ended with the prophetic blessing upon the twelve tribes: 'Happy art thou, O Israel! who is like unto thee, O people saved by the Lord,' &c.; and that what now makes the *last* chapter of Deuteronomy was formerly the *first* of Joshua, but was removed from thence and joined to the former by way of supplement. This opinion will not appear unnatural if it be considered that *sections* and other *divisions*, as well as *points* and *pauses*, were invented long since these books were written; for in those early ages several books were connected together, and followed each other on the same roll. The beginning of one book might therefore be easily transferred to the end of another, and in process of time be considered as its real conclusion, as in the case of Deuteronomy, especially as this supplemental chapter contains an account of the last transactions and death of the great author of the Pentateuch."—*Alexander's* Heb. and English *Pentateuch*.

This seems to be a perfectly correct view of the subject. This chapter forms a very proper commencement to the book of Joshua, for of this last chapter of Deuteronomy the first chapter of Joshua is an evident *continuation*. If the subject be viewed in this light it will remove every appearance of absurdity and contradiction with which, on the common mode of interpretation, it stands sadly encumbered.

Ged.—1 Then Moses, &c. . . . And the Lord shewed him the whole land, from the river of Egypt to the great river Euphrates, and to the farther sea [Sam.]; *namely*, all the land from Gilead to Dan; 2 All the land of [LXX., Arab., and two MSS.] Naphtali, all the land of Ephraim and Manasseh; all the land of Judah; 3 And the south, &c.

Houbigant—1 *Omne terram*. Post hæc verba Samaritani Codices sic pergunt, à fluviò Ægypti, usque ad fluviū magnum, fluviū Euphratem, et ad mare postremum; iidemque omittunt omnia, quæ à supra-dictis verbis וְעַד הַיָּם הָאֲחֵרִיוֹן leguntur usque ad vers. 4. Quippe eosdem limites ponunt, quos Abrahamo Deus nuncuparat. Et quidem constat, si hæc, quæ hoc capite leguntur, ipsius sunt Mosis, ita eos limites Mosen descripsisse,

ut nunc sunt apud Codices Sam. Neque enim Moses narraret, se prospexisse a Galaad usque a Dan, cum sacri ipsi Codices doceant, Danitas longo post Mosen tempore, expugnata urbe Latis, prope Galaad sedes suas collocasse. Idem dixeris de limitibus illis, qui versibus 2 et 3, ex Tribuum situ et nomine appellantur. Atqui nulla justa causa est, cur credatur Mosen non scripsisse hæc, quæ narrantur. Usque ad v. 5, ubi Mosis mors describitur. Sed fieri potuit, ut quo tempore mortem Mosis ad ejus librum Veteres Hebræi attexuere, fines eos sic ponerent, ut suo tempore extabant, et ut nominabantur, relictis veteribus, quos Sam. Codices retinuerunt. Ex quo acciderit, eorum ut finium duplex scriptura olim extiterit, una ea Samaritanorum, altera illa, quæ nunc est in hod. Codicibus, nominibus locorum mutatis.

Ver. 4.

Au. Ver.—4 And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed, &c.

Unto Abraham, &c. So the Heb.

Geddes.—Unto your forefathers, Abraham, &c.

Ver. 6.

וַיִּקְבֹּר אֹתוֹ בְּבֶן־בְּאֶרֶץ מוֹאָב בֵּית פְּעֹר וְלֹא־יָדַע אִישׁ אֶת־קְבֻרָתוֹ עַד הַיּוֹם הַזֶּה :

καὶ ἔθαψαν αὐτὸν ἐν Γαὶ ἑγγύς οἴκου Φωγώρ. καὶ οὐκ εἶδεν οὐδεὶς τὴν ταφὴν αὐτοῦ ὥς τῆς ἡμέρας ταύτης.

Au. Ver.—6 And he buried him in a valley in the land of Moab, over against Beth-peor : but no man knoweth of his sepulchre unto this day.

And he buried him. So Pool, Patrick, and most commentators.

Bp. Patrick.—*He buried him.*] This refers to the words foregoing; viz., the Lord, who commanded his angels to bury him. So Epiphanius, ἐνεταφίασαν οἱ Ἀγγέλοι, &c., Hæres. ix., p. 28, and see p. 600. Though in the Scripture active words are very often used passively, and the meaning may be only that *he was buried* [so Rosen., Ged.], yet there is this to be said for the other sense, that thereupon it is thought, that the contest arose between Michael the archangel and the devil (as St. Chrysostom, Theodoret,

Procopius Gazæus, and others take it), who would not have had him buried, but opposed it, that he might administer an occasion to the Jews to commit idolatry; though we never find that the Jews were given to the worship of relics, as our most learned Usher observes in his Annals (see there).

Rosen.—וַיִּקְבֹּר אֹתוֹ, *Et sepelivit eum*, sc. *sepeliens*, i. e., sepultus est, impersonalis loquendi forma, de qua jam sæpe monuimus. Sic LXX, καὶ ἔθαψαν αὐτὸν. Nam eos legisse וַיִּקְבֹּר pro וַיִּקְבֹּר, tacentibus reliquis versionibus antiquis et codicibus adhuc collatis, haud facile crediderim. Alii supplēt וַיִּקְבֹּר, *Mosem sepelivit Deus*, tunc ex Canone illo notissimo, quo Deo id adscribitur, quod eo providente factum est, sensus erit, Mosem Deo ita providente in speluncam quandam intrasse ibique extremum halitum emisisse. וְלֹא־יָדַע, *Nemo novit usque ad diem hodiernum ejus sepulchrum*. Nam etsi Israelitarum unus vel alter, qui præsto adfuere morienti, ipsum sepeliverint, verum nihilominus esse potest, post non esse conspectum aut cognitum a quoquam mortalium ipsum sepulchrum.

Ver. 7.

— לֹא־כֹחַתָּח עֵינָיו וְלֹא־נֶסֶם לָחָה :

— οὐκ ἡμανρώθησαν οἱ ὀφθαλμοὶ αὐτοῦ, οὐδὲ ἐφθάρθησαν τὰ χελῶνια αὐτοῦ.

Au. Ver.—7 And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force [Heb., moisture] abated [Heb., fled].

Nor his natural force abated.

Bp. Horsley.—Rather, "nor his bloom gone."

Prof. Lee.—חַי, m. once, Deut. xxxiv. 7. *Freshness, vigour, of youth.* Aff. חַי, for חַי.

Rosen.—*Neque fugerat vigor ejus.* חַי proprie est viride, cui non deest suus humor. Sic Latini quoque dicunt *viridem senectutem*. חַי ex vetusta scriptione pro חַי Suff., ut Gen. xlix. 11, חַי pro חַי, *asinus ejus*. LXX, חַי crediderunt adfines esse τῶν חַי, *maxillæ*, habent enim χελύδια labia, genæ. Sequitur illos, uti solet, Vulgatus: *nec dentes illius moliti sunt*. Onkelos voc. חַי contulit cum Arab. لا, *splenduit*, unde vertit: *nec mutatus est splendor gloriæ faciei ejus*.

Ver. 10, 11.

וְלֹא־לָקַחְם נָקִיָּא עוֹד בְּיִשְׂרָאֵל כְּמִנְחָה

אֲשֶׁר יִדְעוּ יְהוָה פָּנִים אֶל־פָּנֶיךָ
 11 לְכָל־הָאֲמֹת וְהַקּוֹפְתִים אֲשֶׁר שָׁלַחוּ
 יְהוָה לַעֲשׂוֹת בְּאַרְצָךְ מִצְרַיִם לְפָרְעָה
 וְלְכָל־עַבְדָּיו וְלְכָל־אַרְצָךְ :

10 καὶ οὐκ ἐνέστη ἔτι προφήτης ἐν Ἰσραὴλ
 ὡς Μωσῆς. ὃν ἔγνω κύριος αὐτὸν πρόσωπον
 κατὰ πρόσωπον. 11 ἐν πᾶσι τοῖς σημείοις καὶ
 τέρασιν. ὃν ἀπέστειλεν αὐτὸν κύριος ποιῆσαι
 αὐτὰ ἐν γῇ Αἰγύπτῳ Φαραὼ καὶ τοῖς θερά-
 πουσιν αὐτοῦ, καὶ πάσῃ τῇ γῇ αὐτοῦ.

Au. Ver.—10 And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face,

11 In all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land.

10 *Whom the Lord knew face to face.* So Pool, Rosen., and most commentators.

Bp. Patrick.—Or, as De Dieu thinks it should be translated, "Who knew the Lord face to face." This was one pre-eminence of Moses above all the prophets, that he conversed more familiarly with God than

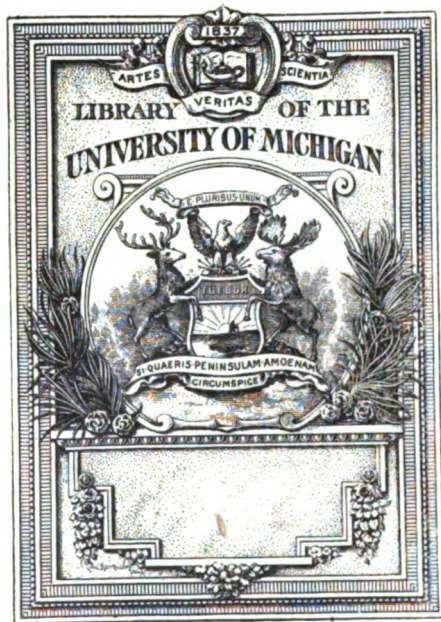
any of them did. See Numb. xii. 8, which place explains this: for to "know him face to face," was to speak familiarly to God, and to hear God speaking in like manner unto him. And so the Jerusalem Targum expounds these words; only instead of *the Lord*, he saith, "Who knew the word of the Lord talking with him," and delivering to him most excellent laws, for the good government of his people.

Pool.—9 *In all the signs*: this is to be joined, either, 1. With the words immediately foregoing, as an eminent instance wherein God did know or acknowledge and own or converse so familiarly with Moses, namely in the working of all his signs and wonders in Egypt, where God spake to him so oft, and sometimes even in Pharaoh's presence, and answered his requests so particularly and punctually, whether he called for vengeance or for deliverance. Or, 2. With the more remote words, there was none *like unto Moses* in regard of *all the signs*, &c., the words, *whom the Lord knew face to face*, coming in by way of parenthesis.

END OF VOLUME I.

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